

Śrīla Vṛndāvana Dāsa Ṭhākura's

Śrī Caitanya-bhāgavata

Madhya-Khaṇḍa



Commentary by

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura

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Śrī Caitanya Bhāgavata

Śrīla Vṛndāvana dāsa Ṭhākura

The vyāsa-avatāra of Caitanya-līlā

With English Translation of the Gauḍīya-bhāṣya Commentary and
Chapter Summaries of His Divine Grace

Om Viṣṇupāda Paramahaṁsa Parivrājakācārya

Śrī Śrīmad Bhaktisiddhānta Sarasvatī Gosvāmī Mahārāja

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©2008 Edited and Published by

Puṇḍarīka Vidyānidhi dāsa

Vrajraj Press

Madhya Lila

Chapter One:

The Beginning of the Lord's Manifestation and His Instructions on Kṛṣṇa-saṅkīrtana

This chapter describes Mahāprabhu's transformations of ecstatic love after His return from Gayā-dhāma, His activities of explaining to His students all words in relation to Kṛṣṇa, and His instructions on the congregational chanting of the holy names of Lord Kṛṣṇa.

After returning from Gayā-dhāma, the Lord began to manifest ecstatic symptoms resulting from feelings of separation from Kṛṣṇa while describing the glories of Gayā. The Lord described topics regarding the holy place to the devotees. This chapter includes descriptions of the Lord's meeting with devotees headed by Śrīvāsa, Śrīmān, Gadādhara, and Sadāśiva at the house of Śuklāmbara Brahmācārī; their astonishment and crying on seeing the Lord's ecstasy in separation from Kṛṣṇa; the Lord's visit to the houses of Gaṅgādāsa Paṇḍita and Mukunda Sañjaya; mother Śacī's anxiety for her son and her prayers to Kṛṣṇa on His behalf; the Lord's explanation to His students that the name of Kṛṣṇa is the only purport of all words and scriptures; the Lord's taking bath in the Ganges; the Lord's glorification to His mother, while eating, that all scriptures are related to Kṛṣṇa; the Lord's description of the godless conditioned soul's pathetic condition within the womb; the Lord's explanation to His students that everything is related to Kṛṣṇa; the Lord's boasting during His conversation with Gaṅgādāsa Paṇḍita that His explanations on the scriptures are incomprehensible to logicians; the Lord's manifestation of ecstatic symptoms upon hearing Ratnagarbha Ācārya recite with devotion a verse in glorification of Kṛṣṇa; the Lord's explanation to His students that verbs are the energies of Lord Kṛṣṇa; the Lord's blessing and the students' crying when the Lord thereafter bids them goodbye; the author's lamentation on remembering all these pastimes of Gaura; and,

finally, the Lord's instructions to His students on the process for performing *kṛṣṇa-saṅkīrtana*.

TEXT 1

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

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

See *Ādi-khaṇḍa*, Chapter One, verse 1.

TEXT 2

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

O my Lord, You are eternally existing—in the past, present, and future—yet You are the son of Śrī Jagannātha Miśra. I offer my repeated obeisances unto You along with Your associates (Your devotee servants), Your sons (Your Gosvāmī disciples or the processes of devotional service, such as the congregational chanting of the holy name), and Your consorts (who, according to regulative principles, refer to Viṣṇupriyā, who is Bhū-śakti; Lakṣmīpriyā, who is Śrī-śakti; and Navadvīpa, which is Nīlā, Līlā, or Durgā; or who, according to devotional principles, refer to the two Gadādhara,

Narahari, Rāmānanda, Jagadānanda, and others).

See *Ādi-khaṇḍa*, Chapter One, verse 2.

TEXT 3

*jaya jaya jaya viśvambhara dvija-rāja
jaya viśvambhara-priya vaiṣṇava samāja*

All glories to Viśvambhara, the king of the *brāhmaṇas*! All glories to the society of devotees, who are dear to Viśvambhara!

The phrases *viśvambhara ‘dvija-rāja’* and *viśvambhara-priya ‘vaiṣṇava samāja’* are explained as follows: Although Śrī Gaurasundara is Himself the full manifestation of the *brāhmaṇas’* worshipable Lord, He is the best of the *brāhmaṇas*; and the society of devotees, or the *paramahansa* gurus of all *varṇas* and *āśramas*, are most dear to Him. Persons who have not undergone *saṁskāras*, or purificatory processes, are known as once-born *sūdras*, and persons who have undergone *saṁskāras* are known as *dvija*, or twice-born. Although *kṣatriyas* and *vaiśyas* are also known as twice-borns, the phrase *dvija-rāja* can refer only to a *brāhmaṇa*. Conditioned souls in this material world are eligible for being entangled in sinful activities as a result of the seed and womb from which they were born, therefore all embodied souls must undergo purificatory processes to counteract their naturally inherited sinful reactions. Lord Viśvambhara was indifferent to *saṁskāras*; He neither encouraged nor opposed their observance. He was partial to *daiva-varṇāśrama* principles favorable to devotional service; non-Vaiṣṇava, or *adaiva-varṇāśrama*, principles were not appreciated by Him. He accepted those actual *āśramas* and those *varṇas* based on occupations favorable to devotional service as *daiva-varṇāśrama*. That is why the society of devotees is dear to Him. In the society of nondevotees there is special stress given to *karma-kāṇḍa* and impersonalism, but long before the appearance of the Lord the society of Śrī Vaiṣṇavas and the society of Tattvavādī Vaiṣṇavas were prominent in South India. The Lord considered the bona fide society of devotees, or the

Mādhva-Gauḍīya-samāja, as most dear. He established Mādhva-Gauḍīya *brāhmaṇas* like Śrī Sanātana and Śrī Rūpa Prabhus, who were born in a *brāhmaṇa* family belonging to the bona fide Vaiṣṇava society of Karnataka, as His own beloved Vaiṣṇava *ācāryas*. Moreover, He accepted the two Prabhus, Śrīpāda Prabodhānanda and Śrīpāda Gopāla Bhaṭṭa, from the society of Śrī Vaiṣṇavas and established them as His dear devotees. Although the Śrī-sampradāya and the Brahma-sampradāya of South India are dear to Śrī Gaurasundara, His own Śrī Gauḍīya-sampradāya is most dear. As time passed, the course and practice of Gauḍīya Vaiṣṇava society was greatly disturbed by the considerations of *smārtas* like the *pañcopāsakas*, the worshipers of five gods. That is why the Lord ordered Śrīmat Sanātana Gosvāmipāda, who was born in the Śrī Madhva *brāhmaṇa* society, to compile the Vaiṣṇava *smṛti* named *Hari-bhakti-vilāsa*. Since Śrīpāda Gopāla Bhaṭṭa Gosvāmī, who appeared in the Śrī Rāmānuja Vaiṣṇava society, was very dear to both Śrīmat Sanātana and Rūpa Prabhus, Śrīmat Sanātana Gosvāmī gave his own compilation of *Hari-bhakti-vilāsa* to him for expanding and editing. Therefore Śrī *Hari-bhakti-vilāsa* and, in pursuance, *Sat-kriyā-sāra-dīpikā* and *Saṁskāra-dīpikā* are accepted as Gauḍīya Vaiṣṇava *smṛtis* and Gauḍīya Vaiṣṇava scriptures on social codes. In the Vaiṣṇava society following Śrī Gaurasundara we find a few special characteristics. Since the doctrine of the *smārtas* has created various obstacles on the path of Vaiṣṇava *smṛtis*, Śrī Dhyānacandra, Śrī Rasikānanda, and, more recently, Śrī Śrīmad Bhaktivinoda Ṭhākura Mahāśaya have aspired for the actual eternal benefit of the Gauḍīya Vaiṣṇava society in the line of Śrī Gaura. The Gauḍīya-Vaiṣṇava-samāja was established by Śrīmad Bhaktivinoda Ṭhākura in the city of Calcutta in the beginning of the fifth century of the Caitanya era. Even then the so-called Gauḍīyas in Bengal had not yet begun to discuss topics of their own *sampradāya*. Within a short time, however, the Gaurāṅga-samāja, a newly concocted *sampradāya* devoid of subservience to eternal Vedic injunctions, was established in Calcutta. Gauḍīya-Vaiṣṇava-samāja is a branch of the Viśva-vaiṣṇava Rāja-sabhā.

Because of their shortsightedness, the modern logicians say that there is no mention of the word Vaiṣṇava-samāja in ancient literature; but if they study this particular portion of the present book, then they will realize and rectify their ignorance. The special characteristics of the Gauḍīya Vaiṣṇava society are that they have fully accepted the principles of being unalloyed; of being devoted to Kṛṣṇa; of accepting subordination to the Lord, who is full of all potencies; and of developing a relationship with the Lord, as propagated by the four previous Vaiṣṇava ācāryas. Moreover, they have preached the beauty of causeless worship in this world. Opposition to dry impersonal knowledge devoid of service to the eternal supreme controller, acceptance of Vaiṣṇavism on the basis of qualities rather than birth, acceptance of the supremacy of devotional scriptures, rejection of the unauthorized process of *pañcopāsanā* covered by karma and *jñāna*, and many other characteristics that were not preached by ācāryas of the medieval age are found in Gauḍīya Vaiṣṇava teachings. But the most sorrowful topic is that the pride and envy of persons averse to pure devotional service have more or less created obstacles in pure Vaiṣṇava behavior.

Vaiṣṇava-samrāṭ Śrīla Jagannātha dāsa and his follower Śrī Śrīmad Bhaktivinoda Ṭhākura Mahāśaya have totally removed many discrepancies that had entered Gauḍīya Vaiṣṇava society. Therefore, at present, these pure exalted Vaiṣṇavas and their nonduplicitous beloved followers can be addressed as *viśvambhara-priya vaiṣṇava samāja*—“the society of devotees who are dear to Viśvambhara.” Those hostile persons who are unfavorable to this society create unlimited inauspiciousness for the Gauḍīya Vaiṣṇava society; in other words, they are disliked, being opponents of Śrī Gaurasundara’s dear ones.

TEXT 4

*gauracandra jaya dharmasetu mahā-dhīra
jaya saṅkīrtana-maya sundara-śarīra*

All glories to the most sober Gauracandra, who is the bridge to religion! All glories to His most attractive form, which is the embodiment of the congregational chanting of the holy names!

The word *dharmā-setu* is explained as follows: There is a great difference between worldly or secular duties and transcendental or spiritual duties. That is why Lord Gaurasundara took the position of the topmost *jagad-guru* and became the bridge for worldly pious people to enter Vaikuṅṭha. We find that Gaurasundara was the original propounder of the *acintya-bhedābheda* philosophy, which reconciles the differences between the impersonalists and the Vaiṣṇavas. Gaurahari has not introduced any arrangement for entering the kingdom of religiosity by following any principles that are immoral, concocted, or opposed to one's constitutional duties. The *prākṛta-sahajiyā* philosophy based on maintaining irreligiosity and material sense gratification freely indulged in under the name of religion are both mundane or worldly; in other words, they are both based on materialistic external knowledge. Lord Gaurahari, the protector of *sanātana-dharma*, taught everyone how to cross beyond worldly considerations and attain the service of Adhokṣaja by building a bridge in the form of preaching the congregational chanting of the holy names of Hari.

The word *mahā-dhīra* is explained as follows: Gaurasundara did not follow the path of argument; rather, He reestablished the path of the *Vedas*. He did not preach or display the restlessness of mental speculation based on sense gratification like an ordinary karmi; in other words, He did not instruct anyone to achieve temporary, mundane, perishable happiness. To conquer the urges of one's tongue, belly, and genitals is called *dhṛti*, or self-control, or acceptance of *tridaṇḍa-sannyāsa*. Restless persons devoid of such self-control—in the form of controlling the urges of the body, mind, and speech—cannot understand anything about the transcendental topics of devotional service to Hari. Thus they invite various false arguments through the help of their mundane knowledge. Since Gaurasundara did not encourage such false arguments, He is most

sober and is worshipable by the sober *sannyāsīs*. Although attached householders and the immoral *gaura-nāgarīs* impudently consider that Gaurasundara was an uncontrolled attached householder engaged in amorous affairs, He is situated far beyond their concocted ideas and is therefore called *mahā-dhīra*.

The word *saṅkīrtana-maya* is explained as follows: Although Gaurasundara is Himself the Supreme Personality of Godhead Kṛṣṇa, He is the personification of chanting the holy names of Kṛṣṇa, and He has manifested His Gaura pastimes in the role of a *mahā-bhāgavata*. He is the Supreme Brahman and the personification of worshipable sound in the sacrifice of chanting the holy names.

TEXT 5

*jaya nityānandera bāndhava dhana prāṇa
jaya gadādhara-advaitera prema-dhāma*

All glories to the Lord, who is the friend, wealth, and life of Nityānanda! All glories to the abode of Gadādhara and Advaita's love!

TEXT 6

*jaya śrī jagadānanda-priya-atiśaya
jaya vakreśvara-kāśīśvarera hṛdaya*

All glories to the Lord, who is most dear to Jagadānanda! All glories to the heart and soul of Vakreśvara and Kāśīśvara!

TEXT 7

*jaya jaya śrīvāsādi priya-varga-nātha
jīva-prati kara' prabhu! śubha-drṣṭi-pāta*

All glories to the Lord of the devotees headed by Śrīvāsa! O Lord, please bestow Your merciful glance on the living entities!

TEXT 8

*madhya-khaṇḍa-kathā yena amṛtera khaṇḍa
ye kathāśunile ghuce antara-pāṣaṇḍa*

The topics of *Madhya-khaṇḍa* are just like drops of nectar. Atheism will be vanquished from the heart of anyone who hears these narrations.

TEXT 9

*madhya-khaṇḍa-kathā, bhāi, śuna eka-citte
saṅkīrtana ārambha haila yena mate*

O dear brothers, please hear attentively the topics of *Madhya-khaṇḍa*, wherein the inauguration of the *saṅkīrtana* pastimes is described.

TEXT 10

*gayā kari' āilena śrī-gaurasundara
paripūrṇa dhvani haila nadīyā-nagara*

As soon as Śrī Gaurasundara returned from Gayā, the entire city of Nadia was filled with the news.

TEXT 11

*dhāilena yata saba āpta-varga āche
keha āge, keha mājhe, keha ati pāche*

All the Lord's friends and relatives came running to see Him. Some came early, some came in between, and some came later.

TEXT 12

*yathā-yogyā kailā prabhu sabāre sambhāṣa
viśvambhare dekhi' sabe hailā ullāsa*

The Lord spoke befittingly with everyone, and they all became jubilant on seeing Viśvambhara.

TEXT 13

*āguvāḍi' sabe ānilena nija-ghare
tīrtha-kathā sabāre kahena viśvambhare*

They all greeted the Lord and accompanied Him home, where Viśvambhara narrated topics of His pilgrimage.

The word *āguvāḍi'* means “coming before to greet” or “arriving before.”

TEXT 14

*prabhu bale,—“tomā sabākāra āśīrvāde
gayā-bhūmi dekhiyā āinu nirvirodhe”*

The Lord said, “By the blessings of all of you, I have visited the abode of Gayā without any difficulty.”

TEXT 15

*parama sunamra hai' prabhu kathā kaya
sabe tuṣṭa hailā dekhi' prabhura vinaya*

The Lord spoke with such great humility that everyone became fully satisfied.

TEXT 16

*śire hasta diyā keha 'cirajīvī kare
sarva-aṅge hasta diyā keha mantra paḍe*

Some persons placed their hands on the Lord's head and said, “Live a long life.” Others touched His various limbs while chanting mantras.

TEXT 17

keha vakṣe hasta diyā kare āśīrvāda
“govinda śītalānanda karuna prasāda”

Some placed their hands on the Lord’s chest and blessed Him with the words: “May Govinda bestow soothing blissful mercy on You.”

TEXT 18

hailā ānanda-mayīśacī bhāgyavatī
putra dekhi’ hariṣe nā jāne āche kati

The most fortunate mother Śacī was filled with joy and forgot herself while seeing her son.

TEXT 19

lakṣmīra janaka kule ānanda uṭhila
pati-mukha dekhiyā lakṣmīra duḥkha gela

The family of Lakṣmīs father became most happy, and Lakṣmīs distress was vanquished as she looked at the face of her husband.

TEXT 20

sakala vaiṣṇava-gaṇa hariṣa hailādekhite
o sei-kṣaṇe keha keha gelā

All the Vaiṣṇavas became pleased. Some of them immediately went to see the Lord.

TEXT 21

sabākāre kari’ prabhu vinaya-sambhāṣa
vidāya dilena sabe gelā nija-vāsa

After the Lord humbly spoke with everyone, He bid them goodbye and they all returned to their homes.

TEXT 22

*viṣṇu-bhakta guṭi-dui-cāri-jana
laiyārahaḥ-kathā kahibāre vasilena giyā*

The Lord then took a few devotees to a solitary place to discuss some confidential topics.

The word *guṭi* means “a small number.” There are two kinds of people in this world—the majority become indifferent to the service of Viṣṇu while trying to enjoy sense gratification in the guise of masters of the material energy and the minority engage in the service of the Supreme Lord. The latter are called Vaiṣṇavas, or devotees of Viṣṇu. Śrī Gaurasundara began to discuss the topics of Hari in a solitary place with a few of such Vaiṣṇavas.

TEXT 23

*prabhu bale,—“bandhu-saba śuna,
kahi kathākṛṣṇera apūrva ye dekhiluṅ yathā yathā*

The Lord said, “O friends, please hear about the wonders of Kṛṣṇa that I have seen.

TEXT 24

*gayāra bhitara mātra hailāṅa praveśa
prathamei śunilāṅa maṅgala viśeṣa*

“As soon as I entered the abode of Gayā, I heard the most auspicious sounds.

TEXT 25

*sahasra sahasra vipra paḍe veda-dhvani
‘dekha dekha viṣṇu pādodaka tīrtha-khāni’*

“Thousands and thousands of *brāhmaṇas* were reciting prayers from

the *Vedas*. They said, ‘Come and see the holy spot where Lord Viṣṇu washed His lotus feet.’

TEXT 26

*pūrve kṛṣṇa yabe kailā gayā-agamana
sei-sthāne rahi’ prabhu dhuilā caraṇa*

“When Kṛṣṇa previously visited Gayā, He washed His feet at that place.

TEXTS 27-28

*yānra pādodaka lāgi’ gaṅgāra mahattva
śire dhari’ śiva jāne pādodaka-tattva
se caraṇa-udaka-prabhāve sei sthāna
jagate haila ‘pādodaka-tīrtha’ nāma”*

“The Ganges became glorious as a result of being touched by the lotus feet of the Lord, and Lord Śiva realized the glories of that water by holding it on his head. By the influence of the water that washed the Lord’s lotus feet that place has become famous by the name Pādodaka-tīrtha.”

In the *Śrīmad Bhāgavatam* (1.18.21) it is stated:

*athāpi yat-pāda-nakhāvasṛṣṭam
jagad viriñcopahṛtārhaṇāmbhaḥ
seśam punāty anyatamo mukundāt
ko nāma loke bhagavat-padārthaḥ*

“Who can be worthy of the name of the Supreme Lord but the Personality of Godhead Śrī Kṛṣṇa? Brahmājī collected the water emanating from the nails of His feet in order to award it to Lord Śiva as a worshipful welcome. This very water [the Ganges] is purifying the whole universe, including Lord Śiva.”

In the *Śrīmad Bhāgavatam* (3.28.22) it is stated:

*yac-chauca-niḥsrta-sarit-pravarodakena
tīrthena mūrdhny adhikṛtena śivaḥ śivo 'bhūt
dhyātur manaḥ-śamala-śaila-nisṛṣṭa-vajraṁ
dhyāyec ciraṁ bhagavataś caraṇāravindam*

“The blessed Lord Śiva becomes all the more blessed by bearing on his head the holy waters of the Ganges, which has its source in the water that washed the Lord’s lotus feet. The Lord’s feet act like thunderbolts hurled to shatter the mountain of sin stored in the mind of the meditating devotee. One should therefore meditate on the lotus feet of the Lord for a long time.”

TEXT 29

*pāda-padma-tīrthera laite prabhu nāma
ajhare jharaye dui kamala-nayana*

As soon as the Lord repeated the name of Pāda-padma-tīrtha, tears began to incessantly flow from His eyes.

TEXT 30

*śeṣe prabhu hailena baḍa asambara
'kṛṣṇa' bali' kāndite lāgilā bahutara*

Eventually the Lord lost all composure and began to cry profusely as He called out the name of Kṛṣṇa.

The word *asambara* means “being unable to control oneself,” in other words, “to lose all patience” or “to conceal oneself.”

TEXT 31

*bharila puṣpera vana mahāprema-jale
mahāśvāsa chāḍi' prabhu 'kṛṣṇa kṛṣṇa' bale*

The flower garden became inundated with tears of love, and the Lord sighed deeply while chanting the name of Kṛṣṇa.

TEXT 32

*pulake pūrṇita haila sarva-kalevara
sthira nahe prabhu kampa-bhare thara-thara*

The Lord’s entire body was decorated with hairs standing on end, and He was unable to remain still as His body began to intensely shiver.

TEXT 33

*śrīmān paṇḍita-ādi yata bhakta-gaṇa
dekkena apūrva kṛṣṇa-premera krandana*

Śrīmān Paṇḍita and the other devotees all watched as the Lord cried out of intense love for Kṛṣṇa.

TEXT 34

*catur-dike nayane bahaye prema-dhāra
gaṅgā yena āsiyā karilā avatāra*

Tears of love flowed from the Lord’s eyes in all directions as if the Ganges had appeared there.

TEXT 35

*mane mane sabei cintena camatkāra
“e-mata ihāne kabhu nāhi dekhi āra*

Everyone there was struck with wonder and thought, “We have never before seen Him like this.

TEXT 36

*śrī-kṛṣṇera anugraha haila ihāne
ki vaibhava pathe vā haila daraśane”*

“He must have received the mercy of Lord Kṛṣṇa, or perhaps He has seen something wonderful on the way.”

TEXT 37

*bāhya-dṛṣṭi prabhura haila kata-kṣaṇe
śeṣe prabhu sambhāṣā karilā sabā sane*

After a short while, the Lord regained His external consciousness and began to speak to everyone present there.

TEXT 38

*prabhu kahe,—“bandhu saba! āji ghare yāha
kāli yathā bali’ tathā āsibāre cāha*

The Lord said, “O friends, please return home today. I will tell you where to come so that we may meet tomorrow.

TEXT 39

*tomā sabā sahita nibhṛta eka sthāne
mora duḥkha sakala kariba nivedane*

“I wish to tell you about My miseries in a solitary place.

“I will relate to you the topics of My distress resulting from love of Kṛṣṇa in a solitary place, devoid of materialistic people. No materialistic person will understand the distress I feel due to separation from Kṛṣṇa. That is why I will open the doors of My wounded heart and reveal the pain I feel due to separation from Kṛṣṇa to intimate devotees like you.”

TEXT 40

kali sabe śuklāmbara-brahmacārī ghare

tumi āra sadāśiva āsiha satvare”

“You and Sadāśiva should come early tomorrow to Śuklāmbara Brahmācārīs house.”

If the word *tumi* in this verse is accepted as singular, then it must refer to Śrīmān Paṇḍita (see the following verse 70).

TEXT 41

*sambhāṣa kariyā sabe karilā vidāya
yathā-kārye rahilena viśvambhara-rāya*

After speaking to everyone, Viśvambhara bid them goodbye and then performed His duties.

TEXT 42

*niravadhi kṛṣṇāveśa prabhura śarīre
mahā-viraktera prāya vyavahāra kare*

Ecstatic love of Kṛṣṇa was constantly visible in the body of the Lord, and He became most renounced in His dealings.

Love of Kṛṣṇa in the mood of *adhirūḍha-mahābhāva* was always found in the body of the Lord. Therefore, following in the footsteps of a topmost renunciant and being absorbed in the mood of a devotee, He gave up all desires for enjoying personal happiness and, as the personification of pure renunciation, He displayed intense eagerness for being attracted to an enchanting *tamāla*-tree-blackish personality. Regarding the simultaneous presence of knowledge, renunciation, and devotion, one should discuss the following verse from *Śrīmad Bhāgavatam* (11.2.42):

*bhaktiḥ pareśānubhavo viraktir
anyatra caiṣa trika eka-kālah
prapadyamānasya yathāśnataḥ syus
tuṣṭiḥ puṣṭiḥ kṣud-apāyo ‘nu-ghāsam*

“Devotion, direct experience of the Supreme Lord, and detachment from other things—these three occur simultaneously for one who has taken shelter of the Supreme Personality of Godhead, in the same way that pleasure, nourishment, and relief from hunger come simultaneously and increasingly, with each bite, for a person engaged in eating.”

TEXT 43

*bujhite nā pāre āi putrera carita
tathāpiha putra dekhi’ mahā-ānandita*

Mother Śacī could not understand the conduct of her son, yet she was overjoyed to see Him.

TEXT 44

*‘kṛṣṇa kṛṣṇa bali’ prabhu karaye krandana
āi dekhe,—aśru-jale bharila aṅgana*

As the Lord wept, He cried out the name of Kṛṣṇa. His mother saw that the courtyard had become flooded with tears.

TEXT 45

*“kothā kṛṣṇa! kothā kṛṣṇa!” balaye ṭhākura
balite balite prema bāḍaye pracura*

The Lord cried out, “Where is Kṛṣṇa? Where is Kṛṣṇa?” While calling out in this way, His love incessantly increased.

TEXT 46

*kichu nāhi bujhe āi kon vā kāraṇa
kara-yoḍe lailā āi govinda-śaraṇa*

His mother could not understand anything, therefore she sought the protection of Govinda with folded hands.

TEXT 47

*ārambhilā mahāprabhu āpana-prakāśa
ananta brahmāṇḍa-maya haila ullāsa*

As the Supreme Lord began to manifest Himself, innumerable universes rejoiced.

TEXT 48

*‘prema-vṛṣṭi karite prabhura śubhārambha’
dhvani śuni’ yāya yathā bhāgavata-vṛnda*

Devotees immediately came when they heard about the auspicious beginning of the Lord’s distribution of love.

Being compassionate to the living entities, the Lord began to shower love of God at an auspicious moment. As soon as this news was circulated, the devotees immediately came to see Him.

TEXT 49

*ye-saba vaiṣṇava gelā prabhu-daraśane
sambhāṣā karilā prabhu tān sabāra sane*

All the Vaiṣṇavas who came to see the Lord were warmly greeted by Him.

TEXT 50

*“kālī śuklāmbara-ghare milibā
āsiyāmora duḥkha nivedimu nibhṛte vasiyā”*

“Meet tomorrow at Śuklāmbara’s house, where I will submit My sorrows to you in seclusion.”

TEXT 51

*hariṣe pūrṇita hailāśrīmān-panḍita
dekhiyā adbhuta prema mahā haraṣita*

Śrīmān Paṇḍita was filled with joy. He was delighted to see the Lord's wonderful manifestation of love.

TEXT 52

*yathā kṛtya kari' ūṣaḥ-kāle sāji
laiyācalilā tulite puṣpa haraṣita haiyā*

After performing his duties early the next morning, he took a basket and happily went to collect flowers.

TEXT 53

*eka kunda gācha āche śrīvāsa-mandire
kunda-rūpe kibā kalpa-taru avatare*

In the house of Śrīvāsa there was a *kunda* flower tree that appeared like the incarnation of a *kalpa-vṛkṣa*.

TEXT 54

*yateka vaiṣṇava tole tulite nā pāre
akṣaya avyaya puṣpa sarva-kṣaṇa dhare*

The Vaiṣṇavas picked from that tree as many flowers as they liked, but the supply of flowers always remained inexhaustible and undiminished.

TEXT 55

*ūṣaḥ-kāle uṭhiyā sakala bhakta-gaṇa
puṣpa tulibāre āsi' hailā milana*

After rising in the morning, all the devotees would regularly meet there to gather flowers.

TEXT 56

*sabei tolēna puṣpa kṛṣṇa-kathā rase
gadādhara, gopīnātha, rāmāñi, śrīvāse*

Gadādhara, Gopīnātha, Rāmāi, and Śrīvāsa all enjoyed transcendental mellows while discussing topics of Kṛṣṇa as they picked flowers.

TEXT 57

*henai samaye āsi' śrīmān-panḍita
hāsīte hāsīte āsi' hailā vidita*

At that moment, Śrīmān Paṇḍita arrived there with a smile on his face.

TEXT 58

*sabei balena,—“āji baḍa dekhi hāsya?”
śrīmān kahena,—“āche kāraṇa avaśya”*

They all said, “It seems you are very happy today?” Śrīmān Paṇḍita replied, “There is, of course, a good reason.”

TEXT 59

*“kaha dekhi” balilena bhāgavata-gaṇa
śrīmān-panḍita bale,—“śunaha kāraṇa*

The devotees said, “Please explain.” Śrīmān Paṇḍita then said, “Please hear the reason.

TEXT 60

parama-adbhuta kathā, mahā asambhava

‘nimāi-panḍita hailā parama vaiṣṇava’

“A most wonderful and most impossible incident has occurred: Nimāi Paṇḍita has become the greatest Vaiṣṇava.

“The same Nimāi Paṇḍita who a few days before was the crest jewel of logicians and who ridiculed the Vaiṣṇavas with caricatures and teasing words has now become a great Vaiṣṇava.”

TEXT 61

*gayā haite āilena sakala kuśale
śuni’ āmi sambhāṣite gelāna vikāle*

“Hearing that He has happily returned from Gayā, I went to greet Him yesterday afternoon.

TEXT 62

*parama-virakta-rūpa sakala sambhāṣa
tilārdheka auddhatyera nāhika prakāśa*

“Everything He said revealed His utmost aversion to the world. He did not display any arrogance for even a moment.

TEXT 63

*nibhr̥te kahite lāgilena kṛṣṇa-kathāye
ye sthāne dekhilena ye apūrva yathā*

“In a secluded place He began to speak about Kṛṣṇa and the wonders that He had witnessed at various places.

TEXT 64

*pāda-padma-tīrthera laite mātra nāma
nayanera jale saba pūrṇa haila sthāna*

“As soon as He mentioned the name Pāda-padma-tīrtha, the area around Him became filled with His tears.

TEXT 65

*sarva aṅga mahā-kampa pulake pūrṇita
'hā kṛṣṇa!' baliyā mātra paḍilā bhūmita*

“His entire body began to tremble and all the hairs on His body stood on end. Calling out, ‘O Kṛṣṇa!’ He fell to the ground.

TEXT 66

*sarva aṅge dhātu nāhi, hailā mūrchita
kata-kṣaṇe bāhya-dṛṣṭi hailā camakita*

“When He fell unconscious, there was no sign of life in His body. After a while He regained His external consciousness with a startled motion.

TEXT 67

*śeṣe ye baliyā 'kṛṣṇa' kāndite lāgilāhena
bujhi,—gaṅgādeviāsiyā mililā*

“Then finally He began to shed tears as He called out the name of Kṛṣṇa. It appeared as if Gaṅgā herself was flowing from His eyes.

TEXT 68

*ye bhakti dekhilu āmi tāhāna nayane
tāhāne manuṣya-buddhi nāhi āra mane*

“By the devotion that I have seen in Him, I no longer consider Him an ordinary human being.

TEXT 69

sabe ei kathā kahilena bāhya haile
“śuklāmbara-ghara kālī milibā sakale

“On regaining external consciousness, He said only, ‘Let us meet at Śuklāmbara’s house early tomorrow morning.’

TEXT 70

tumi āra sadāśiva paṇḍita murāri
tomā sabā sthāne duḥkha kariba gohāri

“I wish to reveal My distress to you, Sadāśiva, and Murāri Paṇḍita.’

The word *gohāri* (derived from the Sanskrit word *gocara*) generally means “expressing,” “submitting,” or “praying for sympathy,” but in Bihar and Orissa it refers to weeping.

TEXT 71

parama maṅgala ei kahilāna kathāavaśya
kāraṇa ithe āchaye sarvathā”

“There is every reason to believe this most auspicious news that I have given you.”

TEXT 72

śrīmānera vacana śuniyā bhakta-gaṇe
‘hari’ bali’ mahādhvani karilā takhane

On hearing this news from Śrīmān Paṇḍita, the devotees triumphantly chanted the name of Hari.

TEXT 73

prathamei balilena śrīvāsa udāra
“gotra bādāuna kṛṣṇa āmā sabākāra”

The magnanimous Śrīvāsa was the first to speak, “May Kṛṣṇa increase our family.”

The word *gotra* means “family” or “assembly.”

TEXT 74

gotraṁ nu vardhatām iti

May our family increase.

TEXT 75

*ānande kareṇa sabe kṛṣṇa-saṁkathana
uṭhila maṅgala-dhvani parama-mohana*

As all the devotees happily discussed topics of Kṛṣṇa, a most auspicious and enchanting sound vibration arose.

TEXT 76

*‘tathāstu’ ‘tathāstu’ bale bhāgavata-gaṇa
‘sabei bhajuka kṛṣṇacandrera caraṇa’*

All the devotees repeatedly exclaimed, “May it be so. Let every-one worship the lotus feet of Kṛṣṇacandra.”

The word *tathāstu* is used by *smārtas* as a blessing during offerings of oblations to forefathers in the *śrāddha* ceremony.

“Let everyone, from Brahmā down to the ant, serve the lotus feet of Kṛṣṇa and thus increase our family.” Hearing this statement from the mouth of Śrīvāsa, all the assembled devotees immediately approved by saying, “So be it.”

TEXT 77

*hena-mate puṣpa tuli’ bhāgavata-gaṇa
pūjā karibāre sabe karilā gamana*

In this way, after picking flowers, all the devotees returned to their homes to perform their daily worship.

TEXT 78

*śrīmān-paṇḍita calilena gaṅgā-tīre
śuklāmbara-brahmacārītāhāna mandire*

Śrīmān Paṇḍita went to the house of Śuklāmbara Brahmācārī on the bank of the Ganges.

TEXT 79

*śuniyā e-saba kathā prabhu-gadādhara
śuklāmbara gṛha-prati calilā satvara*

After Gadādhara Prabhu heard the news, he quickly went to the house of Śuklāmbara.

TEXT 80

*‘ki ākhyāna kṛṣṇera kahena śuni giyā’
thākilena śuklāmbara-gṛhe lokāiyā*

Thinking, “Let me hear what topics of Kṛṣṇa He will relate,” Gadādhara hid inside Śuklāmbara’s house.

TEXT 81

*sadāśiva, murāri, śrīmān, śuklāmbara
mililā sakala yata prema-anucara*

Soon devoted companions of the Lord like Sadāśiva, Murāri, Śrīmān, and Śuklāmbara all gathered there.

TEXT 82

*henai samaye viśvambhara dvija-rāja
āsiyā mililā hethā vaiṣṇava-samāja*

At that time Viśvambhara, the king of the twice-born, arrived there to meet the assembled Vaiṣṇavas.

TEXT 83

*parama-ānande sabe karena sambhāṣa
prabhura nāhika bāhya-dṛṣṭi-parakāśa*

They all greeted Him in great happiness, but the Lord did not manifest any external vision.

TEXT 84

*dekhilena mātra prabhu bhāgavata-gaṇa
paḍite lāgilāśloka bhaktira lakṣaṇa*

As soon as the Lord saw the devotees, He began to recite verses glorifying the characteristics of devotional service.

After seeing the eagerness of the devotees at the house of Śuklāmbara, the Lord, who was overwhelmed with love of Kṛṣṇa, recited the following verses glorifying the characteristics of pure devotional service:

*sarvopādhi-vinirmuktaṁ tat-paratvena nirmalam
hṛṣīkeṇa hṛṣīkeśa- sevanam bhaktir ucyate*

“Bhakti, or devotional service, means engaging all our senses in the service of the Lord, the Supreme Personality of Godhead, the master of all the senses. When the spirit soul renders service unto the Supreme, there are two side effects. One is freed from all material designations, and, simply by being employed in the service of the Lord, one’s senses are purified.”

*anyābhilāṣitā-śūnyaṁ jñāna-karmādy-anāvṛtam
ānukūlyena kṛṣṇānu- śīlanam bhaktir uttamā*

“One should render transcendental loving service to the Supreme Lord Kṛṣṇa favorably and without desire for material profit or gain through fruitive activities or philosophical speculation. That is called pure devotional service.” He also recited the following verse spoken by Śrī Mādhavendra Purī, which is the purport to the following verse 85: *pāinu, īśvara mora kon dike gelā?*—“I attained My Lord, but, oh, where has He gone?”

*ayi dīna-dayārdra nātha he
mathurā-nātha kadāvalokyase
hṛdayaṁ tvad-aloka-kātaraṁdayita
bhrāmyati kiṁ karomy aham*

“O My Lord! O most merciful master! O master of Mathurā! When shall I see You again? Because of My not seeing You, My agitated heart has become unsteady. O most beloved one, what shall I do now?” This verse indicates the mood of separation from the Lord.

TEXT 85

*“pāinu, īśvara mora kon dike gelā?”
eta bali’ stambha kole kariyā paḍilā*

“I attained My Lord, but, oh, where has He gone?” Saying this, the Lord fell to the ground while holding a pillar.

“Alas, I attained Kṛṣṇa, but now He has left Me.” While speaking in this way, the Lord tightly embraced a pillar of the house out of love for Kṛṣṇa.

TEXT 86

*bhāṅgila grhera stambha prabhura āveśe
‘kothā kṛṣṇa?’ baliyā paḍilā mukta keśe*

The pillar of the house broke under the pressure of the Lord. As He fell to the ground, His hair scattered and He lamented, “Where is Kṛṣṇa?”

TEXT 87

prabhu paḍilena mātra 'hā kṛṣṇa'
baliyābhakta saba paḍilena ḍhaliyāḍhaliyā

As soon as the Lord fell to the ground exclaiming, “O Kṛṣṇa,” all the devotees tottered and also fell to the ground.

TEXT 88

gṛhera bhitare mūrchā gelā gadādhara
kebā kon dike paḍe, nāhi parāpara

Gadādhara Paṇḍita fell unconscious within the room. No one knew who fell on whom.

The word *parāpara* is a combination of *para* (“other”) and *apara* (“own”) and means “distinction between oneself and others.”

TEXT 89

sabe hailā kṛṣṇa-prema-ānande mūrchita
hāsena jāhnavī-devī haiyā vismita

All the devotees lost consciousness due to ecstatic love of Kṛṣṇa, and the goddess Jāhnavī smiled in amazement.

TEXT 90

kata-kṣaṇe bāhya prakāśiyā viśvambhara
'kṛṣṇa bali' kāndite lāgilā bahutara

After some time Viśvambhara regained His external consciousness and began to cry loudly and piteously while calling out the name of Kṛṣṇa.

TEXT 91

*“kṛṣṇa re, prabhu re mora! kon dike gelā?”
eta bali’ prabhu punaḥ bhūmite paḍilā*

“O Kṛṣṇa, O My Lord! Where have You gone?” Saying this, the Lord again fell to the ground.

TEXT 92

*kṛṣṇa-preme kānde prabhu śacīra nandana
catur-dike veḍi’ kānde bhāgavata-gaṇa*

The son of Śacī cried out of love for Kṛṣṇa, and all the devotees surrounding the Lord also cried loudly.

TEXT 93

*āchāḍera samuccaya nāhika śrī-aṅge
nā jāne ṭhākura kichu nija-prema-raṅge*

Again and again the Lord fell to the ground with great force, but due to ecstatic love He could not feel anything.

Being extremely overwhelmed with love of Kṛṣṇa, the Lord repeatedly fell to the ground, yet there was no resulting injury to His transcendental body. He was fully absorbed in His internal mood, so He did not feel any external happiness or distress.

TEXT 94

*uṭhila kīrtana-rola premera krandana
prema-maya haila śuklāambarera bhavana*

The sounds of chanting and crying in ecstatic love combined to fill the house of Śuklāmbara with love of God.

TEXT 95

sthira hai, kṣaṇeke vasilā viśvambhara

tathāpi ānanda-dhārā vahe nirantara

After some time Viśvambhara became pacified and sat down, yet the current of ecstatic love continued to flow.

TEXT 96

prabhu bale,—“kon jana gṛhera bhitara?”
brahmacārī balena,—“tomāra gadādhara”

The Lord then inquired, “Who is inside the room?” Śuklāmbara Brahmacārī replied, “Your Gadādhara is inside.”

TEXT 97

heṅta māthā kariyā kāndena gadādhara
dekhiyā santoṣa baḍa prabhu viśvambhara

Gadādhara bent his head down and cried. Seeing this, Lord Viśvambhara became greatly satisfied.

TEXT 98

prabhu bale,—“gadādhara! tumi se sukṛti
śiśu haite kṛṣṇete karilā dṛḍha-mati

The Lord said, “O Gadādhara, you are indeed most fortunate. From your childhood you have firmly fixed your mind on Kṛṣṇa.

TEXT 99

āmāra se hena janma gela vṛthā-rase
pāinu amūlya nidhi gela daiva-doṣe”

“I have passed My time in useless endeavors. Although I obtained that priceless treasure, by the arrangement of providence I have lost it.”

The Lord said to Gadādhara, “O Gadādhara, because you are inclined to the service of Kṛṣṇa since your childhood, you are most fortunate. I did not have the strong determination for serving Kṛṣṇa like you. I have uselessly wasted My time studying books on logic. Although I found My lost wealth, Kṛṣṇa, due to My misfortune I am now bereft of Him.”

TEXT 100

*eta bali' bhūmite paḍilā viśvambhara
dhūlāya loṭāya sarva-sevya kalevara*

After saying this, Viśvambhara again fell to the ground, and His entire body, which is worshipable to everyone, became covered with dust.

The transcendental body of Śrī Gaura is worshipable by all subordinates within the fourteen material worlds and the transcendental spiritual abodes of Vaikuṅṭha and Goloka-Vṛndāvana.

TEXT 101

*punaḥ-punaḥ haya bāhya, punaḥ-punaḥ paḍe
daive rakṣā pāya nāka-mukha se āchāḍe*

The Lord repeatedly regained consciousness and repeatedly fell unconscious. Although He hit the ground with His nose and face, He was protected by providence.

TEXT 102

*melite nā pāre dui cakṣu prema-jale
sabe eka 'kṛṣṇa kṛṣṇa' śrī-vadane bale*

He could not open His eyes due to excessive tears of love. Other than the name of Kṛṣṇa, nothing issued from His beautiful mouth.

TEXT 103

dhariyā sabāra galā kānde viśvambhara
“*kṛṣṇa kothā?—bhāi saba! balaha satvara*”

**Grasping the necks of those present, Viśvambhara wept and asked,
“O brothers, tell Me quickly, where is Kṛṣṇa?”**

TEXT 104

prabhura dekhiyā ārti kānde bhakta-gaṇa
kāro mukhe āra kichu nā sphure vacana

**Seeing the earnest longing of the Lord, all the devotees cried. They
were all unable to speak.**

TEXT 105

prabhu bale,—“mora duḥkha karaha khaṇḍana
āni’ deha’ more nanda gopendra-nandana”

**The Lord said, “Please relieve My distress. Bring Me the son of
Mahārāja Nanda.”**

TEXT 106

eta bali’ śvāsa chāḍi’ punaḥ-punaḥ kānde
loṭāya bhūmite keśa, tāhā nāhi bāndhe

**After saying this, the Lord sighed deeply and wept repeatedly. His
hair was unbound and trailed on the ground.**

TEXT 107

ei sukhe sarva-dina gela kṣaṇa-prāya
kathañcit sabā-prati hailā vidāya

**The whole day passed like a moment in this blissful state. Then the
Lord took leave of the devotees for a short time.**

In spite of feeling intense distress because of separation from Kṛṣṇa, Gaurasundara, who was absorbed in the mood of a devotee, passed the entire day, consisting of twelve hours, in the happiness of love for Kṛṣṇa. Thus the day appeared to be only a moment in duration. Being intoxicated by the beverage of love for Kṛṣṇa and remaining half-conscious, the Lord took leave from the devotees with great difficulty.

TEXT 108

*gadādhara, sadāśiva, śrīmān paṇḍita
śuklāmbara-ādi sabe hailā vismita*

The devotees headed by Gadādhara, Sadāśiva, Śrīmān Paṇḍita, and Śuklāmbara were all filled with amazement.

TEXT 109

*ye ye dekhilena prema, sakei avākya
apūrva dekhiyā kāro dehe nāhi bāhya*

They were all speechless and even lost external consciousness after seeing the transformations of ecstasy displayed by the Lord.

After seeing the Lord's most wonderful never-before-seen display of transformations of ecstatic love belonging to the category of *mahābhāva*, all the devotees were speechless.

TEXT 110

*vaiṣṇava-samāje sabe, āilā hariṣe
ānupūrvī kahilena āśeṣa-viśeṣe*

They all joyfully went to the community of Vaiṣṇavas and narrated in detail the entire incident.

TEXT 111

śuniyā sakala mahā-bhāgavata-gaṇa
‘hari hari’ bali’ sabe karena krandana

Hearing the news, all the great devotees chanted, “Hari, Hari,” and began to cry.

TEXT 112

śuniyā apūrva prema sakei vismita
keha bale,— “īśvara vā hailā vidita”

They were all amazed to hear about the wonderful display of love. Some of them said, “Maybe the Supreme Lord has manifested.”

TEXT 113

keha bale,— “nimāi paṇḍita bhāla haile”
pāṣaṇḍīra muṇḍa chiṇḍibāre pāri hele”

Others said, “If Nimāi Paṇḍita becomes a good devotee, then we can easily tear off the heads of the atheists.”

TEXT 114

keha bale,— “haibeka kṛṣṇera rahasya
sarvathā sandeha nāi, jāniha avaśya”

Some of them said, “Know for certain that this is one of Kṛṣṇa’s mysteries. There is no doubt about it.”

Some devotees said, “Everyone will certainly understand the mystery of Kṛṣṇa’s unknown pastimes from this Nimāi Paṇḍita. There is no doubt about it.”

TEXT 115

keha bale,— “īśvara purīra saṅga haite
kibā dekhilena kṛṣṇa prakāśa gayāte”

Others said, “By associating with Īśvara Purī, He must have seen some manifestation of Kṛṣṇa at Gayā.”

TEXT 116

*ei-mata ānande sakala bhakta-gaṇa
nānā jane nānā kathā karena kathana*

In this way, all the devotees happily discussed various topics among themselves.

TEXT 117

*sabe meli’ karite lāgilā āśīrvāda
“hauka hauka satya kṛṣṇera prasāda”*

They all jointly blessed the Lord with the words, “May He be the object of Kṛṣṇa’s mercy.”

TEXT 118

*ānande lāgilā sabe karite kīrtana
keha gāya, keha nāce, karaye krandana*

All the devotees began to perform *kīrtana* in ecstasy. Some of them sang, some danced, and some cried.

TEXT 119

*hena mate bhakta-gaṇa āchena hariṣe
ṭhākura āviṣṭa hai’ āchena nija-rase*

In this way all the devotees happily passed their time, as the Lord remained absorbed in His own mood.

TEXT 120

*kathañcit bāhya prakāśiyā viśvambhara
calilena gaṅgādāsa paṇḍitera ghara*

Returning to partial external consciousness, Viśvambhara went to the house of Gaṅgādāsa Paṇḍita.

TEXT 121

*gurura karilā prabhu caraṇa vandana
sambhrame uṭhiyā guru kailā āliṅgana*

The Lord offered His obeisances at the feet of His teacher, who immediately got up with respect and embraced the Lord.

TEXT 122

*guru bale,—“dhanya bāpa! tomāra jīvana
pitṛ-kula mātṛ-kula karilā mocana*

His guru said, “Glorious is Your life, my dear. You have delivered both Your father’s and mother’s families.

TEXT 123

*tomāra paḍuyā saba—tomāra avadhi
punthi keha nāhi mele, brahmā bale yadi*

“Your students know only You as their teacher; they would not open their books for even Lord Brahmā.

The word *avadhi* (“the border,” “the end,” “the limit”) means “to advance or progress under guidance” or “too much ‘great.’”

TEXT 124

*ekhane āilā tumi sabāra prakāśa
kāli haite paḍāibā āji yāha vāsa”*

“Now that You have returned, You should begin teaching from tomorrow. Today go home.”

The phrase *sabāra prakāśa* indicates the Lord, who manifests the beauty and bliss in everyone’s heart, who revives the illuminating mood of awe and reverence, and who unfolds the real truth.

TEXT 125

*guru namaskariyā calilā viśvambhara
catur-dike paḍuyā veṣṭita śaśadhara*

After offering obeisances to His guru, Viśvambhara departed. Surrounded by His students, He appeared like the moon amidst the stars.

TEXT 126

*āilena śrī-mukunda-sañjayera ghare
āsiyā vasilā caṇḍī-maṇḍapa-bhitare*

The Lord then went to the house of Mukunda Sañjaya, where He sat down within the Caṇḍī-maṇḍapa.

TEXT 127

*goṣṭhī-saṅge mukunda-sañjaya puṇyavanta
ye haila ānanda, tāhāra nāhi anta*

Accompanied by his relatives, the most pious Mukunda Sañjaya experienced unlimited happiness.

TEXT 128

*puruṣottama-sañjayera prabhu kaila kole
siñcilena aṅga tāna nayanera jale*

The Lord embraced Puruṣottama Sañjaya and drenched his body

with tears.

TEXT 129

*jayakāra dite lāgilena nārī-gaṇa
parama-ānanda haila mukunda-bhavana*

All the ladies made auspicious sounds, and the house of Mukunda became the abode of supreme happiness.

TEXT 130

*śubha dr̥ṣṭipāta prabhu kari' sabākāre
āilena mahāprabhu āpana-mandire*

After glancing mercifully on everyone, Mahāprabhu returned to His house.

TEXT 131

*āsiyā vasilā viṣṇu-gr̥hera duyāre
prīti kari' vidāya dilena sabākāre*

Upon arriving at His house, the Lord sat at the doorstep of His Viṣṇu temple, where He affectionately bid farewell to His students.

TEXT 132

*ye-ye-jana āise prabhure sambhāṣite
prabhura caritra keha nā pāre bujhite*

Everyone who came to greet the Lord was unable to understand His characteristics.

TEXT 133

pūrva-vidyā-auddhatya nā dekhe kona jana

parama virakta-prāya thāke sarva-kṣaṇa

They found none of the arrogance that the Lord had previously exhibited, rather they found Him always in a renounced mood.

TEXT 134

*putrera caritra śacī kichui nā bujhe
putrera maṅgala lāgi' gaṅgā-viṣṇu pūje*

Mother Śacī was unable to understand anything of her son's behavior, she simply worshiped the Ganges and Lord Viṣṇu for her son's welfare.

TEXT 135

*“svāmī nilā kṛṣṇacandra! nilā putra-gaṇa
avaśiṣṭa sabe-mātra āche eka-jana*

She prayed, “O Kṛṣṇacandra, You took away my husband, and You took away my son! Now I have only this one son left.

TEXT 136

*anāthinī more, kṛṣṇa! ei deha' vara
sustha-citte gr̥he mora rahu viśvambhara”*

“O Kṛṣṇa, I have no one to protect me! Please give me the benediction that Viśvambhara may peacefully remain at home.”

TEXT 137

*lakṣmīre āniñā putra-samīpe vasāya
dr̥ṣṭipāta kariyā o prabhu nāhi cāya*

Mother Śacī purposely brought Viṣṇupriyā and had her sit in front of her son. Although the Lord gazed in her direction, He did not actually see her.

The word *lakṣmī* in this verse [and in verse 19] refers to Viṣṇupriyā-devī. Seeing Nimāi's indifference towards everything not related to Kṛṣṇa, Śacī acted like an ordinary worldly mother fond of increasing her son's family attachment while thinking as follows: "If I create opportunities for my son to engage in intimate conversations with my daughter-in-law, Śrī Viṣṇupriyā-devī, then perhaps my son's strong tendency and attachment for Kṛṣṇa's worship, which is just contrary to material enjoyment, will diminish." Following common worldly consideration, conditioned souls in their youth try to enjoy their wives, thinking of them as objects of enjoyment, and thus they become attached to material existence and *grhamedhi* family life, but such consideration never arose in the Lord. Although while maintaining indifference and being afflicted by separation from Kṛṣṇa He gave Viṣṇupriyā a token glance, He did not become enthusiastic to see the personification of servitude, Viṣṇupriyā-devī, as an object of enjoyment.

TEXT 138

niravadhi śloka paḍi' karaye rodana
"kothā kṛṣṇa! kothā kṛṣṇa!" bale anukṣaṇa

The Lord constantly recited verses and cried as He continually implored, "Where is Kṛṣṇa? Where is Kṛṣṇa?"

TEXT 139

kakhano kakhano yebā huṅkāra karaya
dare palāyena lakṣmī, śacī pāya bhaya

Sometimes He roared loudly in such a way that Viṣṇupriyā-devī ran away in fear and Śacī became frightened.

TEXT 140

rātrye nidrā nāhi yāna prabhu kṛṣṇa-rase

virahe nā pāya svāsthya, uthe, pade, vaise

Due to feelings of separation from Kṛṣṇa, the Lord could not sleep at night. He would feel so uncomfortable that sometimes He would get up from bed, sometimes He would lie down, and sometimes He would just sit there.

Being merged in *vipralambha-rasa*, the mood of separation, the Lord's feelings of separation became so intense that He regularly passed sleepless nights. He became so agitated by the pain of intense separation that sometimes He would get up from bed, sometimes He would lie down, and sometimes He would just sit there.

TEXT 141

*bhinna loka dekhile karena sambaraṇa
ūṣaḥ-kāle gaṅgā-snāne karaye gamana*

As soon as the Lord saw a materialistic person, He would conceal His internal mood. Every morning He would go take bath in the Ganges.

Whenever the Lord saw ignorant, materialistic nondevotees who were devoid of the propensity for serving Kṛṣṇa, He would consider them mundane and therefore control and conceal His transformations of ecstatic love arising from intense feelings of separation from Kṛṣṇa.

TEXT 142

*āilena mātra prabhu kari' gaṅga-snāna
paḍuyāra varga āsi' haila upasthāna*

As soon as the Lord returned from taking bath in the Ganges, His students would assemble there.

TEXT 143

'kṛṣṇa' vināṭhākurera nā āise vadane

paḍuyā-sakala ihā kichui nā jāne

The Lord did not explain anything other than Kṛṣṇa, so the students could not understand anything.

The Lord, who was engaged in the loving service of Kṛṣṇa in the mood of separation, did not explain any word apart from Kṛṣṇa, but His students could not at all understand the current condition of their teacher, Nimāi Paṇḍita.

TEXT 144

*anurodhe prabhu vasilena paḍāite
paḍuyā-sabāra sthāne prakāśa karite*

By the students' request, the Lord began to reveal the glories of the Supreme Lord to them.

TEXT 145

*'hari' bali' puñthi melilena śiṣya-gaṇa
śuniñā ānanda hailāśrī-śacīnandana*

The students opened their books while chanting the name of Hari. The son of mother Śacī was greatly pleased to hear this.

TEXT 146

*bāhya nāhi prabhura śuniñā hari-dhvani
śubha-dṛṣṭi sabāre karilā dvija-maṇi*

On hearing the name of Hari, the Lord lost all external consciousness. Then the jewel of the twice-born cast His merciful glance on everyone there.

TEXT 147

āviṣṭa haiyā prabhu karena vyākhyāna

Being fully absorbed in Kṛṣṇa, the Lord explained the names of Hari in all the *sūtras*, aphorisms, and commentaries.

As a teacher fully absorbed in love of Kṛṣṇa, Nimāi explained in the course of teaching that the name of Hari was the only purport of all *sūtras*, aphorisms, and commentaries. The conventional meaning of every word may be understood from three angles—*vidvad-rūḍhi*, the conventional meaning according to enlightened persons, *sādhāraṇa-rūḍhi*, the conventional meaning according to ordinary persons, and *ajñā-rūḍhi*, the conventional meaning according to unenlightened persons. At that time, being induced by *ajñā-rūḍhi*, the mundane teachers of grammar who were attached to sense gratification explained every word as conducive to sense enjoyment. Because of their enjoying propensity, they could not understand that every syllable and word stimulate Kṛṣṇa consciousness and are therefore nondifferent from the Absolute Truth. Gaurasundara explained to His students that one can derive the real meaning of a book by discussing and studying through *vidvad-rūḍhi*. He further explained that it is totally prohibited to consider that there is a difference between the Supreme Lord Viṣṇu and His transcendental holy name. Whenever one sees a distinction between the Lord and His name it is to be understood that he is compelled by *ajñā-rūḍhi* and bewildered by the illusory energy of the Lord. At that time Viśvambhara had no realization of word meanings other than their being indicative of the transcendental holy names situated in the spiritual sky. From the pure, transcendental *vidvad-rūḍhi*, every sound unfolding in the spiritual sky of Kṛṣṇa’s service is completely nondifferent from the Lord and His holy names.

TEXT 148

*prabhu bale,—“sarva-kāla satya kṛṣṇa-nāma
sarva-śāstre ‘kṛṣṇa’ bai nā balaye āna*

The Lord said, “The holy names of Kṛṣṇa are the eternal Truth. All scriptures explain Kṛṣṇa and nothing else.

The holy names of Kṛṣṇa are not temporary objects subject to creation and annihilation within the jurisdiction of time. Since there is no material difference between the names of Kṛṣṇa and Kṛṣṇa Himself, the form of Kṛṣṇa, which is the personified source of time, and His holy names are at all times the undivided Truth. All Vaiṣṇava literatures have no aim other than Kṛṣṇa. As stated in the *Hari-vamśa*:

*vede rāmāyaṇe caiva
purāṇe bhārata tathā ādāv
ante ca madhye ca
hariḥ sarvatra gīyate*

“In the Vedic literature, including the *Rāmāyaṇa*, *Purāṇas*, and *Mahābhārata*, from the very beginning (*ādau*) to the end (*ante ca*), as well as within the middle (*madhye ca*), only Hari, the Supreme Personality of Godhead, is explained.”

TEXT 149

*hartā kartā pālayitā kṛṣṇa se īśvara
aja-bhava-ādi, saba—kṛṣṇera kiṅkara*

“Kṛṣṇa is the supreme controller, the creator, the maintainer, and the annihilator. Everyone beginning from Lord Brahmā and Lord Śiva is His servant.

Kṛṣṇa is the Supreme Personality of Godhead and the cause of all causes. He is the original creator, maintainer, and annihilator of all universes. Wherever Lord Brahmā and Lord Rudra are described as the creator and the annihilator it is to be understood that they are empowered secondary agents under the instructions of Kṛṣṇa, and therefore they are established as predominating deities of the modes of passion and ignorance.

TEXT 150

*kṛṣṇera caraṇa chāḍi' ye āra vākhāne
vrthā janma yāya tāra asatya-vacane*

“The life of anyone who gives up the lotus feet of Kṛṣṇa and explains things as separate from Him is useless as a result of his false statements.

Kṛṣṇa alone is the cause of all causes and the original source of everything. Proud, asslike, ignorant people who give up the service of His lotus feet and take shelter of *ajñā-rūḍhi* distort the meaning of the scriptures with superficial explanations. Thus they waste their rarely attained meaningful human form of life. In other words, as stated in the *Śrīmad Bhāgavatam*, they are actually *jīvan-mṛta* (living dead), *jīvañ-chava* (dead bodies), or *śvasan-śava* (dead although breathing).

TEXT 151

*āgama-vedānta-ādi yata daraśana
sarva-śāstre kahe 'kṛṣṇa-pade bhakti-dhana'*

“The philosophies in all scriptures headed by the *āgamas* and *Vedānta* describe the wealth of devotion to the lotus feet of Kṛṣṇa.

The *āgamas*, or *Pañcarātras*, which are expansions of the *Vedas*; the *Upaniṣads*, which are the head of the *Vedas*; and *Vedānta*, which is the essence of the *Upaniṣads*; as well as various philosophical scriptures all point out that service to the lotus feet of Kṛṣṇa is the goal of life.

TEXT 152

*mugdha saba adhyāpaka kṛṣṇera māyāya
chāḍiyā kṛṣṇera bhakti anya pathe yāya*

“Teachers bewildered by the illusory energy of Kṛṣṇa give up the devotional service of Kṛṣṇa and take to other paths.

TEXT 153

*karuṇā-sāgara kṛṣṇa jagat-jīvana
sevaka-vatsala nanda-gopera nandana*

“Lord Kṛṣṇa is the ocean of mercy, the life and soul of the universe, the lover of His servants, and the darling son of the cowherd Nanda.

TEXT 154

*hena kṛṣṇa-nāme yāra nāhi rati-mati
paḍiyā o sarva-śāstra, tāhāra durgati*

“Even if one studies all the scriptures, if he has no affection or inclination for the name of Kṛṣṇa, he is certainly degraded.

By giving up *vidvad-rūḍhi* and accepting *ajñā-rūḍhi*, a learned scholar, in spite of having studied all the scriptures, does not develop any taste for the transcendental names of Kṛṣṇa. Such a proud, self-proclaimed scholar is simply an unfortunate asslike traveler to hell rather than a swanlike person.

TEXT 155

*daridra adhama yadi laya kṛṣṇa-nāma
sarva doṣa thakile o yāya kṛṣṇa-dhāma*

“If a poor fallen person takes to chanting the holy names of Kṛṣṇa, he attains the abode of Kṛṣṇa in spite of having many faults.

TEXT 156

*ei-mata sakala-śāstera abhiprāya
ihāte sandeha yāra, se-i duḥkha pāya*

“This is the purport of all scriptures. Anyone who doubts this fact suffers.

TEXT 157

*kṛṣṇera bhajana chāḍi' ye śāstra vākhāne
se adhama kabhu śāstra-marma nāhi jāne*

“Anyone who explains the scriptures without referring to the worship of Kṛṣṇa is a fallen soul who does not know the purport of the scriptures.

Those who have accumulated heaps of impious activities in previous lives and thus give up Kṛṣṇa’s worship, which is the only purport of all scriptures, and do not explain the scriptures based on devotional service—in other words, those who accept the unfavorable nondevotional processes of *anyābhilāṣa*, *karma*, *jñāna*, and *yoga* as processes for achieving the goal of life and *dharma*, *artha*, *kāma*, and *mokṣa* as the goals of life—such persons are actually ignorant of the real purport or intention of the scriptures. One should carefully discuss the following verses from the *śrutis*, *smṛtis*, and *Purāṇas*.

The *Chāndogya Upaniṣad* (6.14.2) states: *ācāryavān puruṣo veda*—“One who follows the disciplic succession of *ācāryas* knows things as they are.”

The *Śvetāśvatara Upaniṣad* (6.23) states:

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

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

The *Kaṭha Upaniṣad* (1.2.23) states:

*nāyam ātmā pravacanena labhyo
na medhayā na bahunāśrutena
yam evaiṣa vṛṇute tena labhyas
tasyaiṣa ātmā vivṛṇute tanūṁ svām*

“The Supreme Lord is not obtained by expert explanations, by vast intelligence, nor even by much hearing. He is obtained only by one whom He Himself chooses. To such a person He manifests His own form.”
In the *Śrīmad Bhāgavatam* (11.11.18) it is stated:

*śabda-brahmaṇi niṣṇāto na niṣṇāyāt pare yadi
śramas tasya śrama-phalo hy adhenum iva rakṣataḥ*

“If one is learned in Vedic literature but is not a devotee of Lord Viṣṇu, his work is a useless waste of labor, just like the keeping of a cow that does not give milk.”

The *Śrīmad Bhāgavatam* (10.14.29) further states:

*athāpi te deva padāmbuja-dvaya-
prasāda-leśānugṛhīta eva hi
jānāti tattvaṁ bhagavan-mahimno
na cānya eko 'pi ciraṁ vicinvan*

“My Lord, if one is favored by even a slight trace of the mercy of Your lotus feet, he can understand the greatness of Your personality. But those who speculate to understand the Supreme Personality of Godhead are unable to know You, even though they continue to study the *Vedas* for many years.”

TEXT 158

*śāstrera nā jāne marma, adhyāpanā kare
gardabhera prāya yena śāstra vahi' mare*

“Those who do not know the purport of the scriptures yet teach them to others are simply like asses, carrying the load of the scriptures.

Those who study the scriptures are of two types: one group consists of those who carry the burden of the scriptures like cows or asses and the other group consists of those who extract the essence of the scriptures like honey bees. The purport is that to gratify their material senses,

asslike teachers induced by *ajñā-rūḍhi* and ignorant of the actual purport of the scriptures do not explain that the goal of life is unalloyed service to Lord Kṛṣṇa, the husband of Sarasvatī, the goddess of transcendental knowledge. Just as cows and asses are unable to relish the sweetness of honey or sugar kept in a jar, the study and teaching of the *Vedas* by such asslike, proud, so-called learned scholars who uselessly labor hard like foolish animals is completely useless and meaningless. Being bewildered by *māyā*, those foolish persons then mistakenly accept other equally qualified asslike people as learned. But actually for intelligent swanlike devotees who know the causes of bondage and liberation to be addressed as learned scholars is most befitting and appropriate.

In *Śrīmad Bhāgavatam* (4.29.44) Nārada Muni speaks to the saintly King Prācīnabarhi as follows:

*adyāpi vācas-patayas
tapo-vidyā-samādhīḥ
paśyanto 'pi na paśyanti
paśyantam parameśvaram*

“Although expert speakers continually deliberated on the strength of austerity, knowledge, and *samādhi*, they could not fully know the Supreme Personality of Godhead, who witnesses all things.”

TEXT 159

*paḍiñā-śuniñā loka gela chāre-khāre
kṛṣṇa mahā-mahotsave vañcilā tāhāre*

“People obtain death and destruction through such study of the *Vedas*, and as a result they are deprived of the festivals of Lord Kṛṣṇa.

TEXT 160

*pūtanāre yei prabhu kailā mukti-dāna
hena kṛṣṇa chāḍi' loke kare anya dhyāna*

“The Lord awarded liberation to Pūtanā, yet people still leave aside Kṛṣṇa to meditate on others.

In spite of the hellish mentality of Pūtanā, who was the personification of deceit and who desired to kill Kṛṣṇa, the Lord delivered her from that mentality, which was born of enmity to Kṛṣṇa, and awarded her the rarely attained spiritual abode. Only those who are fortunate enough to consider the glories of the matchless and causeless mercy of Kṛṣṇa can understand that no comparison or limit to that mercy may be found in either the material worlds or the transcendental spiritual worlds. Therefore no one other than the most unfortunate, unintelligent, foolish, hellish person gives up service to the lotus feet of Kṛṣṇa, which is the topmost occupational duty, and contemplates or endeavors for anything else. In the *Śrīmad Bhāgavatam* (3.2.23) Śrī Uddhava speaks to Vidura as follows:

*aho bakī yaṁ stana-kāla-kūṭaṁ
jighāṁsayāpāyayad apy asādhvī
lebhe gatiṁ dhātry-ucitāṁ tato ‘nyam
kaṁ vā dayāluṁ śaraṇaṁ vrajema*

“Alas, how shall I take shelter of one more merciful than He who granted the position of mother to a she-demon [Pūtanā] although she was unfaithful and she prepared deadly poison to be sucked from her breast?” Uddhava offers the following prayer to Lord Kṛṣṇa in the *Śrīmad Bhāgavatam* (10.48.26):

*kaḥ paṇḍitas tvad aparaṁ śaraṇaṁ samīyād
bhakta-priyād ṛta-giraḥ suhrdaḥ kṛta-jñāt
sarvān dadāti suhrdo bhajato ‘bhikāmān
ātmānam apy upacayāpacayau na yasya*

“What learned person would approach anyone but You for shelter, when You are the affectionate, grateful and truthful well-wisher of Your devotees? To those who worship You in sincere friendship You reward

everything they desire, even Your own self, yet You never increase or diminish.”

In the *Caitanya-caritāmṛta* (*Madhya* 22.95 and 97) it is stated:

*bhakta-vatsala, kṛtajña, samartha, vadānya
hena kṛṣṇa chāḍi’ paṇḍita nāhi bhaje anya
vijña-janera haya yadi kṛṣṇa-guṇa-jñāna
anya tyaji’, bhaje, tāte uddhava—pramāṇa*

“Lord Kṛṣṇa is very kind to His devotees. He is always very grateful and magnanimous, and He possesses all abilities. A learned man does not give up Kṛṣṇa to worship anyone else. Whenever an experienced person develops real knowledge of Kṛṣṇa and His transcendental qualities, he naturally gives up all other engagements and renders service to the Lord. Uddhava gives evidence concerning this.”

TEXT 161

*aghāsura-hena pāpī ye kailā mocana
kon sukhe chāḍe loka tāñhāra kīrtana?*

“For what happiness will someone give up the glorification of He who delivered the most sinful Aghāsura?”

TEXT 162

*ye kṛṣṇera nāme haya jagat pavitra
nā bale duḥkhita jīva tāñhāra caritra*

“The entire world is purified by the name of Kṛṣṇa, yet wretched living entities abstain from chanting His glories.”

TEXT 163

*ye-kṛṣṇera mahotsave brahmādi vihvala
tāhā chāḍi nṛtya-gīte kare amaṅgala*

“Even the demigods headed by Brahmā are overwhelmed by Kṛṣṇa’s festivals, yet people give up such festivals and take pleasure in inauspicious dancing and singing.

TEXT 164

*ajāmīle nistārilā ye-kṛṣṇera nāme
dhana-kula-vidyā-made tāhā nāhi jāne*

“The holy names of Kṛṣṇa delivered Ajāmīla, yet those who are intoxicated by wealth, good birth, and education do not know Him.

One should refer to the *Śrīmad Bhāgavatam*, Sixth Canto, Chapter One, verses 21-68 and Chapter Two for a description of Ajāmīla’s deliverance through *kṛṣṇa-nāmābhāsa*, a glimpse of offenseless chanting of Kṛṣṇa’s name.

The second line of this verse is confirmed in Kuntī’s prayer to Kṛṣṇa in the *Śrīmad Bhāgavatam* (1.8.26):

*janmaīśvarya-śruta-śrībhir
edhamāna-madaḥ pumān
naivārhaty abhidhātum vai
tvām akiñcana-gocaram*

“My Lord, Your Lordship can easily be approached, but only by those who are materially exhausted. One who is on the path of [material] progress, trying to improve himself with respectable parentage, great opulence, high education and bodily beauty, cannot approach You with sincere feeling.”

TEXT 165

*śuna bhāi-saba, satya āmāra vacana
bhajaha amūlya kṛṣṇa-pāda-padma-dhana*

“O brothers, please hear My truthful statement. Worship the invaluable wealth of Kṛṣṇa’s lotus feet.

Prabodhānanda Sarasvatī has written in his *Śrī Caitanya-candrāmṛta* (90): “O devotees, give up all unfavorable bodily and mental activities that are contrary to the pleasure of Kṛṣṇa’s senses and become attached to the lotus feet of Gaurāṅga-candra.”

TEXT 166-167

ye-caraṇa sevite lakṣmīra abhilāṣa
ye-caraṇa-seviñāśaṅkara śuddha-dāsa

ye-caraṇa haite jāhnavī-parakāśa
hena pāda-padma, bhāi, sabe kara āśa

“O brothers, may you all desire to attain the same lotus feet that Lakṣmī desires to serve, the same lotus feet by whose worship Lord Śiva has become known as a pure servant, and the same lotus feet from which the Ganges emanated.

TEXT 168

dekhi,—kār śakti āche ei navadvīpe
khaṇḍuka āmāra vyākhyā āmāra samīpe?”

“Who in Navadvīpa has the power to refute My explanations before Me?”

TEXT 169

param-brahma viśvambhara śabda-mūrti-maya
ye-śabde ye vākhānena se-i satya haya

Viśvambhara is the Supreme Brahman and the personification of transcendental sound, therefore whatever He explains is the supreme truth.

Śrī Viśvambhara, the Lord of the spiritual world and the maintainer and nourisher of the animate and inanimate worlds, is directly the Supreme

Brahman and personification of transcendental sound. Therefore He is the husband of Sarasvatī, the goddess of transcendental knowledge. Any word that Lord Viśvambhara explains through the eternal, pure, complete, eternally liberated, spiritual, and most important *vidvad-rūḍhi* as related to Kṛṣṇa is reality and the Supreme Truth.

TEXT 170

*mohita paḍuyā saba śune eka-mane
prabhu o vihvala hai' satya se vākhāne*

The students were captivated as they heard the Lord's explanations with undivided attention, and the Lord also became overwhelmed while He explained the Truth.

TEXT 171

*sahajei śabda-mātre 'kṛṣṇa satya' kahe
īśvara ye vākhānibe,—kichu citra nahe*

Every word inherently establishes Kṛṣṇa as the Supreme Truth, so there is no wonder that the Lord should explain in this way.

Any word manifested from the pure spiritual sky and received by the eternally pure sense of hearing smeared with the ointment of love is certainly nondifferent from the eternal primeval Absolute Truth, Kṛṣṇa. Therefore it is not very wonderful or astonishing that the Supreme Lord Śrī Viśvambhara, who is devoid of the four defects of mistakes, illusion, cheating, and imperfection that are found in living entities, will explain the meaning of every word through the eternal, pure, complete, eternally liberated, spiritual, and most important *vidvad-rūḍhi*.

TEXT 172

*kṣaṇeke hailā bāhya-drṣṭi viśvambhara
lajjita haiyā kichu kahaye utara*

After a while, Viśvambhara regained His external consciousness. Feeling somewhat embarrassed, He began to inquire.

TEXT 173

*“āji āmi kemata se sūtra vākhāniluṅ?”
paḍuyā-sakala bale—“kichu nā bujhiluṅ*

“How was My explanation of the *sūtras* today?” The students replied, “We have not understood anything.

TEXT 174

*yata kichu śabde vākhānaha ‘kṛṣṇa’ mātra
bujhite tomāra vyākhyā ke vā āche pātra?”*

“You explained every word simply in relationship with Kṛṣṇa, so who is the proper candidate for understanding Your explanations?”

TEXT 175

*hāsi’ bale viśvambhara,—“śuna saba bhāi!
punthi bāndha’ āji, cala gaṅgā-snāne yāi”*

Viśvambhara smiled and said, “Listen, brothers! Pack up your books for today and let us go take bath in the Ganges.”

TEXT 176

*bāndhilā pustaka sabe prabhura vacane
gaṅgā-snāne calilena viśvambhara-sane*

Being instructed by the Lord, the students packed up their books and went with Him to take bath in the Ganges.

TEXT 177

*gaṅgā-jale keli kare prabhu viśvambhara
samudrera mājhe yena pūrṇa-śaśadhara*

As Lord Viśvambhara sported in the Ganges, it appeared that the full moon was rising from the middle of the ocean.

The analogies and descriptions attributed to the Lord in this verse and in the following verses 182-184 reveal the poetic genius of the author.

TEXT 178

*gaṅgā-jale keli kare viśvabhara-rāya
parama-sukṛti-saba dekhe nadīyāya*

Viśvambhara’s sporting in the waters of the Ganges was seen by the most pious inhabitants of Nadia.

TEXT 179

*brahmādira abhilāṣa ye rūpa dekhite
hena prabhu vipra-rūpe khele se jalete*

The same Lord that personalities such as Brahmā desire to see was now sporting in the water in the form of a *brāhmaṇa*.

TEXT 180

*gaṅgā-ghāṭe snāna kare yata saba jana
sabāi cāhena gauracandrera vadana*

All those persons who were taking bath at the bathing *ghāṭas* of the Ganges gazed at the face of Gauracandra.

TEXT 181

*anyo ‘nye sarva-jane kahaye vacana
“dhanya mātā pitā,—yānra e-hena nandana”*

They all remarked to one another, “Glorious are the father and mother of such a son.”

TEXT 182

*gaṅgāra bāḍila prabhu-paraśe ullāsa
ānande kareṇa devī taraṅga-prakāśa*

Being touched by the Lord, goddess Gaṅgā became joyful, and out of delight, she manifested her agitation in waves.

TEXT 183

*taraṅgera chale nr̥tya kareṇa jāhnavānanta-
brahmāṇḍa yānra pada-yuge-sevī*

Jāhnavī thus danced in the form of waves to worship the Lord, whose feet are served by innumerable universes.

TEXT 184

*catur-dike prabhure beḍiyā jahnu-sutā
taraṅgera chale jala dei alakṣitā*

The daughter of Jahnu encircled the Lord on all sides and showered Him with her waters while remaining unseen.

TEXT 185

*vede mātra e-saba līlāra marma jāne
kichu śeṣe vyakta habe sakala purāṇe*

The purport of these pastimes is known only to the *Vedas*, but later some of these pastimes will be revealed by the *Purāṇas*.

TEXT 186

*snāna kari' gr̥he āilena viśvambhara
calilā paḍuyā-varga yathā yāñra ghara*

After completing their bath, Viśvambhara and His students returned to their own homes.

TEXT 187-188

*vastra parivarta' kari' dhuilā caraṇa
tulasīre jala diyā karilā secana*

*yathā-vidhi kari' prabhu govinda-pūjana
āsiyā vasilā gr̥he karite bhojana*

The Lord changed His clothes, washed His feet, and then offered water to *tulasī*. Then, after properly worshiping Govinda, the Lord came inside and sat down to take His meal.

Unless a person properly initiated in the chanting of Viṣṇu mantras includes *tulasī-mañjarīs* in his offering of foodstuffs, Lord Viṣṇu will not accept the offering, because Tulasī is the eternal maidservant of Kṛṣṇa, and therefore her leaves and flowers, or *mañjarīs*, are certainly dear to Keśava. It is prescribed that one should offer *tulasī-mañjarīs* in worship to the Deity form of Śrī Govinda, for Tulasī has incarnated in the form of a tree. The arrangement for offering *tulasī-mañjarīs* in worship to the Deity form of Lord Viṣṇu is confirmed by all transcendental Vaiṣṇava *smṛtis*. After worshiping Śrī Tulasī in her manifested worshipable form as *tadīya* by sprinkling water on her, Śrī Gaurasundara worshiped His family Deity, Śrī Govinda; in other words, He offered pure worship to the Deity form of Viṣṇu. By performing this pastime, the Lord set the ideal example of mandatory daily duties for God-conscious householders. Every Vaiṣṇava householder should follow this ideal example of the Lord by engaging in the worship of the Deity form of Lord Viṣṇu and accepting with faith and humility the remnants of foodstuffs offered to the Lord.

TEXT 189

*tulasīra mañjarī-sahita divya anna
māye āni' sammukhe karilā upasanna*

Mother Śacī brought fine cooked rice with a *tulasī* flower on top and placed it before the Lord.

TEXT 190

*viśvaksenere tabe kari' nivedana
ananta-brahmāṇḍa-nātha karena bhोजना*

After offering foodstuffs to Viśvaksena, the Lord of innumerable universes began to eat.

Viśvaksena, or Viṣvaksena, is a four-armed associate of Lord Viṣṇu who holds the Lord's garlands.

In the *Hari-bhakti-vilāsa* (8.84-87) it is stated: "Thereafter a sober person should offer one hundredth portion of the Lord's *prasāda* to Viṣvaksena."

And in the *Śrīmad Bhāgavatam* (11.27.29, 43) it is stated: "With offerings such as *prokṣaṇa* one should worship Durgā, Vināyaka, Vyāsa,

Viṣvaksena, the spiritual masters and the various demigods. All these personalities should be in their proper places facing the Deity of the Lord.

Once again he should offer the Deity water for washing His mouth, and he should give the remnants of the Lord's food to Viṣvaksena."

In his *Bhāvārtha-dīpikā* commentary on the quoted half of the latter verse,

Śrīdhara Svāmipāda has stated: "One should meditate that the Lord has finished eating and then offer Him water for washing His hands and

mouth. Thereafter one should offer the remnants of the Lord's foodstuffs to Viṣvaksena, and after taking his permission one may then eat."

This is the scriptural injunction.

TEXT 191

sammukhe vasilāśacī jagatera mātāgharera

bhitare dekhe lakṣmī pati-vratā

Śacī, the mother of the universe, sat before the Lord, and the most chaste Viṣṇupriyā watched from within the next room.

TEXT 192

*māye bale,— “āji, bāpa! ki punthi paḍilā?
kāhāra sahita ki vā kandala karilā?”*

Mother Śacī asked, “My dear son, what books did You study today? Did You quarrel with anyone?”

TEXT 193-194

*prabhu bale,— “āji paḍilāna kṛṣṇa-nāma
satya kṛṣṇa-carāṇa-kamala guṇa-dhāma
satya kṛṣṇa-nāma-guṇa-śravaṇa-kīrtana
satya kṛṣṇacandrera sevaka ye-ye-jana*

The Lord replied, “Today I read about the names of Kṛṣṇa. The lotus feet of Kṛṣṇa are in fact the reservoirs of transcendental qualities. Hearing and chanting about the qualities and names of Kṛṣṇa is the Truth, and the servants of Kṛṣṇacandra are also the Truth.

In answer to Śacīdevī's inquiry, the Lord said, “The lotus feet of Kṛṣṇa are alone the original shelter or source of all transcendental qualities. They are eternal, pure, primeval objects. The eternal occupational duty of all controlled living entities is to hear and chant about the Lord's transcendental names, forms, qualities, associates, and pastimes, which are completely nondifferent from the person indicated by those names, possessing those forms, exhibiting those qualities, accompanied by those associates, and performing those pastimes. Those devotees who hear and chant Kṛṣṇa's names, forms, qualities, associates, and pastimes are the eternal Truth.

TEXT 195

*se-i śāstra satya—kṛṣṇa-bhakti kahe yāya
anyathā haile śāstra pāṣaṇḍatva pāya*

“The literatures that glorify devotional service to Kṛṣṇa are true scriptures, others are simply atheistic.

Those spiritual scriptures that dissipate the darkness of ignorance and glorify the devotional service of Kṛṣṇa are true and establish supreme religious principles. If any literature does not glorify topics related to Kṛṣṇa’s names, forms, qualities, associates, and pastimes; does not describe the topmost glories and eternal position of Kṛṣṇa’s devotees; and does not describe devotional service to Kṛṣṇa as the topmost process for attaining the goal of life; then, instead of calling it a scripture, it should be known as the useless babbling of atheists. One should never study such scriptures, understanding them as bad association.

In his commentary, Śrī Madhvācārya quotes the following verses from the *Skanda Purāṇa*:

*ṛg-yajuḥ-sāmātharvās ca bhārataṁ pañcarātrakam
mūla-rāmāyaṇam caiva śāstram ity abhidhīyate*

*yac cānukūlam etasya tac ca śāstram prakīrtitam
ato ’nya grantha vistaro naiva śāstram kuvatma tat*

“The *Ṛg, Yajur, Sāma, and Atharva Vedas*, as well as the *Mahābhārata*, the *Nārada-pañcarātra*, and the *Rāmāyaṇa*, are certainly known as *śāstra*. Those books that favorably follow in the footsteps of these authorized scriptures are also counted among the *śāstras*. All other literatures simply lead one down the wrong path and can never be known as scriptures.”

The following verses from the *Matsya Purāṇa* are quoted in the *Tattva-sandarbhā*:

*sāttvikeṣu ca kalpeṣu mähātmyam adhikaṁ h
arehrājaseṣu ca mähātmyam adhikaṁ brahmaṇo viduḥ*

*tad-vad agneś ca māhātmyam tāmaseśūśivasya ca
sankīrṇeṣu sarasvatyāḥ pitṛnāmś ca nigadyate*

“The *Purāṇas* in the mode of goodness glorify the Supreme Lord, Śrī Kṛṣṇa; those in the mode of passion promote the glories of Lord Brahmā, the creator of the universe; and those in the mode of ignorance celebrate the greatness of Agni, Śiva, and Durgā. In addition many other scriptures consisting of various mixtures of goodness, passion, and ignorance glorify the ancestors, the demigods, and demigoddesses like Sarasvatī.” Many ignorant asslike people who desire neither their own nor other’s welfare think that since literatures glorifying Kṛṣṇa, the devotees of Kṛṣṇa, and the devotional service of Kṛṣṇa are critical of materially motivated persons attached to sense gratification, such literatures are therefore ever-conflicting and sectarian like their own literatures. But on the pretext of describing the glories of Kṛṣṇa, the devotees of Kṛṣṇa, and the devotional service of Kṛṣṇa to His own mother, Śrī Gaurasundara explained the supreme truth in order to deliver foolish, sensual-knowledge-dependent persons from their defective imaginations. Narrations of the glories of Kṛṣṇa, the devotees of Kṛṣṇa, and the devotional service of Kṛṣṇa by spiritual literatures that dissipate the darkness of ignorance are not sectarian, ever-conflicting interpretations; rather, they are the only supreme auspicious conclusions for all living entities who desire the topmost good fortune. Those hellish narrow-minded people who are attached to material conceptions think that even Kṛṣṇa, who is the source of Viṣṇu and the Lord of lords, is an equal rival to the demigods or the worshipable Lord of a bigoted sect. But if one gives up the bad association of studying *jñāna-śāstras*, which are based on impersonal considerations, and *karma-śāstras*, which are full of interpretations, flowery language, and injunctions for worshiping many gods, and instead engages in the study of the *Ekāyana-śāstras*, which direct one to the devotional service of Kṛṣṇa, then he will certainly receive the opportunity to achieve the ultimate perfection of life.

TEXT 196

*yasmin śāstre purāṇe vā hari-bhaktir na dṛṣyate
śrotavyaṁ naiva tat śāstraṁ yadi brahmā svayaṁ vadet*

“One should never hear a scripture or a *Purāṇa* that does not prominently describe the devotional service of Hari, even if it is recited by the four-headed Lord Brahmā.

TEXT 197

*“caṇḍāla ‘caṇḍāla’ nahe—yadi ‘kṛṣṇa’ bale
vipra ‘vipra’ nahe,—yadi asatpathe cale”*

“A *caṇḍāla* is not a *caṇḍāla* if he chants the name of Kṛṣṇa, and a *brāhmaṇa* is not a *brāhmaṇa* if he engages in sinful activities.”

Even if a devotee of Kṛṣṇa is born in the family of dog-eaters, he is actually the topmost *brāhmaṇa*; and, according to *śāstra*, an atheist who is sinful and devoid of devotion to Kṛṣṇa, though born in a *brāhmaṇa* family, is certainly a dog-eater. Seeing either of them according to ordinary caste consideration is prohibited. Their *varṇa* should be ascertained according to their taste, occupation, and nature, or symptoms. This is the intention and conclusion of all scriptures, beginning with the *śrutis*, *smṛtis*, *Purāṇas*, *Itihāsas*, and *Pañcarātras*.

In his commentary on the *Chāndogya Upaniṣad*, Śrī Madhvācārya quotes from the *Sāma-saṁhitā*s follows:

*ārjavam brāhmaṇe sākṣāt
śūdro ‘nārjava-lakṣaṇaḥgautamas
tv iti vijñāya satyakāmam upānayat*

“A *brāhmaṇa* possesses the quality of simplicity, and a *śūdra* possesses the quality of crookedness. Knowing this fact, Gautama awarded sacred thread initiation to Satyakāma and made him a first-class *brāhmaṇa*.”

In the *Brahma-sūtra* (1.3.34) it is stated: *śug asya tad-anādara-śravaṇāt tad-ādravaṇāt sūcyate hi*—“Pautṛāyana was addressed as a *śūdra* because

he had approached Raikva while overwhelmed with sorrow after hearing disrespectful words spoken about himself.” Śrī Pūrṇaprajña Madhvācārya has stated in his commentary on this *sūtra*: *nāsau pautrāyaṇaḥśūdraḥśucād-dravaṇam eva hi śudatvam*—“King Pautrāyaṇa was not a *śūdra* at birth, but because he was lamenting he was considered a *śūdra*.” In other words, “One who is affected by lamentation is called a *śūdra*.” In the *Padma Purāṇa* it is stated:

*rājā pautrāyaṇaḥśokāc-
chūdreti muninoditaḥprāṇa-vidyām
avāpyāsmāt param dharmam avāptavān*

“King Pautrāyaṇa was a *kṣatriya*, yet because of his lamentation, Raikva Muni called him a *śūdra*. Later the king attained the goal of life after learning confidential meditation on *prāṇa* from Raikva.” In the *Mahābhārata* (*Vana-parva* 180.26) it is stated:

*yatraital lakṣyate sarpa
vṛttam sa brāhmaṇaḥ smṛtaḥyatraitan
na bhavet sarpa
tamśūdrām iti nirdiśet*

“O snake, only a person endowed with the characteristics of a *brāhmaṇa* can be called a *brāhmaṇa*, otherwise he is a *śūdra*.”

In his commentary on *Mahābhārata* (*Vana-parva* 180.23-26) Śrī Nīlakaṇṭha has written: “In the same way, if a *śūdra* has qualities like truthfulness, then he is a *brāhmaṇa*. The symptoms of a *śūdra*, such as lust, are not present in a *brāhmaṇa*, and the symptoms of a *brāhmaṇa*, such as peacefulness, are not present in a *śūdra*. If someone born as a *śūdra* has qualities like peacefulness, then he is a *brāhmaṇa*. And if someone born as a *brāhmaṇa* has qualities like lust, then he is a *śūdra*. There is no doubt about it.”

In the *Mahābhārata* (*Śānti-parva* 189.8) it is stated:

śūdre caitad bhavel lakṣyam dvije tac ca na vidyate

na vai śūdro bhavec chūdro brāhmaṇo brāhmaṇo na ca

“If the symptoms of a *brāhmaṇa* are found in a *śūdra* and if the symptoms of a *śūdra* are found in a *brāhmaṇa*, then the *śūdra* should not be called a *śūdra* and the *brāhmaṇa* should not be called a *brāhmaṇa*.”

In the *Mahābhārata* (*Vana-parva* 215.13-15) it is stated:

*brāhmaṇaḥ patanīyeṣu vartamāno vikarmasu
dāmbhiko duṣkṛtaḥ prājñāḥ śūdreṇa sadṛśo bhavet
yas tu śūdro dame satye dharme ca satatotthitaḥ
taṁ brāhmaṇam ahaṁ manye vṛttena hi bhaved dvijaḥ*

“After all, a *brāhmaṇa* who is proud and engaged in various sinful activities that result in his falling down into the degradation of being contaminated by impure karma is equal to a *śūdra*. And I consider a *śūdra* who is self-controlled, truthful, and always enthusiastic about executing his religious duties to be a *brāhmaṇa*. Indeed, the only criteria for being a *brāhmaṇa* is to possess pure behavior in the form of worshipping Hari.”

In the *Mahābhārata* (*Śānti-parva* 188.13 and 189.7) it is stated:

*himsānrta-priyā lubdhāḥ
sarva-karmopajīvināḥkr̥ṣṇāḥśauca-paribhraṣṭās
te dvijāḥśūdratām gatāḥ*

*sarva-bhakṣa-ratir nityam
sarva-karma-karo
‘śuciḥtyakta-vedas tv anācārah
sa vai śūdra iti smṛtaḥ*

“When *brāhmaṇas* commit violence, speak lies, become greedy, earn their livelihood by any and all means, and lose their purity by engaging in sinful activities, then they become degraded into *śūdras*. One who is attached to eating all kinds of foods and performing all kinds of activities, who is impure, deviant from the principles of Vedic culture, and ill-behaved is known as a *śūdra*.”

In the *Mahābhārata* (*Anuṣāśana-parva* 143.50-51) it is stated:

*na yonir nāpi saṁskāro na śrutam na ca s
antatiḥkāraṇāni dvijatvasya vṛttam eva tu kāraṇam*

*sarvo 'yaṁ brāhmaṇo loke vṛttena tu vidhīyate
vṛtte sthitas tu śūdro 'pi brāhmaṇatvaṁ niyacchati*

“Birth, purificatory processes, study of the *Vedas*, and good birth are not the criterion for being a *brāhmaṇa*. The only criterion is one’s occupation. A person is born as a *brāhmaṇa* in this world simply as a result of his nature. A *śūdra* situated in the occupation of a *brāhmaṇa* also becomes a *brāhmaṇa*.”

The *Hari-bhakti-vilāsa* (Tenth *Vilāsa*) quotes from the *Padma Purāṇa* as follows:

*na śūdrā bhagavad-bhaktās te tu bhāgavatā matāḥsarva-varṇeṣu te śūdrā
ye na bhaktā janārdane*

“Devotees of the Lord are never *śūdras*, rather they are all first-class *bhāgavatas*. But if one is not a devotee of Lord Kṛṣṇa, he should be considered a *śūdra* even if he was born in a *brāhmaṇa*, *kṣatriya* or *vaiśya* family.”

In the *Atri-saṁhitā* (372) it is stated:

*brahma-tattvaṁ na jānāti brahma-sūtreṇa garvitaḥtenaiva sa ca pāpena
vipraḥ paśur udāhṛtaḥ*

“A person born in a *brāhmaṇa* family who proudly advertises himself as a sanctified *brāhmaṇa* but is ignorant of the Absolute Truth is because of this sin called an animal.”

In the *Bṛhad-āranyaka Upaniṣad* (3.9.10) it is stated:

etad akṣaram gārgi viditvāsmāl lokāt praiti sa brāhmaṇaḥ

“O Gārgi, one who is acquainted with that infallible truth by which one transcends death is a *brāhmaṇa*.”

In the *Brhad-āranyaka Upaniṣad* (4.4.21) it is stated:

tam eva dhīro vijñāya prajñām kurvīta brāhmaṇaḥ

“A wise person who knows the Supreme Lord, Parabrahman, through the process of devotion, is a *brāhmaṇa*.”

In the *Padma Purāṇa* (*Uttara-khaṇḍa*, Chapter 39) it is stated:

*viṣṇor ayaṁ yato hy āsīt tasmād-vaiṣṇava ucyate
sarveśām caiva varṇānām vaiṣṇavaḥśreṣṭhaḥ ucyate*

“One who is related to Viṣṇu through devotion is known as a Vaiṣṇava. A genuine Vaiṣṇava is superior to all the *varṇas* and is the best of all.”

In the *Padma Purāṇa* (*Svarga-khaṇḍa*, *Ādi* 24) it is stated:

*sakṛt praṇāmī kṛṣṇasya mātuh stanyaṁ piben na hi
hari-pāde mano yeṣām tebhyo nityaṁ namo namaḥ
pukkasahśvapaco vāpi ye cānye mleccha-jātayaḥte
‘pi vandyā mahābhāgā hari-pādaika-sevakāḥ*

“One who even once completely gives up his false ego and offers obeisances to the lotus feet of Kṛṣṇa will never again drink mother’s breast milk. One who keeps the holy feet of Hari within his mind is always worthy of worship. Whether one is a dog-eater or a *mleccha*, if he takes shelter of the lotus feet of Śrī Hari with pure devotion and serves Him with attachment, he is to be considered most fortunate and highly worshipable.”

It is stated in the *Skanda Purāṇa*:

*na me ‘bhaktaś catur-vedī mad-bhaktaḥśvapacaḥ
priyaḥtasmai deyaṁ tato grāhyaṁ sa ca pūjyo yathā hy aham*

“Even though a person is a very learned scholar of the Sanskrit Vedic literatures, he is not accepted as My devotee unless he is pure in devotional service. Even though a person is born in a family of dog-eaters, he is very dear to Me if he is a pure devotee who has no motive to

enjoy fruitive activities or mental speculation. Indeed, all respects should be given to him, and whatever he offers should be accepted. Such devotees are as worshipable as I am.”

In the *Śrīmad Bhāgavatam* (3.33.7) it is stated:

*aho bata śva-paco 'to ga vrīyān
yaj-jihvāgre vartate nāma tubhyam
tepus tapas te juhuvuḥ sasnur āryā
brahmānūcur nāma gṛṇanti ye te*

“Oh, how glorious are they whose tongues are chanting Your holy name! Even if born in the families of dog-eaters, such persons are worshipable. Persons who chant the holy name of Your Lordship must have executed all kinds of austerities and fire sacrifices and achieved all the good manners of the Āryans. To be chanting the holy name of Your Lordship, they must have bathed at holy places of pilgrimage, studied the *Vedas* and fulfilled everything required.”

The *Bhakti-sandarbha* (117) quotes the following verses from the *Garuḍa Purāṇa*:

*brāhmaṇānām sahasrebhyaḥ satra-yājī viśiṣyate
satra-yāji-sahasrebhyaḥ sarva-vedānta-pāragah
sarva-vedānta-vit-kotya viṣṇu-bhaktō viśiṣyate
vaiṣṇavānām sahasrebhya ekānty eko viśiṣyate*

“It is said that out of thousands of *brāhmaṇas*, one is qualified to perform sacrifices, and out of many thousands of such qualified *brāhmaṇas* expert in sacrificial offerings, one learned *brāhmaṇa* may have passed beyond all Vedic knowledge. He is considered the best among all these *brāhmaṇas*. And yet, out of thousands of such *brāhmaṇas* who have surpassed Vedic knowledge, one person may be a *viṣṇu-bhakta*, and he is most famous. Out of many thousands of such Vaiṣṇavas, one who is completely fixed in the service of Lord Kṛṣṇa is most famous.”

TEXT 198

*kapilera bhāve prabhu jananīra sthāne
ye kahilā, tāi prabhu kahaye ekhāne*

Whatever the Lord as Kapila had previously instructed His mother, He now instructed to His mother again in the same mood.

For a description of the conversation between Kapila and Devahūti, one should see the *Śrīmad Bhāgavatam*, Canto Three, Chapter Twenty-five, verses 7 to 44 as well as Chapters Twenty-six through Thirty-two.

TEXT 199-201

*“śuna śuna, mātā! kṛṣṇa-bhaktira prabhāva
sarva-bhāve kara mātā! kṛṣṇe anurāga*

*kṛṣṇa-sevakera mātā! kabhu nāhi nāśa
kāla-cakra darāya dekhiyā kṛṣṇa-dāsa*

*garbha-vāse yata duḥkha janme vā maraṇe
kṛṣṇera sevaka, mātā, kichui nā jāne*

“O mother, please hear the glories of devotional service to Kṛṣṇa. Be attached to Kṛṣṇa in all respects! O mother, the servants of Kṛṣṇa are never destroyed. Even the wheel of time is frightened by the sight of Kṛṣṇa’s devotees. O mother, Kṛṣṇa’s servants do not undergo the tribulations of residing in a womb, taking birth, or dying.

For a description of the glories of devotional service to Kṛṣṇa and the devotees of Kṛṣṇa, one should refer to the statements of Lord Kapiladeva to His mother, Devahūti, recorded in the *Śrīmad Bhāgavatam* (3.25.32-44).

One who worships Kṛṣṇa is not subjected like the conditioned souls to birth, sustenance, and death, which are effects of the material time factor. Actually, the devotees of the Lord are never vanquished by the influence of time; they lead a life of devotional service and eternally engage in the

service of Hari. The formidable wheel of time, which brings about birth, sustenance, and death to everyone, including the demigods, is frightened by seeing the influence of the devotees' devotional service. The formidable wheel of time forces the conditioned souls, or persons averse to Kṛṣṇa, to wander through various species of life; in other words, it forces them to take birth and eventually kills them. But since the devotees of the Lord are eternal, spiritual, and self-realized, such a formidable wheel of time cannot touch them; rather, it follows them like an obedient servant.

In the *Śrīmad Bhāgavatam* (3.25.43) Lord Kapiladeva speaks to His mother, Devahūti, as follows:

*jñāna-vairāgya-yuktena
bhakti-yogena yoginaḥ
kṣemāya pāda-mūlaṁ me
praviśanty akuto-bhayam*

devotional service for their eternal benefit, take shelter of My lotus feet, and since I am the Lord, they are thus eligible to enter into the kingdom of Godhead without fear.”

Being decorated with the garland of birth and death, persons averse to and forgetful of Kṛṣṇa suffer various tribulations in the wombs of their mothers. The devotees of the Lord, however, do not feel any inconvenience or disgust while living in the wombs of their mothers; rather, by the will of the Lord, they remain indifferent to the miseries resulting from living in a womb and engage in the service of the Lord even in that state. In fact, the devotees of the Lord do not feel any kind of distress at any stage of life, either in the present or future life; they continually remain absorbed in the bliss of Kṛṣṇa's service. The prime example of this fact is the constant remembrance of Kṛṣṇa by the *mahā-bhāgavata* Śrī Prahlāda, while residing in the womb of his mother, Kayādhū.

TEXT 202

*jagatera pitākṛṣṇa, ye nā bhaje bāpa
pitṛ-drohī pātakīra janma-janma tāpa*

Kṛṣṇa is the father of the entire universe, and anyone who does not respect his father is rebellious and sinful and therefore subjected to miseries birth after birth.

Both the animate world of living entities and the inanimate world of matter emanate from Kṛṣṇa. Therefore Kṛṣṇa is the only father of the entire world. Just as it is the prime duty of the grateful son to serve and follow his father, every living entity, particularly the human beings, should understand that the lotus feet of Kṛṣṇa are the original source of the entire creation; in other words, they are the source of everything and are meant to be always worshiped by everyone. Those living entities who are deprived of knowledge in the science of self-realization and devoid of devotional service to Kṛṣṇa, who is the original Nārāyaṇa and the father of the lotus-born Brahmā, are in reality ungrateful sons and therefore subjected to the miseries of material existence. The three types of miseries in this world—*adhyātmika*, *adhibhautika*, and *adhidaivika* (miseries inflicted by the body and mind, those inflicted by other living entities, and those inflicted by natural disturbances)—have been arranged for the benefit of such ungrateful offensive sons who transgress the principles of religion.

In the *Śrīmad Bhāgavatam* (11.5.3) Śrī Camasa Muni, one of the Navayogendras, speaks to Nimi, the King of Videha, as follows:

*ya eṣāṁ puruṣāṁ sākṣād ātma-prabhavam īśvaram
na bhajanty avajānanti sthānād bhraṣṭāḥ patanty adhaḥ*

“If any of the members of the four *varṇas* and four *āśramas* fail to worship or intentionally disrespect the Personality of Godhead, who is the source of their own creation, they will fall down from their position into a hellish state of life.”

TEXT 203

*citta diyāśuna, mātā! jīvera ye gati
kṛṣṇa nā bhajile pāya yateka durgati*

“Dear mother, please hear attentively about the destination of the individual soul and the volume of distress he suffers by not worshipping Kṛṣṇa.

The pathetic condition of the living entities who are bereft of the service of Lord Kṛṣṇa is described in the *Caitanya-caritāmṛta* (*Madhya* 20.117-118) as follows:

*kṛṣṇa bhuli’ sei jīva anādi-bahirmukha
ataeva māyā tāre deya saṁsāra-duḥkha
kabhu svarge uṭhāya, kabhu narake ḍubāya
daṇḍya-jane rājā yena nadīte cubāya*

“Forgetting Kṛṣṇa, the living entity has been attracted by the external feature from time immemorial. Therefore the illusory energy [*māyā*] gives him all kinds of misery in his material existence. In the material condition, the living entity is sometimes raised to higher planetary systems and material prosperity and sometimes drowned in a hellish situation. His state is exactly like that of a criminal whom a king punishes by submerging him in water and then raising him again from the water.”

One should particularly discuss the statements of Lord Kapiladeva to His mother, Devahūti, found in the *Śrīmad Bhāgavatam*, Third Canto, Chapter Thirty and Chapter Thirty-one, verses 1-31.

TEXT 204

*mariyā-mariyā punaḥ pāya garbha-vāsa
sarva-aṅge haya pūrva-pāpera prakāśa*

“The living entity repeatedly dies and suffers the miseries of

confinement within the womb. The reactions to his sinful activities manifest in every one of his limbs.

The statements of Lord Kapiladeva to His mother, Devahūti, found in *Śrīmad Bhāgavatam*, Third Canto, Chapter Thirty and Chapter Thirty-one, verses 1-31, are as follows:

“The Personality of Godhead said: As a mass of clouds does not know the powerful influence of the wind, a person engaged in material consciousness does not know the powerful strength of the time factor, by which he is being carried.

“Whatever is produced by the materialist with great pain and labor for so-called happiness, the Supreme Personality, as the time factor, destroys, and for this reason the conditioned soul laments.

“The misguided materialist does not know that his very body is impermanent and that the attractions of home, land and wealth, which are in relationship to that body, are also temporary. Out of ignorance only, he thinks that everything is permanent.

“The living entity, in whatever species of life he appears, finds a particular type of satisfaction in that species, and he is never averse to being situated in such a condition.

“The conditioned living entity is satisfied in his own particular species of life; while deluded by the covering influence of the illusory energy, he feels little inclined to cast off his body, even when in hell, for he takes delight in hellish enjoyment.

“Such satisfaction with one’s standard of living is due to deep-rooted attraction for body, wife, home, children, animals, wealth and friends. In such association, the conditioned soul thinks himself quite perfect.

“Although he is always burning with anxiety, such a fool always performs all kinds of mischievous activities, with a hope which is never to be fulfilled, in order to maintain his so-called family and society.

“He gives heart and senses to a woman, who falsely charms him with *māyā*. He enjoys solitary embraces and talking with her, and he is enchanted by the sweet words of the small children.

“The attached householder remains in his family life, which is full of diplomacy and politics. Always spreading miseries and controlled by acts of sense gratification, he acts just to counteract the reactions of all his miseries, and if he can successfully counteract such miseries, he thinks that he is happy.

“He secures money by committing violence here and there, and although he employs it in the service of his family, he himself eats only a little portion of the food thus purchased, and he goes to hell for those for whom he earned the money in such an irregular way.

“When he suffers reverses in his occupation, he tries again and again to improve himself, but when he is baffled in all attempts and is ruined, he accepts money from others because of excessive greed.

“Thus the unfortunate man, unsuccessful in maintaining his family members, is bereft of all beauty. He always thinks of his failure, grieving very deeply.

“Seeing him unable to support them, his wife and others do not treat him with the same respect as before, even as miserly farmers do not accord the same treatment to their old and worn-out oxen.

“The foolish family man does not become averse to family life although he is maintained by those whom he once maintained. Deformed by the influence of old age, he prepares himself to meet ultimate death.

“Thus he remains at home just like a pet dog and eats whatever is so negligently given to him. Afflicted with many illnesses, such as dyspepsia and loss of appetite, he eats only very small morsels of food, and he becomes an invalid, who cannot work any more.

“In that diseased condition, one’s eyes bulge due to the pressure of air from within, and his glands become congested with mucus. He has difficulty breathing, and upon exhaling and inhaling he produces a sound like *ghura-ghura*, a rattling within the throat.

“In this way he comes under the clutches of death and lies down, surrounded by lamenting friends and relatives, and although he wants to speak with them, he no longer can because he is under the control of time.

“Thus the man, who engaged with uncontrolled senses in maintaining a family, dies in great grief, seeing his relatives crying. He dies most pathetically, in great pain and without consciousness.

“At death, he sees the messengers of the lord of death come before him, their eyes full of wrath, and in great fear he passes stool and urine.

“As a criminal is arrested for punishment by the constables of the state, a person engaged in criminal sense gratification is similarly arrested by the Yamadūtas, who bind him by the neck with strong rope and cover his subtle body so that he may undergo severe punishment.

“While carried by the constables of Yamarāja, he is overwhelmed and trembles in their hands. While passing on the road he is bitten by dogs, and he can remember the sinful activities of his life. He is thus terribly distressed.

“Under the scorching sun, the criminal has to pass through roads of hot sand with forest fires on both sides. He is whipped on the back by the constables because of his inability to walk, and he is afflicted by hunger and thirst, but unfortunately there is no drinking water, no shelter and no place for rest on the road.

“While passing on that road to the abode of Yamarāja, he falls down in fatigue, and sometimes he becomes unconscious, but he is forced to rise again. In this way he is very quickly brought to the presence of Yamarāja.

“Thus he has to pass ninety-nine thousand *yojanas* within two or three moments, and then he is at once engaged in the torturous punishment which he is destined to suffer.

“He is placed in the midst of burning pieces of wood, and his limbs are set on fire. In some cases he is made to eat his own flesh or have it eaten by others.

“His entrails are pulled out by the hounds and vultures of hell, even though he is still alive to see it, and he is subjected to torment by serpents, scorpions, gnats and other creatures that bite him.

“Next his limbs are lopped off and torn asunder by elephants. He is hurled down from hilltops, and he is also held captive either in water or

in a cave.

“Men and women whose lives were built upon indulgence in illicit sex life are put into many kinds of miserable conditions in the hells known as Tāmisra, Andha-tāmisra and Raurava.

“Lord Kapila continued: My dear mother, it is sometimes said that we experience hell or heaven on this planet, for hellish punishments are sometimes visible on this planet also.

“After leaving this body, the man who maintained himself and his family members by sinful activities suffers a hellish life, and his relatives suffer also.

“He goes alone to the darkest regions of hell after quitting the present body, and the money he acquired by envying other living entities is the passage money with which he leaves this world.

“Thus, by the arrangement of the Supreme Personality of Godhead, the maintainer of kinsmen is put into a hellish condition to suffer for his sinful activities, like a man who has lost his wealth.

“Therefore a person who is very eager to maintain his family and kinsmen simply by black methods certainly goes to the darkest region of hell, which is known as Andha-tāmisra.

“Having gone through all the miserable, hellish conditions and having passed in a regular order through the lowest forms of animal life prior to human birth, and having thus been purged of his sins, one is reborn again as a human being on this earth.

“The Personality of Godhead said: Under the supervision of the Supreme Lord and according to the result of his work, the living entity, the soul, is made to enter into the womb of a woman through the particle of male semen to assume a particular type of body.

“On the first night, the sperm and ovum mix, and on the fifth night the mixture ferments into a bubble. On the tenth night it develops into a form like a plum, and after that, it gradually turns into a lump of flesh or an egg, as the case may be.

“In the course of a month, a head is formed, and at the end of two months

the hands, feet and other limbs take shape. By the end of three months, the nails, fingers, toes, body hair, bones and skin appear, as do the organ of generation and the other apertures in the body, namely the eyes, nostrils, ears, mouth and anus.

“Within four months from the date of conception, the seven essential ingredients of the body, namely chyle, blood, flesh, fat, bone, marrow and semen, come into existence. At the end of five months, hunger and thirst make themselves felt, and at the end of six months, the fetus, enclosed by the amnion, begins to move on the right side of the abdomen.

“Deriving its nutrition from the food and drink taken by the mother, the fetus grows and remains in that abominable residence of stools and urine, which is the breeding place of all kinds of worms.

“Bitten again and again all over the body by the hungry worms in the abdomen itself, the child suffers terrible agony because of his tenderness. He thus becomes unconscious moment after moment because of the terrible condition.

“Owing to the mother’s eating bitter, pungent foodstuffs, or food which is too salty or too sour, the body of the child incessantly suffers pains which are almost intolerable.

“Placed within the amnion and covered outside by the intestines, the child remains lying on one side of the abdomen, his head turned towards his belly and his back and neck arched like a bow.

“The child thus remains just like a bird in a cage, without freedom of movement. At that time, if the child is fortunate, he can remember all the troubles of his past one hundred births, and he grieves wretchedly. What is the possibility of peace of mind in that condition?

“Thus endowed with the development of consciousness from the seventh month after his conception, the child is tossed downward by the airs that press the embryo during the weeks preceding delivery. Like the worms born of the same filthy abdominal cavity, he cannot remain in one place.

“The living entity in this frightful condition of life, bound by seven layers of material ingredients, prays with folded hands, appealing to the Lord,

who has put him in that condition.

“The human soul says: I take shelter of the lotus feet of the Supreme Personality of Godhead, who appears in His various eternal forms and walks on the surface of the world. I take shelter of Him only, because He can give me relief from all fear and from Him I have received this condition of life, which is just befitting my impious activities.

“I, the pure soul, appearing now bound by my activities, am lying in the womb of my mother by the arrangement of *māyā*. I offer my respectful obeisances unto Him who is also here with me but who is unaffected and changeless. He is unlimited, but He is perceived in the repentant heart. To Him I offer my respectful obeisances.

“I am separated from the Supreme Lord because of my being in this material body, which is made of five elements, and therefore my qualities and senses are being misused, although I am essentially spiritual. Because the Supreme Personality of Godhead is transcendental to material nature and the living entities, because He is devoid of such a material body, and because He is always glorious in His spiritual qualities, I offer my obeisances unto Him.

“The human soul further prays: The living entity is put under the influence of material nature and continues a hard struggle for existence on the path of repeated birth and death. This conditional life is due to his forgetfulness of his relationship with the Supreme Personality of Godhead. Therefore, without the Lord’s mercy, how can he again engage in the transcendental loving service of the Lord?

“No one other than the Supreme Personality of Godhead, as the localized Paramātmā, the partial representation of the Lord, is directing all inanimate and animate objects. He is present in the three phases of time—past, present and future. Therefore, the conditioned soul is engaged in different activities by His direction, and in order to get free from the threefold miseries of this conditional life, we have to surrender unto Him only.

“Fallen into a pool of blood, stool and urine within the abdomen of his

mother, his own body scorched by the mother's gastric fire, the embodied soul, anxious to get out, counts his months and prays: O my Lord, when shall I, a wretched soul, be released from this confinement?

“My dear Lord, by Your causeless mercy I am awakened to consciousness, although I am only ten months old. For this causeless mercy of the Supreme Personality of Godhead, the friend of all fallen souls, there is no way to express my gratitude but to pray with folded hands.

“The living entity in another type of body sees only by instinct; he knows only the agreeable and disagreeable sense perceptions of that particular body. But I have a body in which I can control my senses and can understand my destination; therefore, I offer my respectful obeisances to the Supreme Personality of Godhead, by whom I have been blessed with this body and by whose grace I can see Him within and without.

“Therefore, my Lord, although I am living in a terrible condition, I do not wish to depart from my mother's abdomen to fall again into the blind well of materialistic life. Your external energy, called *deva-māyā*, at once captures the newly born child, and immediately false identification, which is the beginning of the cycle of continual birth and death, begins.

“Therefore, without being agitated any more, I shall deliver myself from the darkness of nescience with the help of my friend, clear consciousness. Simply by keeping the lotus feet of Lord Viṣṇu in my mind, I shall be saved from entering into the wombs of many mothers for repeated birth and death.

“Lord Kapila continued: The ten-month-old living entity has these desires even while in the womb. But while he thus extols the Lord, the wind that helps parturition propels him forth with his face turned downward so that he may be born.

“Pushed downward all of a sudden by the wind, the child comes out with great trouble, head downward, breathless and deprived of memory due to severe agony.

“The child thus falls on the ground, smeared with stool and blood, and

plays just like a worm germinated from the stool. He loses his superior knowledge and cries under the spell of *māyā*.

“After coming out of the abdomen, the child is given to the care of persons who are unable to understand what he wants, and thus he is nursed by such persons. Unable to refuse whatever is given to him, he falls into undesirable circumstances.

“Laid down on a foul bed infested with sweat and germs, the poor child is incapable of scratching his body to get relief from his itching sensation to say nothing of sitting up, standing or even moving.

“In his helpless condition, gnats, mosquitoes, bugs and other germs bite the baby, whose skin is tender, just as smaller worms bite a big worm. The child, deprived of his wisdom, cries bitterly.

“In this way, the child passes through his childhood, suffering different kinds of distress, and attains boyhood. In boyhood also he suffers pain over desires to get things he can never achieve. And thus, due to ignorance, he becomes angry and sorry.

“With the growth of the body, the living entity, in order to vanquish his soul, increases his false prestige and anger and thereby creates enmity towards similarly lusty people.

“By such ignorance the living entity accepts the material body, which is made of five elements, as himself. With this misunderstanding, he accepts nonpermanent things as his own and increases his ignorance in the darkest region.

“For the sake of the body, which is a source of constant trouble to him and which follows him because he is bound by ties of ignorance and fruitive activities, he performs various actions which cause him to be subjected to repeated birth and death.”—One should seriously discuss these degradations, miseries in the womb, and tortures by the wheel of time experienced by conditioned souls who are averse to and forget of Kṛṣṇa. [The purport up to this point applies to verses 204-236.]

In the course of time every object in the material world of birth, sustenance, and death successively takes birth, grows, stays for some

time, produces by-products, and dies. Misusing his independence, the spiritual living entity gives up the worship of Kṛṣṇa out of greed for material objects that are not related to Kṛṣṇa. At that point his natural characteristics are transposed and the propensity for material enjoyment appears palatable to him. This is the reason for the living entity's misuse of independence and his suffering the resultant miseries of material existence. As a result of misusing his independence, the living entity is repeatedly covered by gross and subtle bodies and thrown into this perishable world. Forgetting his constitutional position and giving up the endeavor for worshiping Kṛṣṇa, he then desires to either enjoy the fruits of his karma or renounce the fruits through *jñāna*. Therefore, when he abandons the service of Kṛṣṇa's lotus feet, he becomes bereft of and fallen from his constitutional position and repeatedly wears the garland of birth and death. When such a conditioned soul dies, his gross body gradually mixes with the five gross material elements and his subtle body, which is full of desires for material enjoyment, leaves behind the gross body and anxiously awaits another gross body. Under the direction of the Supreme Lord, who awards everyone the fruits of their activities, that subtle body again takes up residence in a particular type of gross body according to the fruits of his karma. Thus he actively engages in fulfilling his unsatiated desires. After death, when he takes a new gross body in the womb of his mother, his previously accumulated sinful reactions manifest in his gross body in the form of diseases or deformed limbs. In order to suffer the burden of his previously acquired sinful reactions in this new gross body, the conditioned soul obtains deformed limbs and diseased bodies as the result of his sins and then again indulges in gross sense gratification. Thereafter, as a result of past sins, the conditioned soul becomes either a father or mother of sons and daughters that he produces. Until his spiritual knowledge is awakened by the nonduplicitous mercy of the spiritual master and Kṛṣṇa, his fructified and unfructified sinful reactions are not completely exhausted. When the characteristic of averseness to Kṛṣṇa produces in the conditioned souls

the mentality of accepting the body as the self, then the causelessly merciful Kṛṣṇacandra sometimes comes personally and sometimes sends His dear associate as a teacher, preacher, or deliverer of the transcendental sounds of the spiritual world to revive the constitutional position of the unfortunate souls who have forgotten Kṛṣṇa. While living in the womb of his mother, the conditioned soul suffers various miseries or distresses in the form of disease as punishment for his previous sinful activities, thus accounting for those previous sins.

TEXT 205

*kaṭu, amla, lavaṇa—jananī yata khāya
aṅge giyā lāge tāra, mahā-moha pāya*

“All the bitter, sour, and salty preparations that the mother eats creates great inconvenience to the body of the child within the womb.

TEXT 206

*māmsa-maya aṅga kṛmi-kule beḍi’ khāya
ghucāite nāhi śakti, maraye jvālāya*

“The worms within the mother’s stomach bite the tender flesh of the child. Yet the child is unable drive them away and continually burns with pain.

TEXT 207

*naḍite nā pāre tapta-pañjarera mājhe
tabe prāṇa rahe bhavitavyatāra kāje*

“Being encased within the hot ribs of his mother, the child cannot move. Yet he survives by the arrangement of providence.

The phrase *bhavitavyatāra kāje* means “due to unseen or inevitable fortune.”

TEXT 208

*kona ati-pātakīra janma nāhi haya
garbhe garbhe haya punaḥ utpatti-pralaya*

“Some most sinful persons do not even take birth; they repeatedly enter and die in womb after womb.

TEXT 209

*śuna śuna mātā, jīva-tattvera saṁsthāna
sāta-māse jīvera garbhetē haya jñāna*

“O mother, please hear attentively about the fate of the living entity. At the end of seven months, the living entity develops consciousness.

TEXT 210

*takhane se smariyā kare anutāpa
stuti kare kṛṣṇere chāḍiyā ghana śvāsa*

“At that time the living entity remembers his previous sinful activities and repents. He sighs deeply and offers prayers to Kṛṣṇa.

TEXT 211

*“rakṣa, kṛṣṇa! jagat-jīvera prāṇa-nātha
tomā bai duḥkha—jīva nivedibe kāta*

“O Kṛṣṇa, O life and soul of the universe, please protect me! Other than You, to whom can a living entity submit his sorrows?

The word *kāta* (the ancient Bengali words *kuthā*, *kothā*, *kathi*, *kāta* come from the Sanskrit word *kuṭra*) means “where,” “whom,” “with who,” or “at whose place.”

TEXT 212

*ye karaye bandī, prabhu! chādāya se-i se
sahaja-mṛtere, prabhu! māyā kara' kise*

“O Lord, one who binds someone can alone set him free. Therefore, O Lord, why do You deceive one who is dead by nature?”

While living within the womb of his mother, a living entity in his seventh month pathetically prays to the Lord as follows: “The Supreme Lord’s illusory energy, who has bound me with the three ropes of goodness, passion, and ignorance as a prisoner within the prison house of material existence—in other words, the external material energy of the Lord by whom I, who am averse to and forgetful of Kṛṣṇa, have been bewildered and who is constantly burning me with the threefold miseries by making me mad to enjoy material happiness—this same illusory energy of the Lord, on seeing my inclination towards the service of the Lord that I receive by the mercy of Guru and Kṛṣṇa, can, in her form as the internal spiritual potency, deliver me from the miseries of the material prison. O Lord, the moment I forgot You and became averse to You by not accepting You as my eternally worshipable Lord and the cause of all causes and the moment I became absorbed in illusory objects not related to You, from that moment, as a result of my perverted intelligence, I have become like a dead body, though breathing. In other words, as a result of identifying myself as the enjoyer and becoming the servant of unconscious matter, and I am no better than a dead corpse. Why are You again further deceiving me through Your illusory energy, which bewilders persons who are averse to You?”

Being forgetful of Kṛṣṇa and always remaining busy gratifying our senses with the help of our sensual knowledge, we become averse to the transcendental service of Adhokṣaja. This the proof of our natural tendency for either lording it over the material nature or becoming the servant of matter. In other words, just as material objects are bereft of the characteristic of independent action, as a result of misusing our constitutional propensity for independence, we also become merged in ignorance, being bewildered by the illusory energy.

TEXT 213

*mithyā dhana-putra-rase goñāiluṅ janama
nā bhajiluṅ tora dui amūlya caraṇa*

“I have wasted My life in vain, seeking pleasure in wealth and children. Thus I have not worshiped Your priceless lotus feet.

TEXT 214

*ye-putra poṣaṇa kailuṅ aśeṣa vidharme
kothā vā se saba gela mora ei karme*

“Where are the sons that I raised through endless sinful activities now gone, leaving me alone to enjoy the results of my deeds?

TEXT 215

*ekhana e-duḥkhe mora ke karibe pāra?
tumi se ekhana bandhu karibā uddhāra*

“Now who will deliver me from this miserable condition? O Lord, You are the only friend who can deliver me.

CB Madhya-khaṇḍa 1.216

TEXT 216

*eteke jāninu—satya tomāra caraṇa
rakṣa, prabhu kṛṣṇa! tora lainu śaraṇa*

“I have therefore understood that Your lotus feet are the Truth. O Kṛṣṇa, I take shelter of You. Please protect me.

TEXT 217

*tumi-hena kalpa-taru-ṭhākura chāḍiyā
bhulilāna asat-pathe pramatta haiyā*

“Giving up a desire tree like You, I became maddened and took to sinful life.

For an elaboration on the second line of this verse, one should discuss Brahmās prayer to Nārāyaṇa found in the conversation between Maitreya and Vidura in the *Śrīmad Bhāgavatam* (3.9.6) as follows:

*tāvad bhayaṁ draviṇa-deha-suhr̥n-nimittaṁ
śokaḥ spr̥hā paribhavo vipulaś ca lobhaḥ
tāvan mamety asad-avagraha ārti-mūlaṁ
yāvan na te 'ñghrim abhayaṁ pravṛṇṭa lokaḥ*

“O my Lord, the people of the world are embarrassed by all material anxieties—they are always afraid. They always try to protect wealth, body and friends, they are filled with lamentation and unlawful desires and paraphernalia, and they avariciously base their undertakings on the perishable conceptions of ‘my’ and ‘mine.’ As long as they do not take shelter of Your safe lotus feet, they are full of such anxieties.”

TEXT 218

*ucita tāhāra ei yogya śāsti haya
karilā ta' ebe kṛpā kara, mahāśaya!*

“O Lord, You have certainly awarded me proper punishment, but now please bestow mercy on me!

TEXT 219

*ei kṛpā kara,—yena tomā nā pāsari
yekhāne-sekhāne kene nā janmi, nā mari*

“Be merciful to me so that I may not forget You, wherever I take birth and die.

King Kulaśekhara has written in his *Mukunda-mālā-stotra* (5) as follows:

nāsthā dharme na vasu-nicaye naiva kāmopabhoge

yad bhāvyaṁ tad bhavatu bhagavan pūrva-karmānurūpam

*etat prārthyāṁ mama bahu mataṁ janma-janmāntare 'pi
tvat-pādāmbhoruha-yuga-gatā niścalā bhaktir astu*

“O my Lord! I have no attachment for religiosity, or for accumulating wealth, or for enjoying sense gratification. Let these come, as they inevitably must, in accordance with my past deeds. But I do pray for this most cherished boon: birth after birth, let me render unflinching devotional service unto Your two lotus feet.”

In the *Śrīmad Bhāgavatam* (10.14.30) Brahmā prays to Lord Kṛṣṇa as follows:

*tad astu me nātha sa bhūri-bhāgo
bhava 'tra vānyatra tu vā tiraścām
yenāham eko 'pi bhavaj-janānām
bhūtvā niṣeve tava pāda-pallavam*

“My dear Lord, I therefore pray to be so fortunate that in this life as Lord Brahmā or in another life, wherever I take my birth, I may be counted as one of Your devotees. I pray that wherever I may be, even among the animal species, I can engage in devotional service to Your lotus feet.”

TEXT 220-221

*yekhāne tomāra nāhi yaśera pracāra
yathā nāhi vaiṣṇava-janera avatāra*

*yekhāne tomāra yātrā-mahotsava nāi
indraloka haile o tāhā nāhi cāi*

“Any place where Your glories are not heard, where the Vaiṣṇavas do not advent, and where there are no festivals for Your pleasure—I do not wish to live there even if it is the celestial abode of Indra.

Any place devoid of glorification of Lord Kṛṣṇa’s transcendental qualities and filled with improper behavior in the form of glorification of

the conditioned souls' perishable qualities; any place where no pure devotees from Vaikuṅṭha have advented and glorified the names, forms, qualities, and pastimes of Kṛṣṇa, which are nondifferent from Kṛṣṇa; any place where the prowess of the Supreme Lord is not manifest; and any place where no festivals are celebrated for the pleasure of the Lord—even though such a place avails sense gratification equal to that of Amarāvātī, the abode of Indra, I do not desire it.

The phrase *tridaśa-pūr ākāśa-puṣpāyate*—“seeing promotion to the heavenly planets as equal to a will-o’-the-wisp” can only be applicable to one who has realized the service of Adhokṣaja, who is beyond sense perception; in other words, it can only be applicable to one who has no propensity to enjoy the external world. Since the materialists have intense desires for sense gratification, they have no possibility for remembering Vaikuṅṭha or Lord Viṣṇu. That is why they disregard Viṣṇu’s devotional service, which is devoid of other desires and which is the shelter of selfless action, and they glorify the heavenly planets, which are ideal for sense gratification.

TEXT 222

The supremacy of human birth in the land of Bhārata [India], which is favorable for the service of Hari, and the great utility for achieving the fifth goal of life provided by human birth in that same land of Bhārata, which is full of sacred places wherein Lord Hari appeared and enacted His pastimes and which is better than the temporary heavenly planets wherein remembrance of the lotus feet of Hari is absent, are glorified by the demigods in the following verse spoken by Śrī Śukadeva Gosvāmī to Mahārāja Parīkṣit (SB 5.19.24):

*na yatra vaikuṅṭha-kathā-sudhāpagā
na sādhave bhāgavatās tadāśrayāḥ
na yatra yajñeśa-makhā mahotsavāḥ
sureśa-loko ‘pi na vai sa sevyatām*

“An intelligent person does not take interest in a place, even in the

topmost planetary system, if the pure Ganges of topics concerning the Supreme Lord’s activities does not flow there, if there are not devotees engaged in service on the banks of such a river of piety, or if there are no festivals of *saṅkīrtana-yajña* to satisfy the Lord [especially since *saṅkīrtana-yajña* is recommended in this age].”

TEXT 223

*“garbha-vāsa-duḥkha prabhu, eho mora bhāla
yadi tora smṛti mora rahe sarva-kāla*

“I do not mind the miseries of living in the womb provided I can constantly remember You.

“O Lord, although the extremely miserable conditions within the womb are intolerable and heart-rending, if my constant remembrance of You remains intact while suffering such extremely miserable conditions, then they are most praiseworthy, desirable, relishable, and wish-fulfilling.” In the *Śrīmad Bhāgavatam* (1.8.25) Queen Kuntī prays to Lord Kṛṣṇa as follows:

*vipadaḥ santu tāḥ śaśvat
tatra tatra jagad-guro
bhavato darśanam yat syād
apunar bhava-darśanam*

“I wish that all those calamities would happen again and again so that we could see You again and again, for seeing You means that we will no longer see repeated births and deaths.”

TEXT 224

*tora pāda-padmera smarāṇa nāhi
yathāhena kṛpā kara, prabhu! nā phelibā tathā*

“O Lord, grant me the mercy that You will not send me to any place where remembrance of Your lotus feet is absent.

“Since Your mercy is not manifest in a place where one finds either the desire for temporary material sense gratification or the checking of the desire for temporary material sense gratification—in other words, material enjoyment or renunciation—or where one finds attachment and hatred rather than remembrance of Your lotus feet, Your illusory cruelty towards the godless living entities is directly or indirectly present there. Please give up such illusory cruelty and deceit and never captivate me with material objects that are not related to You—this is my heartfelt prayer. If Your causeless mercy is showered on me, then You will always illuminate and remain in the pathway of my memory, and this I will consider Your nonduplicitous mercy. May I not be vanquished by forgetting Your lotus feet as a result of the fierce attacks of happiness and distress produced from my own sense gratification.”

TEXT 225

*ei-mata duḥkha prabhu, koṭi-koṭi janma
pāiluṅ vistara, prabhu! saba—mora karma*

“O Lord, I have suffered this way for millions and millions of births, simply as a result of my karma.

The word *vistara* means “collection of” or “abundance.”

The word *karma* refers to the results of previous misdeeds, sinful activities, misfortune, ill fortune, and bad luck.

TEXT 226

*se duḥkha-vipad prabhu, rahu bāre bāra
yadi tora smṛti thāke sarva-veda-sāra*

“O Lord, may those miseries and dangers come again and again as long as Your remembrance, which is the essence of all *Vedas*, remains intact.

“The essence of all the *Vedas* is that if a living entity constantly

remembers Kṛṣṇa, he will never face any kind of inauspiciousness. O Lord, even after falling into a miserable condition of life in this world as a result of my previous misdeeds, if Your remembrance constantly remains awake within my heart, it will be most auspicious for me.”

To liberate the forgetful materialistic living entities from their absorption in matter and arouse their inclination towards Him, the Lord has provided them innumerable threefold tribulations and miseries, which from the external point of view appear to be punishment but from the internal point of view are evidence of great compassion. At every step we are bewildered by the false ego of proudly identifying ourselves as the doers of our activities, and we remain constantly attached to sense gratification; but the bewildering illusory energy of the Lord turns all our material enjoyment into an ocean of misery. Yet behind the severe prescription of being afflicted by oppression, punishment, and threefold miseries, the incomparable mercy of the Lord flows like the Phalgu River, which flows underground. Since in this material world we face innumerable varieties of inconveniences like obstacles, disturbances, dangers, and misfortune, when our sense gratification is disturbed as a result, we condemn the misuse of our independence as godlessness, which is the root cause of our threefold miseries, and we simultaneously develop a distaste for absorption in matter. At that time we endeavor to search out our eternal benefit and freedom from material enjoyment, which is full of misery, and we remember the unlimited mercy of the lotus feet of our eternal Lord, Madhusūdana, the deliverer from sins and calamities. The lesson we get from this is that to endeavor to enjoy or lord it over material nature is an extremely foolish proposition. Remembrance of Kṛṣṇa, who is *sac-cid-ānanda-vigraha* and the cause of all causes, and engagement in His service based on remembrance is our eternal wealth and source of supreme benefit.

In the *Śrīmad Bhāgavatam* (2.1.6) Śrī Śukadeva Gosvāmī speaks to Mahārāja Parīkṣit as follows:

etāvān sāṅkhya-yogābhyām

*sva-dharma-pariniṣṭhayā
janma-lābhah paraḥ puṁsām
ante nārāyaṇa-smṛtiḥ*

“The highest perfection of human life, achieved either by complete knowledge of matter and spirit, by practice of mystic powers, or by perfect discharge of occupational duty, is to remember the Personality of Godhead at the end of life.”

TEXT 227

*hena kara' kṛṣṇa, ebe dāsya-yoga
diyācaraṇe rākhaha dāsī-nandana kariyā*

“O Kṛṣṇa, please favor me with Your service and keep me at Your lotus feet as the son of Your maidservant.

“Just as the son of a *gṛhastha* devotee’s maidservant does not know anything from the time of his birth other than the service of the Lord, You should similarly always engage me in Your unalloyed service, accepting me as the son of Your dependent maidservant. Then I may remain constantly engaged in Your nonduplicitous service and never on the pretext of service become a master by forgetting You.”

TEXT 228

*bāreka karaha yadi e duḥkhera pāra
tomā bai tabe prabhu, nā cāhimu āra'*

“If You once deliver me from this miserable condition of life, then I will not desire anything other than You.’

TEXT 229

*ei-mata garbha-vāse poḍe anukṣaṇa
tāho bhālavāse kṛṣṇa-smṛtira kāraṇa*

“In this way the child constantly burns within the womb of his mother, yet he nevertheless likes that situation because he can think of Kṛṣṇa.

The word *tāho* means “in spite of being burned by the miseries of residing in the womb.”

Although the intense pangs of distress resulting from living in the womb are certainly intolerable, since that situation is endowed with the happiness of Kṛṣṇa’s service, the child accepts suffering in that condition as relishable and desirable.

TEXT 230

*stavera prabhāve garbhe duḥkha nāhi pāya
kāle paḍe bhumite āpana-anicchāya*

“By the influence of his prayer, the child does not feel distress in the womb, and in due course of time he reluctantly comes out.

TEXT 231

*śuna śuna mātā, jīva-tattvera saṁsthāna
bhumite paḍile mātra haya āgeyāna*

“O mother, please hear attentively about the living entity’s condition. He loses consciousness on touching the ground.

The phrase *jīva-tattvera saṁsthāna* refers to the state or situation of the materialistic conditioned soul who has forgotten Kṛṣṇa.

TEXT 232

*mūrchāgata haya kṣaṇe, kṣaṇe kānde śvāse
kahite nā pāre, duḥkha-sāgarete bhāse*

“Sometimes he loses his consciousness, sometimes he cries, and sometimes he sighs. Unable to say anything, he floats in an ocean of

misery.

The word *śvāse* means “he inhales and exhales.”

TEXT 233

*kṛṣṇera sevaka jīva kṛṣṇera māyāya
kṛṣṇa nā bhajile ei-mata duḥkha pāya*

“By the illusory energy of Kṛṣṇa, the servant of Kṛṣṇa suffers in this way if he does not worship Kṛṣṇa.

Every living entity is constitutionally a Vaiṣṇava, or an eternal servant of Kṛṣṇa. As soon as he turns from the service of Viṣṇu, he comes under the control of the covering and throwing potencies of Kṛṣṇa’s deluding illusory external energy. The mentality of measuring every object under the shelter of the illusory energy through one’s sensory knowledge is certainly deluding and born of the desire for material enjoyment, therefore it is the source of unlimited miseries.

In *Śrī Caitanya-caritāmṛta* (*Madhya* 20.117-118, 120) it is stated: “Forgetting Kṛṣṇa, the living entity has been attracted by the external feature from time immemorial. Therefore the illusory energy [*māyā*] gives him all kinds of misery in his material existence. In the material condition, the living entity is sometimes raised to higher planetary systems and material prosperity and sometimes drowned in a hellish situation. His state is exactly like that of a criminal whom a king punishes by submerging him in water and then raising him again from the water. If the conditioned soul becomes Kṛṣṇa conscious by the mercy of saintly persons who voluntarily preach scriptural injunctions and help him to become Kṛṣṇa conscious, the conditioned soul is liberated from the clutches of *māyā*, who gives him up.” It is further stated in *Caitanya-caritāmṛta* (*Madhya* 22.12-15, 24-25, 33, 35, 37, 41): “Apart from the ever-liberated devotees, there are the conditioned souls who always turn away from the service of the Lord. They are perpetually conditioned in this material world and are subjected to the material tribulations brought

about by different bodily forms in hellish conditions. Due to his being opposed to Kṛṣṇa consciousness, the conditioned soul is punished by the witch of the external energy, *māyā*. He is thus ready to suffer the threefold miseries—miseries brought about by the body and mind, the inimical behavior of other living entities and natural disturbances caused by the demigods. In this way the conditioned soul becomes the servant of lusty desires, and when these are not fulfilled, he becomes a servant of anger and continues to be kicked by the external energy, *māyā*.

Wandering and wandering throughout the universe, he may by chance get the association of a devotee physician, whose instructions and hymns make the witch of the external energy flee. The conditioned soul thus gets into touch with the devotional service of Lord Kṛṣṇa, and in this way he can approach nearer and nearer to the Lord. The living entity is bound around the neck by the chain of *māyā* because he has forgotten that he is eternally a servant of Kṛṣṇa. If the conditioned soul engages in the service of the Lord and simultaneously carries out the orders of his spiritual master and serves him, he can get out of the clutches of *māyā* and become eligible for shelter at Kṛṣṇa's lotus feet. One is immediately freed from the clutches of *māyā* if he seriously and sincerely says, 'My dear Lord Kṛṣṇa, although I have forgotten You for so many long years in the material world, today I am surrendering unto You. I am Your sincere and serious servant. Please engage me in Your service.' Due to bad association, the living entity desires material happiness, liberation or merging into the impersonal aspect of the Lord, or he engages in mystic yoga for material power. If such a person actually becomes intelligent, he takes to Kṛṣṇa consciousness by engaging himself in intense devotional service to Lord Śrī Kṛṣṇa. If those who desire material enjoyment or merging into the existence of the Absolute Truth engage in the Lord's transcendental loving service, they will immediately attain shelter at Kṛṣṇa's lotus feet, although they did not ask for it. Kṛṣṇa is therefore very merciful. When someone engages in Lord Kṛṣṇa's devotional service for the satisfaction of the senses and instead acquires a taste to serve Kṛṣṇa,

he gives up his material desires and willingly offers himself as an eternal servant of Kṛṣṇa.”

TEXT 234

*katho-dine kāla-vaśe haya buddhi-jñāna
ithe ye bhajaye kṛṣṇa, se-i bhāgyavān*

“In due course of time the child develops intelligence and knowledge, and if he worships Kṛṣṇa he is surely fortunate.

TEXT 235

*anyathā nā bhaje kṛṣṇa, duṣṭa-saṅga kare
punaḥ sei-mata māyā-pāpe ḍubi’ mare*

“But if he does not worship Kṛṣṇa and takes to bad association, then he again sinks into the depths of sinful activities and delusion.

The word *anyathā* means “on the other hand,” “apart from this,” or “on the contrary.”

The phrase *māyā-pāpe* refers to either forgetfulness of Kṛṣṇa due to the influence of *māyā* or the ocean of sin accumulated through aversion to Kṛṣṇa.

The wicked propensity of dishonest nondevotees is to give up the service of Kṛṣṇa and endeavor for extraneous desires, karma, or *jñāna*. They consider spiritual objects to be limited and insignificant, and while measuring them with their sensual knowledge they become materialistic. Those living entities who are extremely unfortunate and devoid of taste for the service of Kṛṣṇa meet death by drowning in the ocean of material existence created by *māyā*. The attempt to measure everything through material senses is simply aversion to and forgetfulness of the Lord. Material knowledge carries away such conditioned souls in the waves of piety and impiety and ultimately compels them to suffer the pangs of birth and death by drowning them in the deep waters of material

existence.

In the *Śrīmad Bhāgavatam* (11.26.3) Lord Kṛṣṇa speaks to Uddhava as follows:

*saṅgam na kuryād asatām
śiśnodara-trpām kvacit
tasyānugas tamasy andhe
pataty andhānugāndha-vat*

bellies. By following them one falls into the deepest pit of darkness, just like a blind man who follows another blind man.”

TEXT 236

*yady asadbhiḥ pathi punaḥ śiśnodara-kṛtodyamai
ḥāsthito ramate jantus tamo viśati pūrvavat*

“If, therefore, the living entity again associates with the path of unrighteousness, influenced by sensually minded people engaged in the pursuit of sexual enjoyment and the gratification of the palate, he again goes to hell as before.

TEXT 237

*anāyāsenā maraṇam vinā dainyaena jīvanam
anārādhita govinda- caraṇasya katham bhavet*

“For one who has never worshiped the lotus feet of Lord Govinda, how is it possible for Him to live in comfort and die in peace?

See *Ādi-khaṇḍa*, Chapter Seven, verse 136.

TEXT 238

*“anāyāse maraṇa, jīvana duḥkha vine
kṛṣṇa bhajile se haya kṛṣṇera smarṇe*

“To live without poverty and die peacefully, one must worship and

remember Kṛṣṇa.

See *Ādi-khaṇḍa*, Chapter Seven, verse 137.

TEXT 239

*eteke bhajaha kṛṣṇa sādhu-saṅga kari’
mane cinta kṛṣṇa mātā, mukhe bala ‘hari’*

“Therefore, O mother, worship Kṛṣṇa in the association of devotees. Think of Kṛṣṇa and chant the name of Hari.

“Therefore, O mother, always worship Kṛṣṇa in the association of devotees and remember Kṛṣṇa within your heart while chanting the name of Hari with your mouth. If you give up the association of devotees, or if you attempt to worship Kṛṣṇa under the direction of a nondevotee, there is no possibility of your attaining the service of Kṛṣṇa.”

The necessity for chanting the name of Kṛṣṇa in the association of devotees is described in the *Śrīmad Bhāgavatam* (3.23.55), wherein Devahūti speaks to Kardama Muni as follows:

*saṅgo yaḥ saṁsṛter hetur
asatsu vihito ‘dhiyā
sa eva sādhuṣu kṛto
niḥsaṅgatvāya kalpate*

“Association for sense gratification is certainly the path of bondage. But the same type of association, performed with a saintly person, leads to the path of liberation, even if performed without knowledge.”

In the *Śrīmad Bhāgavatam* (11.2.30) Nimi, the King of Videha, speaks to the nine Yogendras as follows:

*ata ātyantikam kṣemam
pṛcchāmo bhavato ‘naghāḥ
saṁsāre ‘smin kṣaṇārdho ‘pi
sat-saṅgaḥ śevadhir nṛṇām*

“Therefore, O completely sinless ones, I ask you to kindly tell me what the supreme good is. After all, even half a moment’s association with pure devotees within this world of birth and death is a priceless treasure for any man.”

In the *Śrīmad Bhāgavatam* (3.25.20) Lord Kapila speaks the following words to Devahūti:

*prasaṅgam ajaram pāśam
ātmanaḥ kavayo viduḥ
sa eva sādhuṣu kṛto
mokṣa-dvāram apāvṛtam*

“Every learned man knows very well that attachment for the material is the greatest entanglement of the spirit soul. But that same attachment, when applied to the self-realized devotees, opens the door of liberation.”
In the *Śrīmad Bhāgavatam* (4.22.19) Śrī Sanat-kumāra says to Mahārāja Prṥthu:

*saṅgamaḥ khalu sādḥūnām
ubhayeṣām ca sammataḥ
yat-sambhāṣaṇa-sampraśnaḥ
sarveṣām vitanoti śam*

“When there is a congregation of devotees, their discussions, questions and answers become conclusive to both the speaker and the audience. Thus such a meeting is beneficial for everyone’s real happiness.”
In the *Śrīmad Bhāgavatam* (4.29.40) Nārada Muni speaks to Śrī Prācīnabarhi as follows:

*tasmin mahan-mukharitā madhubhic-caritra-
pīyūṣa-śeṣa-saritaḥ paritaḥ sravanti
tā ye pibanty avitrṣo nṛpa gādha-karṇais
tān na sprśanty aśana-tṛḍ-bhaya-śoka-mohāḥ*

“My dear King, in that assembly of saintly persons, the glories of the Supreme Personality of Godhead are heard and chanted with great

eagerness by the pure devotees. If one gets a chance to hear their constant flow of nectar, which is exactly like the waves of a river, one will forget the necessities of life—namely hunger and thirst—and become immune to all kinds of fear, lamentation and illusion.”

In the *Śrīmad Bhāgavatam* (4.30.33) the Pracetas offer the following prayer to the Lord:

*yāvat te māyayā spr̥ṣṭā
bhramāma iha karmabhiḥ
tāvad bhavat-prasaṅgānām
saṅgaḥ syān no bhava bhava*

“Dear Lord, as long as we have to remain within this material world due to our material contamination and wander from one type of body to another and from one planet to another, we pray that we may associate with those who are engaged in discussing Your pastimes. We pray for this benediction life after life, in different bodily forms and on different planets.”

In the *Śrīmad Bhāgavatam* (2.2.36) Śrī Śukadeva Gosvāmī speaks the following words to Mahārāja Parīkṣit:

*tasmāt sarvātmanā rājan
hariḥ sarvatra sarvadā
śrotavyaḥ kīrtitavyaś ca
smartavyo bhagavān nṛṇām*

“O King, it is therefore essential that every human being hear about, glorify and remember the Supreme Lord, the Personality of Godhead, always and everywhere.”

In the *Śrīmad Bhāgavatam* (4.20.24) Mahārāja Pṛthu prays to the Lord of Vaikuṅṭha as follows:

*na kāmaye nātha tad apy ahaṁ kvacin
na yatra yuṣmac-caraṇāmbujāsavaḥ
mahattamāntar-hṛdayān mukha-cyuto*

vidhatsva karṇāyutam eṣa me varah

“My dear Lord, I therefore do not wish to have the benediction of merging into Your existence, a benediction in which there is no existence of the nectarean beverage of Your lotus feet. I want the benediction of at least one million ears, for thus I may be able to hear about the glories of Your lotus feet from the mouths of Your pure devotees.”

In the *Śrīmad Bhāgavatam* (5.12.13) the *avadhūta* Bharata speaks to Rahūgaṇa as follows:

*yatrottamaśloka-guṇānuvādaḥ
prastūyate grāmya-kathā-vinghātaḥ
niṣevyamāṇo ‘nudinam̐ mumukṣor
matim̐ satim̐ yacchati vāsudeve*

“In an assembly of pure devotees, there is no question of discussing material subjects like politics and sociology. In an assembly of pure devotees, there is discussion only of the qualities, forms and pastimes of the Supreme Personality of Godhead. He is praised and worshiped with full attention. In the association of pure devotees, by constantly hearing such topics respectfully, even a person who wants to merge into the existence of the Absolute Truth abandons this idea and gradually becomes attached to the service of Vāsudeva.”

The saintly King Mucukunda prays to Lord Kṛṣṇa in the *Śrīmad Bhāgavatam* (10.51.53) as follows:

*bhavāpavargo bhramato yadā bhavej
janasya tarhy acyuta sat-samāgamaḥ
sat-saṅgamo yarhi tadaiva sad-gatau
parāvareṣe tvayi jāyate matiḥ*

“When the material life of a wandering soul has ceased, O Acyuta, he may attain the association of Your devotees. And when he associates with them, there awakens in him devotion unto You, who are the goal of the devotees and the Lord of all causes and their effects.”

In the *Śrīmad Bhāgavatam* (6.11.27) Vṛtra offers the following prayer to the Supreme Lord:

*mamottamaśloka-janeṣu sakhyaṁ
saṁsāra-cakre bhramataḥ sva-karmabhiḥ
tvan-māyayātmātmaja-dāra-geheṣv
āsakta-cittasya na nātha bhūyāt*

“O my Lord, my master, I am wandering throughout this material world as a result of my fruitive activities. Therefore I simply seek friendship in the association of Your pious and enlightened devotees. My attachment to my body, wife, children and home is continuing by the spell of Your external energy, but I wish to be attached to them no longer. Let my mind, my consciousness and everything I have be attached only to You.”

In the *Śrīmad Bhāgavatam* (3.25.25) Lord Kapila speaks to His mother, Devahūti, as follows:

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

“In the association of pure devotees, discussion of the pastimes and activities of the Supreme Personality of Godhead is very pleasing and satisfying to the ear and the heart. By cultivating such knowledge one gradually becomes advanced on the path of liberation, and thereafter he is freed, and his attraction becomes fixed. Then real devotion and devotional service begin.”

In the *Śrīmad Bhāgavatam* (1.2.14 and 16-18) Śrī Sūta Gosvāmī speaks to the sages headed by Śaunaka as follows:

*tasmād ekena manasā
bhagavān sātvatām patih
śrotavyaḥ kīrtitavyaś ca
dhyeyaḥ pūjyaś ca nityadā*

*śuśrūṣoḥ śraddadhānasya
vāsudeva-kathā-ruciḥ
syān mahat-sevayā viprāḥ
puṇya-tīrtha-niṣevanāt*

*śṛṅvatām sva-kathāḥ kṛṣṇaḥ
puṇya-śravaṇa-kīrtanaḥ
hr̥dy antaḥ stho hy abhadrāṇi
vidhunoti suhṛt satām*

*naṣṭa-prāyeṣv abhadreṣu
nityam bhāgavata-sevayā
bhagavaty uttama-śloke
bhaktir bhavati naiṣṭhikī*

“Therefore, with one-pointed attention, one should constantly hear about, glorify, remember and worship the Personality of Godhead, who is the protector of the devotees. O twice-born sages, by serving those devotees who are completely freed from all vice, great service is done. By such service, one gains affinity for hearing the messages of Vāsudeva. Śrī Kṛṣṇa, the Personality of Godhead, who is the Paramātmā [Supersoul] in everyone’s heart and the benefactor of the truthful devotee, cleanses desire for material enjoyment from the heart of the devotee who has developed the urge to hear His messages, which are in themselves virtuous when properly heard and chanted. By regular attendance in classes on the *Bhāgavatam* and by rendering of service to the pure devotee, all that is troublesome to the heart is almost completely destroyed, and loving service unto the Personality of Godhead, who is praised with transcendental songs, is established as an irrevocable fact.”

TEXT 240

*bhakti-hīna-karme kona phala nāhi pāya
sei karma bhakti-hīna,—parahimsā yāya”*

“There is no substantial result in activities that are devoid of devotion to the Lord. Such nondevotional activities simply result in violence to others.”

The performer of pious activities not executed for the pleasure of the Lord does not achieve any result. Activities that are devoid of devotion to the Lord are simply violence. In other words, every activity in which there is an absence of devotional service results in violence. Fruitive activities and mental speculation are both dependent on devotional service, but devotional service is not dependent on fruitive activities, mental speculation, or mystic yoga, rather it is fully independent and unaffected by anything material. There is no possibility of violence in the execution of devotional service. In other words, no form of violent activities can remain in the devotional service of a servant inclined towards the service of the Lord.

Condemnation of materialistic activities is described in the following statements. In the *Śrīmad Bhāgavatam* (3.23.56) Lord Kapila speaks to His mother, Devahūti, as follows:

*neha yat karma dharmāya
na virāgāya kalpate
na tīrtha-pada-sevāyai
jīvann api mṛto hi saḥ*

“Anyone whose work is not meant to elevate him to religious life, anyone whose religious ritualistic performances do not raise him to renunciation, and anyone situated in renunciation that does not lead him to devotional service to the Supreme Personality of Godhead, must be considered dead, although he is breathing.”

In the *Śrīmad Bhāgavatam* (1.2.8) Śrī Sūta Gosvāmī speaks to the sages headed by Śaunaka as follows:

*dharmāḥ svanuṣṭhitāḥ puṁsām
viśvaksena-kathāsu yaḥ
notpādayed yadi ratim*

useless labor if they do not provoke attraction for the message of the Personality of Godhead.”

In the *Śrīmad Bhāgavatam* (1.5.12) Śrī Nārada Muni speaks to Śrī Vyāsa as follows:

*naiṣkarmyam apy acyuta-bhāva-varjitam
na śobhate jñānam alaṁ nirañjanam
kutaḥ punaḥ śaśvad abhadram īśvare
na cārpitam karma yad apy akāraṇam*

“Knowledge of self-realization, even though free from all material affinity, does not look well if devoid of a conception of the Infallible [God]. What, then, is the use of fruitive activities, which are naturally painful from the very beginning and transient by nature, if they are not utilized for the devotional service of the Lord?”

In the *Bhagavad-gītā* (9.21) Lord Kṛṣṇa instructs Arjuna as follows:

*te taṁ bhuktvā svarga-lokaṁ viśālaṁ
kṣīṇe puṇye martya-lokaṁ viśanti
evaṁ trayī-dharmam anuprapannā
gatāgataṁ kāma-kāmā labhante*

“When they have thus enjoyed vast heavenly sense pleasure and the results of their pious activities are exhausted, they return to this mortal planet again. Thus those who seek sense enjoyment by adhering to the principles of the three *Vedas* achieve only repeated birth and death.”

In the *Muṇḍaka Upaniṣad* (1.2.7) it is stated:

*plavā hy ete adṛdhā yajña-rūpā
aṣṭādaśoktam avaraṁ yeṣu karma
etac chreyo ye ‘bhinandanti mūdhā
jarā-mṛtyuṁ te punar evāpi yanti*

“Even the best kinds of karmic sacrifice carefully performed with

eighteen priests are unreliable boats for crossing the ocean of material existence. Those deluded souls who take to materialistic forms of sacrifice, thinking that they lead to the highest spiritual gain, are fools who suffer again and again the miseries of birth, death, old age, and disease.”

Again in the *Muṇḍaka Upaniṣad* (1.2.9) it is stated:

*yat karmaṇo na pravedayanti rāgāt
tenāturāḥ kṣīṇa-lokāś cyavante*

“Deep in the darkness of ignorance, these fools think, ‘We have reached the goal.’ Being attached to karmic religions they fail to understand the truth. After their piety is exhausted they fall down to repeated birth and death.”

TEXT 241

*kapilera bhāve prabhu māyere śikhāya
śuni’ sei vākya śacīānande milāya*

In this way the Lord, in the mood of Kapila, instructed His mother. Upon hearing His words, Śacī merged in ecstasy.

The word *milāya* means “she became attached,” “she became absorbed,” “she saw,” or “she melted.”

TEXT 242

*ki bhojane, ki śayane, kibā jāgaraṇe
kṛṣṇa-vinu prabhu āra kichu nā vākhāne*

Whether eating, sleeping, or remaining awake, the Lord did not speak of anything other than Kṛṣṇa.

While eating, sleeping, and remaining awake, the Lord never attempted to glorify anything other than topics related with Kṛṣṇa’s names, forms, qualities, and pastimes. Persons belonging to the *gaura-nāgarī* and other

apa-sampradāyas say that the householder Gaurāṅga instructed attached householders to simply perform *grhamedha-yajñas*, or sacrifices for the prosperity of one’s family life. But in this case, the author, Ṭhākura Śrī Vṛndāvana dāsa, does not describe any such, or similar, endeavors of the Lord, who is fully absorbed in the mood of a devotee.

TEXT 243

*āpta-mukhe e-kathāśuniñā bhakta-gaṇa
sarva-gaṇe vitarka bhāvena mane-mana*

When all the devotees heard from their friends about this, they discussed together and began to contemplate.

The second line of this verse indicates that the devotees began to discuss, imagine, and consider.

TEXT 244

*“kibā kṛṣṇa prakāśa hailā se śarīre?
kibā sādhu-saṅge, kibā pūrvera saṁskāre?”*

“Has Kṛṣṇa manifested in His body? Is this the result of devotees’ association or because of previous purificatory processes?”

TEXT 245

*ei-mata mane sabe karena vicāra
sukha-maya citta-vṛtti haila sabāra*

As all the devotees contemplated in this way, their hearts filled with happiness.

TEXT 246

*khaṇḍila bhaktera duḥkha, pāṣaṇḍira nāśa
mahāprabhu viśvambhara hailā prakāśa*

The devotees' distress was vanquished and the atheists were uprooted as the Supreme Lord Viśvambhara manifested Himself.

Now, the rising sunlike preaching of devotional service to Kṛṣṇa by Viśvambhara, who is the distributor of love of Kṛṣṇa throughout the entire world, eradicates the former mental agony of the devotees, who were ridiculed and harassed by the nondevotees, and begins the pastime of oppressing the atheists, who were opposed to devotional service.

TEXT 247

*vaiṣṇava-āveśe mahāprabhu viśvambhara
kṛṣṇa-maya jagat dekhaye nirantara*

In the mood of a Vaiṣṇava, Mahāprabhu Viśvambhara constantly saw Kṛṣṇa present everywhere in the world.

TEXT 248

*ahar-niśa śravaṇe śunaye kṛṣṇa-nāma
vadane bolaye 'kṛṣṇacandra' avirāma*

He heard the names of Kṛṣṇa both night and day, and He constantly chanted the name of Kṛṣṇacandra.

Śrī Gaurasundara exhibited the pastimes of a *mahā-bhāgavata* Vaiṣṇava and began to see everything in relation to Kṛṣṇa. Ordinary materialists who have forgotten Kṛṣṇa become bewildered by mundane knowledge, and instead of seeing everything in relation to Kṛṣṇa they see the entire world as a place of enjoyment. Mahāprabhu, however, did not set such an example by identifying Himself as the enjoyer; rather, He saw this animate and inanimate world, which is visible to the conditioned souls who are averse to and forgetful of Kṛṣṇa, through the spiritual vision of a *mahā-bhāgavata* Vaiṣṇava inclined to the service of Kṛṣṇa. He began to realize the pastimes of omnipotent Kṛṣṇa in the heart of every living entity. Therefore, since He had no temporary material conceptions like

the forgetful materialistic conditioned souls while realizing transcendental Vaikuṅṭha-Goloka everywhere, He was not obstructed by those opulences from seeing Kṛṣṇa's pastimes of enjoyment and acceptance of service.

In the *Caitanya-caritāmṛta* (*Madhya* 8.274) it is stated:

*sthāvara-jaṅgama dekhe, nā dekhe tāra mūrti
sarvatra haya nija iṣṭa-deva-sphūrṭi*

“The *mahā-bhāgavata*, the advanced devotee, certainly sees everything mobile and immobile, but he does not exactly see their forms. Rather, everywhere he immediately sees manifest the form of the Supreme Lord.”

In the *Śrīmad Bhāgavatam* (11.2.45, 49-54) Śrī Havi, one of the nine Yogendras, speaks to Nimi, the King of Videha, as follows:

*śrī-havir uvāca
sarva-bhūteṣu yaḥ paśyed
bhagavad-bhāvam ātmanaḥ
bhūtāni bhagavaty ātmany
eṣa bhāgavatottamaḥ*

“The most advanced devotee sees within everything the soul of all souls, the Supreme Personality of Godhead, Śrī Kṛṣṇa. Consequently he sees everything in relation to the Supreme Lord and understands that everything that exists is eternally situated within the Lord.

*dehendriya-prāṇa-mano-dhiyām yo
janmāpyaya-kṣud-bhaya-tarṣa-kṛcchraiḥ
saṁsāra-dharmair avimuhyamānaḥ
smṛtyā harer bhāgavata-pradhānaḥ*

“Within the material world, one's material body is always subject to birth and decay. Similarly, the life air [*prāṇa*] is harassed by hunger and thirst, the mind is always anxious, the intelligence hankers for that which cannot be obtained, and all of the senses are ultimately exhausted by constant

struggle in the material nature. A person who is not bewildered by the inevitable miseries of material existence, and who remains aloof from them simply by remembering the lotus feet of the Supreme Personality of Godhead, is to be considered *bhāgavata-pradhāna*, the foremost devotee of the Lord.

*na kāma-karma-bījānām
yasya cetasi sambhavaḥ
vāsudevaika-nilayaḥ
sa vai bhāgavatottamaḥ*

“One who has taken exclusive shelter of the Supreme Lord, Vāsudeva, becomes free from fruitive activities, which are based on material lust. In fact, one who has taken shelter of the lotus feet of the Lord is freed from even the desire to enjoy material sense gratification. Plans for enjoying sex life, social prestige and money cannot develop within his mind. Thus he is considered *bhāgavatottama*, a pure devotee of the Lord on the highest platform.

*na yasya janma-karmabhyām
na varṇāśrama-jātibhiḥ
sajjate ‘sminn ahaṁ-bhāvo
dehe vai sa hareḥ priyaḥ*

“Birth in an aristocratic family and the execution of austere and pious activities certainly cause one to take pride in himself. Similarly, if one enjoys a prestigious position within society because his parents are highly respected members of the *varṇāśrama* social system, one becomes even more infatuated with himself. But if despite these excellent material qualifications one does not feel even a tinge of pride within himself, he is to be considered the dearest servitor of the Supreme Personality of Godhead.

*na yasya svaḥ para iti
vitteṣv ātmani vā bhidā*

*sarva-bhūta-samaḥ śāntaḥ
sa vai bhāgavatottamaḥ*

“When a devotee gives up the selfish conception by which one thinks ‘This is my property, and that is his,’ and when he is no longer concerned with the pleasures of his own material body or indifferent to the discomforts of others, he becomes fully peaceful and satisfied. He considers himself simply one among all the living beings who are equally part and parcel of the Supreme Personality of Godhead. Such a satisfied Vaiṣṇava is considered to be at the highest standard of devotional service.

*tri-bhuvana-vibhava-hetave ‘py akunṭha-
smṛtir ajitātma-surādibhir vimṛgyāt
na calati bhagavat-padāravindāl
lava-nimiṣārdham api yaḥ sa vaiṣṇavāgryaḥ*

“The lotus feet of the Supreme Personality of Godhead are sought even by the greatest of demigods, such as Brahmā and Śiva, who have all accepted the Supreme Personality of Godhead as their life and soul. A pure devotee of the Lord can never forget those lotus feet in any circumstance. He will not give up his shelter at the lotus feet of the Lord for a single moment—indeed, not for half a moment—even in exchange for the benediction of ruling and enjoying the opulence of the entire universe. Such a devotee of the Lord is to be considered the best of the Vaiṣṇavas.

*bhagavata uru-vikramāṅghri-śākhā-
nakha-maṇi-candrikayā nirasta-tāpe
hṛdi katham upasīdatām punaḥ sa
prabhavati candra ivodite ‘rka-tāpaḥ*

“How can the fire of material suffering continue to burn the hearts of those who worship the Supreme Lord? The Lord’s lotus feet have performed innumerable heroic deeds, and the beautiful nails on His toes resemble valuable jewels. The effulgence emanating from those nails

resembles cooling moonshine, for it instantly relieves the suffering within the heart of the pure devotee, just as the appearance of the moon's cooling light relieves the burning heat of the sun.”

TEXT 249

*ye-prabhu āchilā bholā mahā-vidyā-rase
ebe kṛṣṇa-vinu āra kichu nāhi vāse*

The same Lord who was once absorbed in the taste of scholastic pastimes did not relish anything now other than Kṛṣṇa.

TEXT 250

*paḍuyāra varga saba ati ūṣaḥ-kāle
paḍibāra nimitta āsiyā sabe mile*

In the early morning, all His students would gather for studies.

TEXT 251

*paḍāite vaise giyā trijagat-rāya
kṛṣṇa-vinu kichu āra nā āise jihvāya*

When the Lord of the three worlds began to teach, nothing other than Kṛṣṇa came from His mouth.

TEXT 252

*“siddha-varṇa-samāmnāya?” bale śiṣya-gaṇa
prabhu bale,—“sarva-varṇe siddha nārāyaṇa”*

The students asked, “What is the meaning of *siddha-varṇa-samāmnāya*?” The Lord replied, “Nārāyaṇa is situated in every letter of the alphabet.”

The phrase *siddha-varṇa-samāmnāya* is the first *sūtra* of Kalāpa grammar. The sequence of reading vowels and consonants is well

established since ancient times. By quoting the first *sūtra* of Kalāpa grammar, the Lord’s students asked whether the standard method of presenting the alphabet is indeed well established. In reply, the Lord said that from the eternal, pure, complete, eternally liberated, spiritual, and most important enlightened *vidvad-rūḍhi* every letter of the alphabet certainly refers to Nārāyaṇa. Persons who are on the ascending path study linguistic literature through *ajñā-rūḍhi*, yet the Lord, following the descending process, explained that each letter of the alphabet indicates the Supreme Lord. If a conditioned soul tries to measure each letter of the alphabet through *ajñā-rūḍhi*, then he will achieve only sensual knowledge not related to Nārāyaṇa. But *vidvad-rūḍhi* confirms that each letter of the alphabet is a direct manifestation of Lord Nārāyaṇa. *Ajñā-rūḍhi*, the conventional meaning of words according to the unenlightened, turns materialistic mental speculators into speakers of nonsense, whereas the self-manifested Personality of Godhead, Lord Nārāyaṇa, manifests Himself in the form of letters to help the living entities chant His glories.

TEXT 253

śiṣya bale,—“*varṇa siddha haila kemane?*”
prabhu bale,—“*kṛṣṇa-drṣṭi-pātera kāraṇe*”

The students asked, “How were the letters of the alphabet perfected?”
The Lord replied, “By the merciful glance of Kṛṣṇa.”

In reply to the students’ question regarding the perfection of the letters of the alphabet, the Lord said that it was due to the glance of the Supreme Personality of Godhead Kṛṣṇa; in other words, every letter is perfect because each one indicates the complete, perfectly pure, and eternally liberated holy names, which are nondifferent from Kṛṣṇa.

TEXT 254

śiṣya bale,—“*paṇḍita, ucita vyākhyā kara*”
prabhu bale,—“*sarva-kṣaṇa śrī-kṛṣṇa smaṇara*”

The students asked, “O Paṇḍita, please explain properly.” The Lord replied, “Every moment remember Kṛṣṇa.

The word *ucita* means “proper,” “reasonable,” or “logical.”

TEXT 255

*kṛṣṇera bhajana kahi—samyak āmnāya
ādi-madhya-ante kṛṣṇa bhajana bujhāya”*

“I am explaining to you about the worship of Kṛṣṇa, which is the purport of the beginning, middle, and end of all Vedic literature.”

The phrase *samyak āmnāya* is explained as follows: The *śāstras* that instruct one about the supremacy of Lord Viṣṇu are called *āmnāya*; the *śāstras* that are always discussed by great sages who have realized the Supreme Brahman are called *āmnāya*; and the *śāstras* that instruct human beings about supreme religious principles so that they may attain the goal of life are called *āmnāya*. In his commentary on the word *samāmnāya* found in *Śrīmad Bhāgavatam* (10.47.33), Śrīdhara Svāmipāda explains, *samāmnāyo vedaḥ* “knowledge of the *Vedas* is received through disciplic succession.”

In the *Bhagavad-gītā* (15.15) Lord Kṛṣṇa speaks to Arjuna as follows:

*sarvasya cāhaṁ hṛdi sanniviṣṭo
mattaḥ smṛtir jñānam apohanaṁ ca
vedaiś ca sarvair aham eva vedyo
vedānta-kṛd veda-vid eva cāham*

“I am seated in everyone’s heart, and from Me come remembrance, knowledge and forgetfulness. By all the *Vedas*, I am to be known. Indeed, I am the compiler of Vedānta, and I am the knower of the *Vedas*.”

In the *Śrīmad Bhāgavatam* (12.13.1) Śrī Sūta Gosvāmī speaks to the sages headed by Śaunaka as follows:

*yaṁ brahmā varuṇendra-rudra-marutaḥ stuvanti divyaiḥ stavair
vedaiḥ sāṅga-pada-kramopaniṣadair gāyanti yaṁ sāma-gāḥ*

*dhyānāvasthita-tad-gatena manasā paśyanti yaṁ yogino
yasyāntaṁ na viduḥ surāsura-gaṇā devāya tasmai namaḥ*

“Unto that personality whom Brahmā, Varuṇa, Indra, Rudra and the Maruts praise by chanting transcendental hymns and reciting the *Vedas* with all their corollaries, *pada-kramas* and *Upaniṣads*, to whom the chanters of the *Sāma Veda* always sing, whom the perfected yogis see within their minds after fixing themselves in trance and absorbing themselves within Him, and whose limit can never be found by any demigod or demon—unto that Supreme Personality of Godhead I offer my humble obeisances.”

In the *Śrīmad Bhāgavatam* (11.21.42-43) Lord Kṛṣṇa speaks the following words to Uddhava:

*kiṁ vidhatte kiṁ ācaṣṭe
kiṁ anūdyā vikalpayet
ity asyā hṛdayaṁ loke
nānyo mad veda kaścana*

*mām vidhatte ‘bhidhatte mām
vikalpyāpohyate tv aham
etāvān sarva-vedārthaḥ
śabda āsthāya mām bhidām
māyā-mātram anūdyānte
pratiśidhya prasīdati*

“In the entire world no one but Me actually understands the confidential purpose of Vedic knowledge. Thus people do not know what the *Vedas* are actually prescribing in the ritualistic injunctions of *karma-kāṇḍa*, or what object is actually being indicated in the formulas of worship found in the *upāsanā-kāṇḍa*, or that which is elaborately discussed through various hypotheses in the *jñāna-kāṇḍa* section of the *Vedas*. I am the ritualistic sacrifice enjoined by the *Vedas*, and I am the worshipable Deity. It is I who am presented as various philosophical hypotheses, and it is I alone who am then refuted by philosophical analysis. The

transcendental sound vibration thus establishes Me as the essential meaning of all Vedic knowledge. The *Vedas*, elaborately analyzing all material duality as nothing but My illusory potency, ultimately completely negate this duality and achieve their own satisfaction.” In the *Hari-vamśa* it is stated: “Throughout the *Vedas*, the *Rāmāyaṇa*, the *Purāṇas*, and the *Mahābhārata*, from beginning to end, only the glories of the Supreme Lord Hari are sung.”

TEXT 256

*śuniyā prabhura vyākhyā hāse śiṣya-gaṇa
keho bale,—“hena bujhi vāyura kāraṇa”*

Hearing the Lord’s explanation, the students began to laugh. Some remarked, “It appears He is affected by an imbalance of life airs.”

TEXT 257

*śiṣya-varga bale,—“ebe kemata vākhāna?”
prabhu bale,—“yena haya śāstrera pramāṇa”*

The students asked, “From where did You get this explanation?” The Lord replied, “This is the verdict of the scriptures.”

The students asked the Lord, “How have You given such a strange explanation?” The Lord answered, “I have explained according to the conclusions and consistency of the scriptures.”

TEXT 258

*prabhu bale,—“yadi nāhi bujhaha ekhane
vikāle sakala bujhāiba bhāla mane*

The Lord said, “If you cannot understand now, then I will explain to you in detail this afternoon.

TEXT 259

*āmiha virale giyā vasi' puñthi cāi
vikāle sakale yena hai eka thāni*

“I will also go sit in a solitary place and look at My books. Let us meet together in the afternoon.”

The words *puñthi cāi*, or *cinti*, mean “to study a book.”

TEXT 260

*śuniyā prabhura vākya sarva śiṣya-gaṇa
kautuke pustaka bāndhi' karilā gamana*

Hearing the Lord's words, all the students packed up their book and left.

TEXT 261

*sarva-śiṣya gaṅgādāsa-paṇḍitera sthāne
kahilena saba—yata thākura vākhāne*

All the students reported to Gaṅgādāsa Paṇḍita everything that Nimāi had explained to them.

TEXT 262

*“ebe yata vākhānena nimāñi-paṇḍita
śabda-sane vākhānena kṛṣṇa-samīhita*

“In every explanation that Nimāi Paṇḍita has given recently, He explains Kṛṣṇa as the meaning of every word.

The word *samīhita* means “complete,” “desired,” “intention,” “wish,” or “purport.”

TEXT 263

gayā haite yāvat āsiyāchena ghare

tadavadhi kṛṣṇa bai vyākhyā nāhi sphure

“Since He has returned from Gayā, He does not mention anything other than Kṛṣṇa in His explanations.

TEXT 264

*sarvadā balena ‘kṛṣṇa’—pulakita-aṅga
kṣaṇe hāsya, huṅkāra, karaye bahu raṅga*

“He always chants the name of Kṛṣṇa, and the hairs of His body stand on end. Sometimes He laughs or shouts loudly as He manifests different moods.

TEXT 265

*prati-śabde dhātu-sūtra ekatra kariyāprati-
dina kṛṣṇa-vyākhyā karena vasiyā*

“Every day He takes the *dhātu*, or verbal root, of every word and explains Kṛṣṇa through grammatical rules.

Through the process of grammatical derivation extended to its natural logical limit, Śrī Gaurāṅgadeva brought together the verbal root, or original form, of every word with the *sūtras* for generating each word’s base and inflections in such a way as to explain them all as referring to Kṛṣṇa.

TEXT 266

*ebe tāna bujhibāre nā pāri carita
ki kariba āmi-saba?—balaha, paṇḍita!”*

“O Paṇḍita, we are unable to understand His present characteristics, so please tell us what to do.”

TEXT 267

*upādhyāya-śiromaṇi vipra gaṅgādāsa
śuniyā sabāra vākya upajila hāsa*

Hearing the students' words, the *brāhmaṇa* Gaṅgādāsa Paṇḍita, who is the crest jewel of teachers, burst into laughter.

TEXT 268

*ojhā bale,—“ghare yāha, āsiha sakāle
āji āmi śikṣāiba tānhāre vikāle*

Gaṅgādāsa said, “Go home now and return soon. This afternoon I will instruct Him.

TEXT 269

*bhāla mata kari' yena paḍāyena puñthi
āsiha vikāle saba tānhāra saṁhati”*

“Then He may teach you properly. You may also come with Him in the afternoon.”

TEXT 270

*parama-hariṣe sabe vāsāya
calilāviśvambhara-saṅge sabe vikāle āilā*

All the students happily returned to their homes, and in the afternoon they came with Viśvambhara to the house of Gaṅgādāsa Paṇḍita.

TEXT 271

*gurura caraṇa-dhūli prabhu laya śire
“vidyā-lābha hau”guru āśīrvāda kare*

The Lord took the dust from the feet of His guru, and His guru blessed Him, saying, “May You attain knowledge.”

TEXT 272

*guru bale,—“bāpa viśvambhara! śuna vākya
brāhmaṇera adhyayana nahe alpa bhāgya*

The Lord’s teacher said, “My dear Viśvambhara, please hear my words. The studying of a *brāhmaṇa* is not the result of being less fortunate.

TEXT 273

*mātāmaha yānra—cakravartī nīlāmbara
bāpa yānra—jagannātha-miśra-purandara*

“Your maternal grandfather is Nīlāmbara Cakravartī, and Your father is Jagannātha Miśra Purandara.

TEXT 274

*ubhaya-kulete mūrkhā nāhika tomāra
tumi o parama-yogya vyākhāne ṭīkāra*

“There are no fools in either Your maternal or paternal families, and You Yourself are most qualified to explain the commentaries.

TEXT 275

*adhyayana chāḍile se yadi bhakti haya
bāpa-mātāmaha ki tomāra ‘bhakta’ naya?*

“If by giving up studies one becomes a devotee, then were Your father and grandfather not devotees?

TEXT 276

*ihā jāni’ bhāla-mate kara’ adhyayana
adhyayana haile se vaiṣṇava-brāhmaṇa*

“Remembering all this, practice Your lessons properly. Only through proper study can one become a Vaiṣṇava brāhmaṇa.

“According to my instructions, for now You should leave aside Your explanations of devotional service to the Lord and concentrate on studying and teaching the *śāstras*. As a result of studying the *śāstras*, You and Your students will actually become Vaiṣṇava brāhmaṇas. Simply by studying the *Vedas* and literatures in pursuance of the *Vedas* one can become a Vaiṣṇava brāhmaṇa. If one does not undergo the purificatory processes under the guidance of an *ācārya* and becomes indifferent to the study of the *Vedas*, then he will face disturbances in realizing the devotional service of Viṣṇu.”

In the *Caitanya-caritāmṛta* (*Madhya* 22.65) it is stated:

śāstra-yuktye sunipuṇa, dṛḍha-śraddhā yānra
‘uttama-adhikārī sei tāraye saṁsāra

“One who is expert in logic, argument and the revealed scriptures and who has firm faith in Kṛṣṇa is classified as a topmost devotee. He can deliver the whole world.”

In the *Bhakti-rasāmṛta-sindhu* (1.2.17) it is said:

śāstre yuktau ca nipuṇaḥ
sarvathā dṛḍha-niścayaḥ
praudha-śraddho ‘dhikārī yaḥ
sa bhaktāv uttamo mataḥ

“One who is expert in logic and understanding of revealed scriptures, and who always has firm conviction and deep faith that is not blind, is to be considered a topmost devotee in devotional service.”

TEXT 277

bhadrābhadra mūrkhā dvija jānibe kemane?
ihā jāni’ ‘kṛṣṇa’ bala, kara, adhyayane

“How will an ignorant twice-born know what is proper and what is not? Knowing this, You should chant the name of Kṛṣṇa and concentrate on Your studies.

The word *bhadrābhadra* is a combination of the words *bhadra* (*śreyah*, or ultimate benefit) and *abhadra* (*preyah*, or temporary gratification) and means “good and bad,” “beneficial and nonbeneficial,” “auspicious and inauspicious,” or “proper and improper.”

“Although a foolish person devoid of Vedic study may be a so-called *brāhmaṇa*, he is not qualified to discriminate between good and bad. Therefore, if by Your instructions Your students become neglectful in their study of the scriptures and simply chant, ‘Kṛṣṇa Kṛṣṇa,’ then they will not be able to understand what is right and what is wrong.”

TEXT 278

*bhāla-mate giyāśāstra vasiyā paḍāo
vyatirikta artha kara’,—mora māthā khāo”*

“Go now, but promise me that You will teach the scriptures properly without any different meanings.”

The word *vyatirikta* means “opposite,” “contradictory,” “independent,” “separate,” or “different.”

The words *māthā khāo* refers to the imposition of a vow on someone or the criteria for one’s ruination.

TEXT 279-281

*prabhu bale,—“tomāra dui-carāṇa-prasāde
navadvīpe keha more nā pāre vivāde*

*āmi ye vākhāni sūtra kariyā khaṇḍana
navadvīpe tāhā sthāpibeka kon jana?*

*nagare vasiyā ei paḍāimu giyādekhi,—
kāra śakti āche, dūṣuka āsiyā?”*

The Lord said, “By the mercy of your feet, no one in Navadvīpa can stand before Me in debate. Who in Navadvīpa can refute My explanations of the *sūtras*? I will teach publicly in the middle of city. Let Me see who has the power to challenge Me.”

For an elaboration on these verses, one should see *Ādi-khaṇḍa*, Chapter Ten, verses 16-18.

TEXT 282

*hariṣa hailā guru śuniyā vacana
calilā gurura kari’ caraṇa-vandana*

Gaṅgādāsa became pleased on hearing these words of the Lord, who then offered respects at His guru’s feet and departed.

TEXT 283

*gaṅgādāsa-pañḍita-caraṇe namaskāra
veda-pati sarasvatī-pati—śiṣya yānra*

I offer my humble obeisances at the feet of Gaṅgādāsa Paṇḍita, whose disciple is Lord of the *Vedas* and master of the goddess of learning.

For a description of the phrase *veda-pati sarasvatī-pati*, one should refer to the statements of Lord Kṛṣṇa to Uddhava found in the *Śrīmad Bhāgavatam* (11.21.26-43).

TEXT 284

*āra kibā gaṅgādāsa-pañḍitera sādhyā?
yānra śiṣya—catur-daśa-bhuvana-ārādhyā*

What else is there to be attained by Gaṅgādāsa Paṇḍita, whose student is worshiped throughout the fourteen worlds?

The phrase *āra kibā sādhyā* means “what other superior desired result is there?”

TEXT 285

*calilā paḍuyā-saṅge prabhu viśvambhara
tārakā veṣṭita yena pūrṇa-śaśadhara*

As Lord Viśvambhara walked along with His students, He appeared like the full moon surrounded by the stars.

TEXT 286

*vasilā āsiyā nagariyāra duyāre
yānhāra caraṇa—lakṣmī-hṛdaya-upare*

He whose lotus feet are kept on the heart of Lakṣmī came and sat at the doorstep of a local resident's house.

TEXT 287

*yogapaṭṭa-chānde vastra kariyā bandhana
sūtrera karaye prabhu khaṇḍana sthāpana*

Wearing His cloth like a *sannyāsī*, the Lord repeatedly established and refuted *sūtras*.

For an explanation of the phrase *yogapaṭṭa-chānde*, one should refer to *Ādi-khaṇḍa*, Chapter Ten, verse 12.

TEXT 288-290

*prabhu bale,—“sandhi-kārya-jñāna nāhi yāra
kali-yuge ‘bhaṭṭācārya’-padavī tāhāra*

*śabda-jñāna nāhi yāra, se tarka vākhāne
āmāre ta’ prabodhite nāre kona-jane*

*ye āmi khaṇḍana kari, ye kari sthāpana
dekhi,—tāhā anyathā karuka kon jana?”*

The Lord said, “In Kali-yuga, one who does not have any knowledge

about the conjunction of words is awarded the title Bhaṭṭācārya. And one who has no knowledge of grammar is engaged in explaining logic. But none of them can defeat Me. Who can challenge the way I refute and reestablish a *sūtra*?”

For an elaboration on these verses, one should refer to *Ādi-khaṇḍa*, Chapter Ten, verses 42-45, and Chapter Twelve, verses 271-275.

TEXT 291

*ei-mata bale viśvambhara viśvanātha
pratyuttara karibeka, hena śakti kāta?*

In this way, Viśvambhara, the Lord of the universe, spoke. Who has the power to answer His challenge?

TEXT 292

*gaṅgā dekhibāre yata adhyāpaka yāya
śuniyā, sabāra ahaṅkāra cūrṇa haya*

The pride of those teachers who heard such words as they passed by on their way to take bath in the Ganges was smashed to pieces.

TEXT 293

*kār śakti āche viśvambharera samīpe
siddhānta dibeka,—hena āche navadvīpe?*

Who in Navadvīpa had the power to establish a conclusion before Viśvambhara?

TEXT 294

*ei-mata āveśe vākhāne’ viśvambhara
cāri-daṇḍa rātri, tabu nāhi avasara*

In this way, Viśvambhara was absorbed in ecstasy as He continued to

give His explanations well into the night.

TEXT 295

*daive āra eka nagariyāra duyāre
eka mahābhāgyavān āche vipra-vare*

By providence, one most fortunate *brāhmaṇa* was sitting at the doorstep of a nearby house.

TEXT 296

*‘ratnagarbha-ācārya’ vikhyāta tānra nāma
prabhura pitāra saṅgī, janma—eka grāma*

He was well known by the name Ratnagarbha Ācārya, and he was a friend of the Lord’s father, being born in the same village.

TEXT 297

*tina putra tānra kṛṣṇa-pada-makaranda
kṛṣṇānanda, jīva, yadunātha-kavicandra*

His three sons—Kṛṣṇānanda, Jīva, and Yadunātha Kavicandra—were like bees at the lotus feet of Kṛṣṇa.

Kṛṣṇānanda was one of Gaṅgādāsa Paṇḍita’s main students (*Ādi-khaṇḍa* 8.38). He joined the Lord and His associates in sporting in the waters of the Ganges after the deliverance of Jagāi and Mādhāi (*Madhya-khaṇḍa* 13.337), and he was an associate of Nityānanda Prabhu (*Cc. Ādi* 11.50). Regarding Jīva (Paṇḍita), the *Antya-khaṇḍa* (5.751) states: “Jīva Paṇḍita was magnanimous and most fortunate. Lord Nityānanda enjoyed various pastimes in his house.” The *Caitanya-caritāmṛta* (*Ādi* 11.44) states: “Śrī Jīva Paṇḍita glorified the qualities of Śrī Nityānanda Prabhu.” According to the *Gaura-gaṇoddeśa-dīpikā* (169) he appeared in the pastimes of Kṛṣṇa as the Vrajavāsī named Indirā.

Regarding Yadunātha Kavicandra, the *Antya-khaṇḍa* (5.735) states:

“Yadunātha Kavicandra was full of the transcendental mellows of love for Kṛṣṇa. Nityānanda constantly showered His mercy on him.” In the *Caitanya-caritāmṛta* (Ādi 11.35) it is stated: “Yadunātha Kavicandra was a great devotee. Lord Nityānanda Prabhu always danced in his heart.”

TEXT 298

*bhāgavata parama ādare dvija-vara
bhāgavata-śloka paḍe kariyā ādara*

That topmost brāhmaṇa had the highest respect for the Śrīmad Bhāgavatam, and he would recite the verses of Śrīmad Bhāgavatam with great affection.

TEXT 299

When the hungry cowherd boys requested Kṛṣṇa for some food, He sent them to some brāhmaṇas who were performing sacrifices nearby, but they were turned away by the brāhmaṇas because they considered Kṛṣṇa an ordinary mortal being. Disappointed, the cowherd boys returned to Kṛṣṇa, who then sent them to the wives of those brāhmaṇas. As soon as those brāhmaṇas’ wives, who were spontaneously attracted to hearing the transcendental qualities of Kṛṣṇa, heard of Kṛṣṇa’s appeal for food, they immediately took innumerable foodstuffs of four types with them and, in spite of being obstructed by their husbands, brothers, and friends, they came to Kṛṣṇa with unmotivated and uninterrupted devotion like a river naturally flows to the ocean and saw Him as follows:

*śyāmaṁ hiraṇya-paridhiṁ vanamālyā-barha-
dhātu-pravāla-naṭa-veṣam anavratāmse
vinyasta-hastam itareṇa dhunānam abjaṁkarṇoṭ
palālaka-kapola-mukhābja-hāsam*

“His complexion was dark blue and His garment golden. Wearing a

peacock feather, colored minerals, sprigs of flower buds, and a garland of forest flowers and leaves, He was dressed just like a dramatic dancer. He rested one hand upon the shoulder of a friend and with the other twirled a lotus. Lilies graced His ears, His hair hung down over His cheeks, and His lotuslike face was smiling.”

TEXT 300

*bhakti-yoge śloka paḍe parama-santoṣe
prabhura karṇete āsi’ karila praveśe*

As he devotedly recited the verses of Śrīmad Bhāgavatam with great satisfaction, the sound of his recitation entered the ears of the Lord.

TEXT 301

*bhaktira prabhāva mātra śunilā
thākiyāsei-kṣaṇe paḍilena mūrchita haiyā*

When the Lord heard that glorification of devotional service, He lost external consciousness and fell to the ground.

TEXT 302

*sakala paḍuyā-varga vismita hailāk
ṣaṇeka-antare prabhu bāhya-prakāśilā*

All the Lord’s students became struck with wonder. Shortly thereafter the Lord regained His external consciousness.

TEXT 303

*bāhya pāi’ ‘bala bala’ bale viśvambhara
gaḍāgaḍi yāya prabhu dharaṇī-upara*

Upon regaining consciousness, Viśvambhara repeatedly exclaimed, “Go on reciting,” as He rolled on the ground.

TEXT 304

*prabhu bale,—“bala bala”; bale vipra-vara
uṭhila samudra kṛṣṇa-sukha manohara*

The Lord said, “Chant, chant,” and the pious *brāhmaṇa* continued reciting. Thus an enchanting ocean of happiness in Kṛṣṇa consciousness manifest.

TEXT 305

*locanera jale haila pṛthivī siñcita
aśru-kampa-pulaka-sakala suvidita*

The earth became soaked with the tears of the Lord, who manifest ecstatic symptoms like tears, shivering, and hairs standing on end. The word *suvidita* means “they were clearly manifest.”

TEXT 306

*dekhe vipra-vara, tānra parama-ānanda
paḍe bhakti-śloka bhakti-sane kari’ raṅga*

When the pious *brāhmaṇa* saw the Lord’s great happiness, he recited the verses with increased devotion.

TEXT 307

*dekhiyā tāhāna bhakti-yogera paṭhana
tuṣṭa hai’ prabhu tāne dilā āliṅgana*

Seeing his devoted recitation of *Śrīmad Bhāgavatam*, the Lord became pleased and embraced him.

TEXT 308

pāiyā vaikuṅṭha-nāyakera āliṅgana

preme pūrṇa ratnagarbha hailā takhana

Being embraced by the Lord of Vaikuṅṭha, Ratnagarbha became filled with love of God.

TEXT 309

*prabhura caraṇa dhari’ ratnagarbha kānde
bandī hailā dvija caitanyera prema-phānde*

Ratnagarbha wept aloud as he clasped the Lord’s feet. Thus the *brāhmaṇa* was ensnared in the network of Lord Caitanya’s love.

The second line of this verse means “to be captured by the bondage of love.”

TEXT 310

*punaḥ punaḥ paḍe śloka prema-yukta haiyā
“bala bala” bale prabhu huṅkāra kariyā*

As the *brāhmaṇa* repeatedly recited verses with love and devotion, the Lord loudly exclaimed, “Go on reciting, go on reciting.”

TEXT 311

*dekhiyā sabāra haila aparūpa-jñāna
nagariyā saba dekhi’ kare paraṇāma*

On seeing this, the local inhabitants were struck with wonder and offered their respectful obeisances.

TEXT 312

*“nā paḍiha āra” balilena gadādhara
sabe vasilena veḍi’ prabhu-viśvambhara*

Then Gadādhara said, “Do not recite any more,” and everyone sat

around Lord Viśvambhara.

TEXT 313

kṣaṇeke hailā bāhya-dr̥ṣṭi gaura-rāya
“ki bala, ki bala” prabhu jijñāse sadāya

After a short time Lord Gaurāṅga regained His external consciousness and inquired, “What did you say? What did you say?”

TEXT 314

prabhu bale,—“ki cāñcalya karilāṇa āmi?”
paḍuyā-sakala bale,—“kṛta-kṛtya tumi

The Lord asked, “Have I been restless?” The students replied, “Your actions are glorious.

The word *kṛta-kṛtya* means “successful,” “glorious,” “satisfied,” “fulfilled in desire,” “successful attempt,” or “learned.”

TEXT 315

ki balite pāri āmā sabāra śakati”
āpta-gaṇe nivārila,—“nā kariha stuti”

“What power do we have to explain Your activities?” The Lord’s intimate associates intervened, “Don’t indulge in praising Him.”

TEXT 316

bāhya pāi’ viśvambhara āpanā sambare
sarva-gaṇe calilena gaṅgā dekhibāre

Upon regaining His consciousness, Viśvambhara restrained Himself. Thereafter He went with His associates to see the Ganges.

TEXT 317

*gaṅgā namaskari' gaṅgā-jala nilāsire
goṣṭhīra sahita vasilena gaṅgā-tīre*

He offered obeisances to the Ganges and sprinkled water on His head. Then He sat down on the bank of the Ganges with His associates.

TEXT 318-319

*yamunāra tīre yena beḍi' gopa-gaṇa
nānā-krīḍā karilena nandera nandana*

*sei-mata śacīra nandana gaṅgā-tīre
bhaktera sahita kṛṣṇa-prasaṅge vihare*

Just as the son of Mahārāja Nanda enjoyed various sporting activities on the bank of the Yamunā while surrounded by the cowherd boys, the son of Śacī enjoyed discussing topics of Kṛṣṇa on the bank of the Ganges surrounded by His devotees.

Just as the son of Mahārāja Nanda enjoyed His pastimes with the *gopīs* on the banks of the Kālindī River, the son of Śacī surrounded by His students similarly engaged in glorifying topics of Kṛṣṇa's names, forms, qualities, and pastimes on the bank of the Ganges. Rather than accepting that Gaurasundara spent His time discussing topics of Kṛṣṇa, the foolish *gaura-nāgarīs* imagine that He was a *nāgara*, or amorous lover. In order to counteract such imagination, the author has used the phrase *kṛṣṇa-prasaṅga*, or “topics related with Kṛṣṇa,” while describing Gaurasundara's pastime of *kṛṣṇa-kīrtana*.

TEXT 320

*kata-kṣaṇe sabāre vidāya diyā ghare
viśvambhara calilena āpana-mandire*

After some time, Viśvambhara sent everyone home and then returned to His own home.

TEXT 321

*bhojana kariyā sarva-bhuvanera nātha
yoga-nidrā-prati karilena dṛṣṭi-pāta*

There the Lord of the entire universe took His meal and then glanced towards *yoga-nidra*.

TEXT 322

*pohāila niśā,—sarva-paḍuyāra-gaṇa
āsiyā vasilā puñthi karite cintana*

After the night passed, all the students came and sat down with their books to study.

TEXT 323

*ṭhākura āilā jhāṭa kari' gaṅgā-snāna
vasiyā karena prabhu pustaka vyākhyāna*

The Lord quickly returned from His bath in the Ganges and after taking His seat began to explain the texts.

TEXT 324

*prabhura nā sphure kṛṣṇa-vyatireke āna
śabda-mātre kṛṣṇa-bhakti karaye vyākhyāna*

The Lord's explanations did not deal with anything that was not related to Kṛṣṇa. He explained every word in relation to Kṛṣṇa's devotional service.

Gaurasundara explained every word through the completely spiritual, perfectly pure, eternally liberated, and most important *vidvad-rūḍhi* as being related to devotional service. With His tongue that was attached to glorifying Kṛṣṇa, He would not explain any word as having a meaning not related to Kṛṣṇa.

TEXT 325

paḍuyā sakale bale,—“dhātu-samjñā kār?”
prabhu bale,—“śrī-kṛṣṇera śakti nāma yāra

The students inquired, “What is the definition of *dhātu*, or verbal root?” The Lord replied, “That which is called Kṛṣṇa’s energy.

In answer to the students’ questions, the Lord said, “Since Kṛṣṇa’s *parā* (*antarāṅgā* or *svarūpa*) *śakti* manifests Kṛṣṇa’s *audārya*, *mādhurya*, and *aiśvarya* spiritual pastimes, the energy and the energetic are thus inseparably related to each other. Similarly, when words are derived by grammatical construction, the original root form of each such expressive word manifests within itself an inseparably joined meaning or potency of expression.

TEXT 326

dhātu-sūtra vākhāni,—śunaha bhāi-gaṇa!
dekhi, kār śakti āche, karuka khaṇḍana?

“O brothers, listen as I explain the aphorisms about *dhātus*. I would like to see who has the power to refute My explanation.

TEXT 327

yata dekha rājādivya-divya-kalevara
kanaka-bhūṣita, gandha-candane sundara

“All the kings we have seen had luxurious bodies, decorated with gold and beautified with fragrant sandalwood paste.

TEXT 328

‘yama lakṣmī yāhāra vacane’ loke kaya
dhātu-vine śuna tāra ye avasthā haya

“Although their words determine a person’s prosperity or death, hear

what happens to them when their *dhātu* leaves their bodies.

Yama [Yamarāja] is the predominating deity of religion, or Dharmarāja. Lakṣmī is the predominating deity of wealth, opulence, beauty, and prosperity.

The word *vacane* refers to the display of mercy or compassion.

The word *dhātu* means [in this case not “verbal root” but] “life air,” “life,” “consciousness,” or “the fragmental part of Kṛṣṇa’s spiritual energy.”

TEXT 329

*kothā yāya sarvāṅgera saundarya caliyākāre
bhasma kare, kāre eḍena puṅtiyā*

No one knows where the beauty of their bodily limbs goes as some bodies are burned and some are buried.

TEXT 330-334

*sarva-dehe dhātu-rūpe vaise kṛṣṇa-śakti
tāhā-sane kare sneha, tāhāne se bhakti*

*bhrama-vaśe adhyāpaka nā bujhaye ihā
'haya' 'naya' bhāi-saba! bujha mana diyā*

*ebe yānre namaskari' kari mānya-jñāna
dhātu gele, tānre paraśile kari snāna*

*ye-bāpera kole putra thāke mahā-sukhe
dhātu gele se-i putra agni deya mukhe*

*dhātu-samjñākṛṣṇa-śakti vallabha sabāra
dekhi,—ihā dūṣuka,—āchaye śakti kār?*

“The energy of Kṛṣṇa dwells in the body of every living entity as the *dhātu*, or active principle. All affection and devotion is meant for Him alone. Because of illusion, teachers cannot understand this. Yet

consider carefully whether I am right or wrong. There are persons to whom we now offer obeisances and respects, but when the active principle leaves their bodies, we must take bath after touching them. The son who was happily nourished on the lap of his father touches the fire of cremation to the mouth of his father after the active principle leaves him. That which is called *dhātu* is the power of Kṛṣṇa, the beloved of all. Is there anyone who can deny this?

For an explanation of verse 330 and the first line of verse 334, one should refer to *Ādi-khaṇḍa*, Chapter Seven, verses 54-55.

In the *Śrīmad Bhāgavatam* (10.14.50-57) Śrī Śukadeva Gosvāmī speaks to Mahārāja Parīkṣit as follows: “O King, for every created being the dearest thing is certainly his own self. The dearness of everything else—children, wealth, and so on—is due only to the dearness of the self. For this reason, O best of kings, the embodied soul is self-centered: he is more attached to his own body and self than to his so-called possessions like children, wealth, and home. Indeed, for persons who think the body is the self, O best of kings, those things whose importance lies only in their relationship to the body are never as dear as the body itself. If a person comes to the stage of considering the body ‘mine’ instead of ‘me,’ he will certainly not consider the body as dear as his own self. After all, even as the body is growing old and useless, one’s desire to continue living remains strong. Therefore it is his own self that is most dear to every embodied living being, and it is simply for the satisfaction of this self that the whole material creation of moving and nonmoving entities exists. You should know Kṛṣṇa to be the original Soul of all living entities. For the benefit of the whole universe, He has, out of His causeless mercy, appeared as an ordinary human being. He has done this by the strength of His internal potency. Those in this world who understand Lord Kṛṣṇa as He is see all things, whether stationary or moving, as manifest forms of the Supreme Personality of Godhead. Such enlightened persons recognize no reality apart from the Supreme Lord Kṛṣṇa. The original, unmanifested form of material nature is the source of all material things,

and the source of even that subtle material nature is the Supreme Personality of Godhead, Kṛṣṇa. What, then, could one ascertain to be separate from Him?”

TEXT 335

*ei-mata pavitra pūjya ye kṛṣṇera śakti
hena kṛṣṇe, bhāi-saba! kara' dṛḍha-bhakti*

“O brothers, please render unflinching devotional service unto Kṛṣṇa, whose energy is most pure and worshipable.

TEXT 336

*bala kṛṣṇa, bhaja kṛṣṇa, śuna kṛṣṇa-nāma
ahar-niśa śrī-kṛṣṇa-carāṇa kara' dhyāna*

“Chant the name of Kṛṣṇa, worship Kṛṣṇa, and hear the name of Kṛṣṇa. Day and night meditate on the lotus feet of Kṛṣṇa.

“You should give up *rasābhāsa*, the incompatible mixing of transcendental mellows, and give up useless talk that is opposed to the conclusions of the scriptures and not related to Kṛṣṇa, and constantly chant the holy names of Kṛṣṇa with your nonduplicitous service-inclined tongues. Rather than considering yourselves the enjoyers while enjoying external objects, you should consider yourselves the eternal ingredients for Kṛṣṇa’s service and constantly remain favorably engaged in the chanting of Kṛṣṇa’s pure holy names. You should give up desires for sense gratification, which are born from the propensity for hearing temporary material sound vibrations based on mundane enjoyment, and hear the spiritual sound vibration of topics related to Kṛṣṇa’s names, which are nondifferent from Kṛṣṇa, through your nonduplicitous service-inclined ears.”

Regarding the necessity of hearing about, glorifying, and remembering Śrī Hari; in the *Śrīmad Bhāgavatam* (1.2.14) Śrī Sūta Gosvāmī speaks to

the sages headed by Śaunaka as follows:

*tasmād ekena manasā bhagavān sātvatām patih
śrotavyaḥ kīrtitavyaś ca dhyeyaḥ pūjyaś ca nityadā*

“Therefore, with one-pointed attention, one should constantly hear about, glorify, remember, and worship the Personality of Godhead, who is the protector of the devotees.”

In the *Śrīmad Bhāgavatam* (2.1.5) Śrī Śukadeva Gosvāmī speaks to Mahārāja Parīkṣit as follows:

*tasmād ekena manasā
bhagavān sātvatām patih
śrotavyaḥ kīrtitavyaś ca
dhyeyaḥ pūjyaś ca nityadā*

“O descendant of King Bharata, one who desires to be free from all miseries must hear about, glorify, and also remember the Personality of Godhead, who is the Supersoul, the controller, and the savior from all miseries.”

In the *Śrīmad Bhāgavatam* (2.2.36) Śrī Śukadeva Gosvāmī speaks to Mahārāja Parīkṣit as follows:

*tasmāt sarvātmanā rājan
ariḥ sarvatra sarvadā
śrotavyaḥ kīrtitavyaś ca
smartavyo bhagavān nṛṇām*

“O King, it is therefore essential that every human being hear about, glorify, and remember the Supreme Lord, the Personality of Godhead, always and everywhere.”

TEXT 337

*yānhāra caraṇe durvā-jala dile mātra
kabhu nahe yamera se adhikāra-pātra*

“Anyone who offers a little water or *durvā* grass at the lotus feet of the Lord is never subjected to the punishment of Yamarāja.

In the *Śrīmad Bhāgavatam* (6.1.19) Śrī Śukadeva Gosvāmī explains to Mahārāja Parīkṣit as follows:

*sakṛn manah kṛṣṇa-padāravindayor
niveśitam tad-guṇa-rāgi yair iha
na te yamaṁ pāśa-bhṛtaś ca tad-bhaṭān
svapne ‘pi paśyanti hi cīrṇa-niṣkṛtāḥ*

“Although not having fully realized Kṛṣṇa, persons who have even once surrendered completely unto His lotus feet and who have become attracted to His name, form, qualities, and pastimes are completely freed of all sinful reactions, for they have thus accepted the true method of atonement. Even in dreams, such surrendered souls do not see Yamarāja or his order carriers, who are equipped with ropes to bind the sinful.”

In the *Nṛsimha Purāṇa*, Yamarāja speaks the following words:

*aham amara-gaṇārcitena dhātrāyama
iti loka-hitāhite niyuktaḥ
hari-guru-vimukhān praśāsmi martyān
hari-carāṇa-praṇatān namas karomi*

“I have been appointed by Lord Brahmā, who is worshiped by the demigods, to judge people’s pious and impious activities. I severely punish the materialistic fruitive actors, who are averse to the spiritual master and Lord Hari, and I offer my obeisances to the Vaiṣṇavas, who have surrendered themselves at the lotus feet of Lord Hari.” In the *Skanda Purāṇa* it is stated:

*na brahmā na śivāgnīndrā
nāhaṁ nānye divaukaśaktās
tu nigrahaṁ kartuṁ
vaiṣṇavānām mahātmanām*

“Lord Brahmā, Lord Śiva, Agni, Indra, myself (Yamarāja), and other

demigods are unable to chastise the broad-minded Vaiṣṇavas.”

TEXT 338

*agha-baka-pūtanāre ye kailā mocana
bhaja bhaja sei nanda-nandana-carāṇa*

“Worship the lotus feet of Nanda-nandana, who delivered Aghāsura, Bakāsura, and Pūtanā.

The deliverance of Aghāsura is described by Śrī Śukadeva Gosvāmī to Mahārāja Parīkṣit in the *Śrīmad Bhāgavatam* (10.12.38-39) as follows: “Kṛṣṇa is the cause of all causes. The causes and effects of the material world, both higher and lower, are all created by the Supreme Lord, the original controller. When Kṛṣṇa appeared as the son of Nanda Mahārāja and Yaśodā, He did so by His causeless mercy. Consequently, for Him to exhibit His unlimited opulence was not at all wonderful. Indeed, He showed such great mercy that even Aghāsura, the most sinful miscreant, was elevated to being one of His associates and achieving *sārūpya-mukti*, which is actually impossible for materially contaminated persons to attain. If even only once or even by force one brings the form of the Supreme Personality of Godhead into one’s mind, one can attain the supreme salvation by the mercy of Kṛṣṇa, as did Aghāsura. What then is to be said of those whose hearts the Supreme Personality of Godhead enters when He appears as an incarnation, or those who always think of the lotus feet of the Lord, who is the source of transcendental bliss for all living entities and by whom all illusion is completely removed?”

The deliverance of Pūtanā, the sister of Bakāsura, is described by Śrī Śukadeva Gosvāmī to Mahārāja Parīkṣit in the *Śrīmad Bhāgavatam* (10.6.35, 38) as follows: “Pūtanā was always hankering for the blood of human children, and with that desire she came to kill Kṛṣṇa; but because she offered her breast to the Lord, she attained the greatest achievement. Because Kṛṣṇa embraced Pūtanā’s body with great pleasure and sucked her breast, although she was a great witch, she attained the position of a

mother in the transcendental world and thus achieved the highest perfection. What then is to be said of the cows whose nipples Kṛṣṇa sucked with great pleasure and who offered their milk very jubilantly with affection exactly like that of a mother?”

The first line of this verse refers to the Lord, who awarded the supreme destination to those who were killed by Him. This is confirmed in the *Bhakti-rasāmṛta-sindhu* (2.1.205) as follows:

*parābhavam phenila-vaktratām ca
bandham ca bhītim ca mṛtiṁ ca kṛtvā*

*pavarga-dātāpi śikhaṇḍa-maule
tvaṁśāstra-bāṇām apavarga do 'si*

“O Kṛṣṇa, whose head is decorated with a peacock feather, although You award the *pavargas*—the five situations of *parājaya* (defeat), *phena-yukta ānana* (foaming mouth), *bandhana* (bondage), *bhaya* (fearfulness), and *mṛtyu* (death)—to Your enemies, You ultimately award them *apavarga*, or liberation.”

For a description of Kṛṣṇa’s killing of Bakāsura and Aghāsura, one should see *Śrīmad Bhāgavatam* (10.11.47-53 and 10.12.13-35).

TEXT 339

*putra-buddhi chāḍi’ ajāmila se smaraṇe
calilā vaikunṭha, bhaja se kṛṣṇa-carāṇe*

“By remembering that the holy name was not really that of his son, Ajāmila attained Vaikuṇṭha. Therefore worship the lotus feet of Kṛṣṇa.

Although the most sinful Ajāmila first uttered the name Nārāyaṇa referring to his son, as soon as he gave up thoughts of his son as the object of enjoyment and simultaneously remembered that the sound vibration of Nārāyaṇa is nondifferent from Nārāyaṇa Himself, he immediately attained liberation by the influence of *nāmābhāsa* resulting

from remembering Kṛṣṇa. He was then able to enter the kingdom of Vaikuṅṭha, which is transcendental, beyond the reach of the senses, and beyond the jurisdiction of *māyā*.

For a description of Ajāmila’s life one should see *Śrīmad Bhāgavatam*, Canto Six, Chapter One, verses 21-68, as well as Chapters Two and Three.

TEXT 340

*yāñhāra caraṇa sevi’ śiva—digambara
ye-caraṇa sevibāre lakṣmīra ādara*

“While serving His lotus feet, Śiva goes about naked. The service of those lotus feet is desired by Lakṣmī.

In the *Brahma-vaivarta Purāṇa* it is stated:

*yat pādodakam ādhāya śivaḥśirasi nṛtyati
yan nābhi-nalinād āsīd brahmā loka-pitāmahaḥ*

*yad-icchā-śakti-vikṣobhād brahmāṅḍodbhava-saṅkṣayau
tam ārādhaya govindam sthānam agryam yad icchati*

“If one desires the topmost abode, he should worship the lotus feet of Śrī Govinda; for Śiva dances in ecstasy after accepting on his head water that has washed His lotus feet; Brahmā, the grandfather of mankind, is born from His lotus navel; and the creation and destruction of the universe take place simply as a result of being agitated by the power of His desire.”

TEXT 341

*ananta ye caraṇa-mahimā-guṇa gāya
dante tṛṇa kari’ bhaja hena kṛṣṇa-pāya*

“Take straw between your teeth and worship Kṛṣṇa, whose lotus feet are glorified by Lord Ananta

TEXT 342

*yāvat āchaye prāṇa, dehe āche śakti
tāvat karaha kṛṣṇa-pāda-padme bhakti*

“As long as there is life and strength in your body, you should render devotional service to the lotus feet of Kṛṣṇa.

In the *Śrīmad Bhāgavatam* (11.9.29) the mendicant *brāhmaṇa* speaks to the King of the Yadus as follows:

*labdhvā su-durlabham idaṁ bahu-sambhavānte
mānuṣyam artha-dam anityam apīha dhīraḥ
tūrṇaṁ yateta na pated anu-mṛtyu yāvan
niḥśreyasāya viṣayaḥ khalu sarvataḥ syāt*

“After many, many births and deaths one achieves the rare human form of life, which, although temporary, affords one the opportunity to attain the highest perfection. Thus a sober human being should quickly endeavor for the ultimate perfection of life as long as his body, which is always subject to death, has not fallen down and died. After all, sense gratification is available even in the most abominable species of life, whereas Kṛṣṇa consciousness is possible only for a human being.”

TEXT 343

*kṛṣṇa mātā, kṛṣṇa pitā, kṛṣṇa prāṇa dhana
caraṇe dhariyā bali,—’kṛṣṇe deha, mana’”*

“Kṛṣṇa is your mother, Kṛṣṇa is your father, Kṛṣṇa is your life and wealth. I fall at your feet and beg you to engage your minds in thinking of Kṛṣṇa.”

In the *Caitanya-candrāmṛta* (90) it is stated:

*dante nidhāya tṛṇakam padayor nipatya
kṛtvā ca kāku-śatam etad ahaṁ bravīmi*

*he sādavaḥ sakalam eva vihāya dūrād
gaurāṅga-candra-carāṇe kurutānurāgam*

“Taking a straw in my teeth I fall at your feet hundreds of times and implore you with sweet words, saying, ‘O noble soul! Please throw out everything you have learned and cultivate attachment to the lotus feet of Śrī Gaurāṅga.’”

In the *Śrīmad Bhāgavatam* (7.1.32) Nārada Muni speaks to Mahārāja Yudhiṣṭhira as follows: *tasmāt kenāpy upāyena manaḥ kṛṣṇe niveśayet*—“Somehow or other, one must engage his mind in thinking of Kṛṣṇa.”

TEXT 344

*dāsya-bhāve kahe prabhu āpana-mahim
āhaila prahara dui, tabu nāhi sīmā*

In the mood of a servant, the Lord continually narrated His own glories until half of the day had passed.

The word *sīmā* means “the end,” “completion,” “retirement,” “finished.”

TEXT 345

*mohita paḍuyā-saba śune eka-mane
dvirukti karite kāro nā āise vadane*

The charmed students heard the Lord’s explanation with rapt attention. None of them dared to open their mouths.

TEXT 346

*se-saba kṛṣṇera dāsa,—jāniha niścaya
kṛṣṇa yānre paḍāyena, se ki anya haya?*

Know for certain that they are all eternal servants of Kṛṣṇa. When Kṛṣṇa Himself is teaching them, can they be anyone else?

See the following verse 397.

TEXT 347

*kata-kṣaṇe bāhya prakāśilā viśvambhara
cāhiyā sabāra mukha—lajjita-antara*

**After a while, Viśvambhara manifested His external consciousness.
He felt ashamed by looking at everyone’s face there.**

TEXT 348

*prabhu bale,—“dhātu-sūtra vākhāniluṅ kena?”
paḍuyā sakala bale,—“satya artha yena*

**The Lord asked, “How was My explanation of the *sūtras* on *dhātus*?”
The students replied, “Your explanation was correct.**

The word *kena* means “how” or “in which way,” the word *yena* means
“as” or “in this way.”

TEXT 349

*ye-śabde ye-artha tumi karilā vākhāna
kār bāpe tāhā karibāre pāre āna?*

**“There is no one arrogant enough to deny the meaning of every word
that You have explained.**

The word *āna* means “otherwise,” “contradictory,” “opposing.”

TEXT 350

*yateka vākhāna’ tumi,—saba satya haya
sabe ye uddeśe paḍi,—tāra artha naya”*

**“Whatever You explained is perfectly true, but the aim for which we
study is different.”**

“The meanings of words that You present and have presented through *vidvad-rūḍhi* is the only actual eternal truth. The meaning of the words that we explain through *ajñā-rūḍhi*, though bearing the apparent meaning, is not the actual truth but a useless interpretation.”

TEXT 351

*prabhu bale,—“kaha dekhi āmāre sakala?
vāyu vā āmāre kariyāche ye vihvala*

The Lord said, “Would you explain to Me everything I said? Perhaps I have been overwhelmed by a disorder of the nerves.

TEXT 352

*sūtra-rūpe kon vṛtti kariye vākhāna?”
śiṣya-varga bale,—“sabe eka hari-nāma*

“What import of the *sūtras* did I explain?” The students replied, “You have explained the name of Hari in all of them.

TEXT 353

*sūtra-vṛtti-ṭīkāya vākhāna’ kṛṣṇa mātra
bujhite tomāra vyākhyā kebā āche pātra?*

“You have explained that Kṛṣṇa alone is the meaning of the *sūtras*, the brief explanations, and the commentaries. But who is qualified to understand Your explanations?

TEXT 354

*bhaktira śravaṇe ye tomāra āsi’ haye
tāhāte tomāre kabhu nara-jñāna nahe”*

“By the transformations You undergo while hearing about devotional service, one can never consider You an ordinary human being.”

The first line of the verse is explained as follows: “As a result of hearing the previously quoted verses indicating the glories of devotional service to Kṛṣṇa, You manifested various extraordinary transcendental transformations of ecstatic love.”

The phrase *nara-jñāna nahe* means “one cannot consider You a product of matter.”

TEXT 355

prabhu bale,—“kon-rūpa dekhaha āmāre?”
paḍuyā sakale bale,—“yata camatkāre

The Lord said, “In what form do you regard Me?” The students replied, “As the perfection of all excellence.

TEXT 356

ye kampa, ye aśru, ye vā pulaka tomāra
āmarā ta’ kothā kabhu nāhi dekhi āra

“We have never before seen the tears of love, the shivering, and the hairs standing on end that You manifest.

TEXT 357

kāli tumi puñthi yabe cintāha nagare
takhana paḍila śloka eka vipra-vare

“When You were teaching us yesterday in the town, a pious *brāhmaṇa* recited one verse.

TEXT 358

bhāgavata-śloka śuni’ hailā mūrchita
sarva-aṅge nāhi prāṇa, āmarā vismita

“On hearing that verse from the *Śrīmad Bhāgavatam*, You fell

unconscious. We were amazed to see that there were no symptoms of life visible in Your body.

TEXT 359

*caitanya pāiyā punaḥ ye kailā krandana
gaṅgā yena āsiyā haila milana*

“The way You cried after regaining consciousness, it appeared that the goddess Gaṅgā had manifested there.

TEXT 360

*śeṣe ye vā kampa āsi’ haila tomāra
śata jana samartha nā haya dharibāra*

“When You eventually started shivering, even a hundred persons were unable to hold You still.

TEXT 361

*āpādamastaka haila pulake unnati
lālā-gharma-dhūlāya vyāpita gaura-mūrti*

“The hairs of Your entire body stood on end, and Your golden form was smeared with sweat, saliva, and dust.

The phrase *pulake unnati* means “hairs standing on end.”

TEXT 362

*apūrva bhāvaye saba,—dekhe yata jana
sabei balena,—’e puruṣa nārāyaṇa’*

“Everyone who saw You was struck with wonder and said, ‘This person is Nārāyaṇa Himself.’

TEXT 363

*keha bale,—’vyāsa, śuka, nārada, prahlāda
tān-sabāra samayogya e-mata prasāda’*

“Someone said, ‘The mercy He has received is comparable to that received by Vyāsadeva, Śukadeva, Nārada, and Prahlāda.’

The phrase *e-mata prasāda* means “such mercy of the Lord.”

TEXT 364

*sabe meli’ dharilena kariyāśakati
kṣaṇeke tomāra āsi’ bāhya haila mati*

“Then with all their strength they all held You still, and shortly after You regained external consciousness.

The second line of the verse indicates that after a short time His external consciousness returned.

TEXT 365

*e-saba vṛttānta tumi kichui nā jāna’
āra kathā kahi,—tāhā citta diyāśuna*

“You do not know all these incidents. Now please hear attentively what we have to say.

TEXT 366

*dina daśa dhari’ kara’ yateka vyākhyāna
sarva-śāstre-śabde—kṛṣṇa-bhakti kṛṣṇa-nāma*

“Since the past ten days You have explained that devotional service to Kṛṣṇa and the holy name of Kṛṣṇa is the meaning of every word of every śāstra.

TEXT 367

daśa dina dhari’ āji pāṭha-vāda haya

kahite tomāre sabe vāsi baḍa bhaya

“For the last ten days our studies have been held up, and we were afraid to inform You of this.

The phrase *pāṭha-vāda* means “a cessation, stoppage, or rejection of teaching and learning.”

TEXT 368

*śabdera aśeṣa artha—tomāra gocara
ye vākhāna’ hāsi’ tāhā ke dibe utara?”*

“You know the unlimited meanings of every word. Who has the power to contradict even Your light-hearted comments?”

The first line of this verse is explained as follows: “You alone are the greatest and most expert in linguistic literature. You are the most experienced person to explain the meanings of words through various brief explanations under the categories of *yoga*, *rūḍhi*, *yoga-rūḍhi*, *gauṇī*, *mukhyā*, *lakṣaṇā*, and *abhidhā*1.”

TEXT 369

*prabhu bale,—“daśa dina pāṭha vāda yāya!
tabe ta’ āmāre sabe kahite yuyāya?”*

The Lord said, “Your studies have been held up for ten days! Shouldn’t you have informed Me of this?”

The second line of this verse means “in such a situation wasn’t it proper to inform Me of this matter (regarding the cessation of studies)?”

TEXT 370

*paḍuyā-sakala bale,—“vākhāna ucita
satya ‘kr̥ṣṇa’—sakala śāstrera samīhita*

The students replied, “Your explanations were correct. The purport

of all scriptures is that Kṛṣṇa is the Absolute Truth.

TEXT 371-372

*adhyayana ei se—sakala-śāstra-sāra
tabe ye nā lai’—doṣa āmā sabākāra
mūle ye vākhāna’ tumi, jñātavya se-i se
tāhāte nā laya citta nija-karma-doṣe”*

“This is real study and the essence of all scriptures, and it is our fault if we do not accept it. Whatever You have explained is fundamental truth and the only knowledge worthy of the name. It is due to our own misdeeds that we do not accept it.”

“Although the only aim, intention, and purport of all scriptures is to understand Kṛṣṇa, due to our own offenses we do not accept Your scriptural explanations based on Kṛṣṇa. Actually our only goal is to realize the meaning of words in the way You explain and have explained, but due to the fault of misfortune our minds are incapable of grasping the true purport of the essence of all scriptures as explained by You.”

TEXT 373

*paḍuyāra vākye tuṣṭa hailāṭhākura
kahite lāgilā kṛpā kariyā pracura*

The Lord was pleased on hearing the students’ words. Out of compassion, He began to speak as follows.

TEXT 374

*prabhu bale,—“bhāi saba! kahilā susatya
āmāra e-saba kathānyatra akathya*

The Lord said, “My dear brothers, whatever you have said is true. But do not tell anyone what I have said.

The phrase *anyatra akathya* means “it is improper to disclose to anyone else.”

TEXT 375-376

*kṛṣṇa-varṇa eka śiśu muralī bājāya
sabe dekhi,—tāi bhāi! bali sarvathāya
yata śuni śravaṇe, sakala—kṛṣṇa-nāma
sakala bhuvana dekhi govindera dhāma*

“O brothers, I speak in this way because all I see is a blackish complexioned child playing on His flute. I hear only the name of Kṛṣṇa, and I behold the entire world as the abode of Govinda.

Śrī Gaurasundara is saying, “I am always seeing a blackish complexioned young boy attracting everyone with the sound of His flute. Since I constantly see Him only, I always chant His name and sing His glories. The sound vibration that enters your ears is simply the names of Kṛṣṇa; and the material world, the field of enjoyment, that you are presently seeing around you is not actually a place for your enjoyment, rather it is Vaikuṅṭha-Goloka, the place of Kṛṣṇa’s enjoyment.”

TEXT 377

*tomā sabā sthāne mora ei parihāra
āji haite āra pāṭha nāhika āmāra*

“I humbly apologize to all of you. From today on I will not continue with studies.

The word *parihāra* means “to promise,” “to swear,” “to accept,” “to advertise,” “to appeal,” “to request,” “to pray,” “to submit,” or “to speak with humility.”

TEXT 378

*tomā sabākāra—yānra sthāne citta laya
tānra sthāne paḍa’—āmi dilāna nirbhaya*

“I am giving you permission to study with whomever you like without fear.

TEXT 379

*kṛṣṇa-vinu āra vākya nā sphure āmāra
satya āmi kahilāna citta āpanāra”*

“No word other than Kṛṣṇa manifests to Me. This is the true state of My mind.”

TEXT 380

*ei bola mahāprabhu sabāre kahiyā
dilena puñthite ḍora aśru-yukta haiyā*

After speaking in this way, Mahāprabhu, with tears in His eyes, tied up His books.

The phrase *dilena ḍora* indicates that the Lord tied His books with ropes or string.

TEXT 381

*śiṣya-gaṇa balena kariyā namaskāra
“āmarā o karilāna saṅkalpa tomāra*

The Lord’s students offered obeisances and said, “We also make the same resolution as You.

The second line of this verse means “following Your footsteps, we are also retiring from studies.”

TEXT 382

tomāra sthāne ye paḍilāna āmi-saba

āna-sthāne kariba ki grantha-anubhava?”

“Now that we have studied under You, what can we learn from anyone else?”

The phrase *grantha-anubhava* refers to the purport, true meaning, substance, essence, intention, or purpose of the scriptures.

TEXT 383

*gurura viccheda-duḥkha sarva-śiṣya-gaṇa
kahite lāgilā sabe kariyā krandana*

Being afflicted with separation from their teacher, all the students wept and began to speak as follows.

TEXT 384

*“tomāra mukhete yata śuniluṅ vyākhyāna
janme-janme hṛdaye rahuka sei dhyāna*

“May the explanations that we have heard from You remain in our hearts, birth after birth.

TEXT 385

*kār sthāne giyā āra kibā paḍibāṇa?
sei bhāla,—tomā haite yata jānilāṇa”*

“Whom can we approach, and what can we study? We are quite satisfied with whatever we have learned from You.”

TEXT 386

*eta bali’ prabhure kariyā hāta-jōḍa
pustake dilena saba śiṣya-gaṇa ḍora*

After speaking in this way, all the students offered respects to the

Lord with folded hands and then tied up their books with cords.

TEXT 387

*'hari' bali' śiṣya-gaṇa karilena dhvani
sabā kole kariyā kāndena dvija-maṇi*

The students loudly chanted 'Hari, Hari.' Then the crest jewel of the twice-born began to cry as He embraced everyone.

TEXT 388

*śiṣya-gaṇa krandana karena adhomukhe
dubilena śiṣya-gaṇa parānanda-sukhe*

The students cried with their heads down, and they all merged in the ocean of transcendental bliss.

TEXT 389

*ruddha-kaṇṭha hailena sarva-śiṣya-gaṇa
āśīrvāda kare prabhu śrī-śacīnandana*

The voices of all the students became choked. Then the Lord, Śrī Śacīnandana, blessed them all.

TEXT 390

*“divas eko āmi yadi hai kṛṣṇa-dāsa
tabe siddha hau tomā sabāra abhilāṣa*

“If I have been the servant of Kṛṣṇa for even one day, then may all of your desires be fulfilled.

TEXT 391

tomarāsakale laha kṛṣṇera śaraṇa

kṛṣṇa-nāme pūrṇa hau sabāra vadana

“All of you take shelter at the lotus feet of Kṛṣṇa, and may your mouths be filled with the names of Kṛṣṇa.

TEXT 392

*niravadhi śravaṇe śunaha kṛṣṇa-nāma
kṛṣṇa hau tomā sabākāra dhana prāṇa*

“Constantly hear the names of Kṛṣṇa. May Lord Kṛṣṇa be your life and wealth.

TEXT 393

*ye paḍilā, se-i bhāla, āra kārya nāi
sabe meli ‘kṛṣṇa’ balibāṇa eka ṭhāni*

“Whatever you have learned is enough. There is no need for further studies. Now let us chant the names of Kṛṣṇa together.

The word *kārya* means “requirement” or “necessity.”

TEXT 394

*kṛṣṇera kṛpāya śāstra sphuruka sabāra
tumi-saba—janma-janma bāndhava āmāra”*

“By the mercy of Kṛṣṇa, let the purport of the scriptures be revealed to you. You are all My friends, birth after birth.”

TEXT 395

*prabhura amṛta-vākya śuni’ śiṣya-gaṇa
parama-ānanda-mana haila tata-kṣaṇa*

On hearing the Lord’s nectarean words, the students became filled with ecstasy.

TEXT 396

*se-saba śiṣyera pāya mora namaskāra
caitanyera śiṣyatve haila bhāgya yānra*

I offer my humble obeisances at the feet of those students, who were sufficiently fortunate to become Lord Caitanya's students.

The author offers his humble obeisances at the feet of those most fortunate students, who as a result of heaps of pious activities accumulated from many births achieved the rare, incomparable fortune of becoming Śrī Viśvambhara's students.

TEXT 397

*se-saba kṛṣṇera dāsa,—jāniha niścaya
kṛṣṇa yāre paḍāyena, se ki anya haya?*

Know for certain that they are all eternal servants of Kṛṣṇa. When Kṛṣṇa Himself is teaching them, can they be anyone else?

See the previous verse 346.

TEXT 398-399

*se vidyā-vilāsa dekhilena ye ye jana
tānre o dekhile haya bandha-vimocana
hailuṅ pāpiṣṭha,—janma nā haila takhane
hailāṅa vañcita se sukha-daraśane*

Just by seeing those who saw the Lord's scholastic pastimes, one is freed from material bondage. I am such a sinner that I did not take birth at that time, therefore I was deprived of the sight of those blissful pastimes.

If one sees the pure liberated devotees who were fortunate enough to see the scholastic pastimes of Gaurasundara, who is the life of all transcendental knowledge, the husband of the transcendental goddess of

learning, and the personification of transcendental sound, then such a person becomes forever freed from the propensity of enjoyment, which is born of ignorance. Later on, Śrīla Ṭhākura Narottama also wrote in his *Prārthanā*:

*se-saba saṅgīra saṅge ye koilo vilāsa
se-saṅga nā pāiyā kānde narottama dāsa*

“Being unable to obtain the association of Lord Gaurāṅga accompanied by all of these devotees in whose association He performed His pastimes, Narottama dāsa simply weeps.”

*yakhana gaura-nityānanda, advaitādi bhakta-vṛnda,
nadīyā-nagare avatāra
takhana nā haila janma, ebe dehe kibā karma,
michā-mātra vahi phiri bhāra*

“I did not take birth at that time when Gaura, Nityānanda, Advaita, and other devotees appeared in Nadia. What is the use of my birth now? I am uselessly carrying the burden of this body.”

TEXT 400

*tathāpiha ei kṛpā kara’ mahāśaya!
se vidyā-vilāsa mora rahuka hṛdaya*

Still, O Lord, grant me this one favor! May Your scholastic pastimes always remain in my heart.

TEXT 401

*paḍāilā navadvīpe vaikuṅṭhera rāya
adyāpiha cihna āche sarva-nadīyāya*

Evidence of the scholastic pastimes of the Lord of Vaikuṅṭha is still seen throughout Nadia.

The word *cihna* refers to the place or abode where those scholastic

pastimes took place.

TEXT 402

*caitanya-līlāra ādi-avadhi nā haya
'āvirbhāva' 'tirobhāva' ei vede kaya*

Although the *Vedas* describe the “appearance” and “disappearance” of Lord Caitanya, there is actually no beginning or end to His pastimes.

The word *avadhi* means “end,” “finish,” or “limit.” For an explanation of this verse one should refer to the *Ādi-khaṇḍa*, Chapter Three, verse 52.

TEXT 403

*ei-mate paripūrṇa vidyāra vilāsa
saṅkīrtana-ārambhera haila prakāśa*

In this way the Lord’s scholastic pastimes came to an end and the congregational chanting of the holy names was begun.

Upon the inauguration of the congregational chanting of the holy names of Kṛṣṇa, the Lord’s scholastic pastimes were completed. The word *saṅkīrtana* refers to congregational glorification of the names, forms, qualities, associates, and pastimes of Śrī Hari, as well as the hearing of such topics by service-inclined persons. This is the special characteristic of *saṅkīrtana*. Unless the names, forms, qualities, associates, and pastimes of Kṛṣṇa are properly glorified, or unless they are glorified without offense, there is no possibility for materialistic people forgetful of and averse to Kṛṣṇa from time immemorial to give up their absorption in material objects. If topics of the spiritual abode, or transcendental topics of Kṛṣṇa, do not reach materialistic persons attached to sense gratification, then various concocted ideas or attempts for sense gratification will become prominent in the name of religion and thus create chaos in this world. Under the influence of His all-auspicious,

causeless mercy, the all-auspicious ocean of mercy and most magnanimous Śrī Kṛṣṇa Caitanyadeva protected the inhabitants of this world, who were *acaitanya*, devoid of spiritual consciousness, from their absorption in matter resulting from ignorance; in other words, He awakened the pure spiritual propensity for serving Kṛṣṇa in the hearts of the animate and inanimate entities who were devoid of spiritual consciousness by preaching that the ultimate result of cultivating spiritual knowledge is to achieve the perfectional platform of serving Kṛṣṇa.

TEXT 404

*catur-dike aśru-kaṅṭhe kānde śiṣya-gaṇa
sadaya haiyā prabhu balena vacana*

The students surrounding the Lord were choked with tears as He mercifully spoke to them.

TEXT 405

*“paḍilāṇa śunilāṇa yata-dina dhari’
kṛṣṇera kīrtana kara’ paripūrṇa kari’”*

“You have studied and listened for many days; now let us chant the names of Kṛṣṇa together to make everything complete.”

The Lord said, “As a result of studying and hearing linguistic literatures for so long, I have understood that chanting the names of Kṛṣṇa is the only essence and fruit of such studying and teaching. It is the only purport of the *Vedas*. Therefore, O students, you should constantly engage in *śrī-kṛṣṇa-saṅkīrtana*, which cleanses the heart of all the dust accumulated for years, which extinguishes the fire of the conditional life of repeated birth and death, which is the prime benediction for humanity at large because it spreads the rays of the benediction moon, and which is the life of all transcendental knowledge.”

TEXT 406

śiṣya-gaṇa balena,—“kemaṇa saṅkīrtana?”
āpane śikhāyena prabhu śrī-śacīnandana

The students asked, “How shall we perform *saṅkīrtana*?” The son of Śacī then personally taught them to chant as follows.

While describing *kṛṣṇa-saṅkīrtana* in reply to His students’ inquiries about the Absolute Truth and devotional service to Viṣṇu, Śrī Viśvambhara, who is the husband of Sarasvatī, the transcendental goddess of learning, taught those students about the descending process of accepting knowledge. Since the path of argument was not respected in His teachings, the uselessness of the ascending process has been revealed. The chanting of *viṣṇu-mantras* is recommended to check sinful attempts for temporary fruitive activities and impersonal knowledge on the useless ascending path described in the *Śrīmad Bhāgavatam* (6.3.25 and 10.14.3) verses *prāyeṇa veda tad idaṁand jñāne prayāsam udapāsyā*. But the concocted artificial doggerel verses chanted by so-called Vaiṣṇavas who maintain current misconceptions; who are averse to the descending path; and who are envious of Hari, Guru, Vaiṣṇava were not instructed to anyone by either Mahāprabhu or His nonduplicitous liberated servants, the *jagad-guru ācārya* preachers. Rather they gave instructions on chanting mantras and holy names received through disciplic succession. Mahāprabhu exhibited the pastime of receiving such mantras and holy names through disciplic succession and gave instructions on the same.

TEXT 407

“(hare) haraye namaḥ kṛṣṇa yādavāya
namaḥgopāla govinda rāma śrī-madhusūdana”

“O Lord Hari, O Lord Kṛṣṇa, I offer my obeisances to You, who are known as Hari, Yādava, Gopāla, Govinda, Rāma, Śrī Madhusūdana.”

In this instance, the fourth case of the names Hari and Yādava is used to

indicate *śaraṇāgati* or *ātma-samarpana* (surrender). In other words, a person who is desirous of chanting the holy names of Kṛṣṇa should first receive transcendental knowledge by fully surrendering at the lotus feet of a bona fide spiritual master whose only resolution is to chant the holy names of Kṛṣṇa; he should constantly engage in hearing the topics and holy names of Kṛṣṇa from the mouths of the spiritual master and the Vaiṣṇavas; and he should loudly call out and always chant the holy names of Kṛṣṇa without offense.

If one wants to chant with full surrender and without duplicity by using the fourth, or dative, case of the holy names of the Lord, then he is chanting mantra; and if one chants the holy names of the Lord as an address, by using the vocative case [as in the Hare Kṛṣṇa *mahā-mantra*], then he is engaged in *bhajana*, or worship, of the holy names. Chanting the holy names in their fourth case indicates full surrender, whereas chanting the holy names in the form of an address indicates a desire for eternal service. An initiated person is liberated from the bondage of material existence by chanting mantra, and a liberated soul exhibits his eternal *bhajana* by chanting the holy names as an address. By accepting *kṛṣṇa-mantra* as *sādhana* and *kṛṣṇa-nāma* as *sādhana* and *sādhya*, both *sādhya* and *sādhana* are accepted as nondifferent from one another and as adjacent categories of devotional service. Both mantra and *nāma* are nondifferent from Viṣṇu Himself. The practice of chanting mantra is meant to achieve knowledge of one's relationship with the Lord, and when one achieves perfection in chanting mantras, then the *bhajana* of such a liberated soul begins. In the *Caitanya-caritāmṛta* (*Ādi* 7.73) it is stated:

kṛṣṇa-mantra haite habe saṁsāra-mocana
kṛṣṇa-nāma haite pābe kṛṣṇera caraṇa

“Simply by chanting the holy name of Kṛṣṇa [in the form of mantra] one can obtain freedom from material existence. Indeed, simply by chanting the Hare Kṛṣṇa mantra [in the form of address] one will be able to see the

lotus feet of the Lord.”

TEXT 408

*diśā dekhāiyā prabhu hāte tāli
diyā āpane kīrtana kare śiṣya-gaṇa lai yā*

The Lord then demonstrated for His students the process of *kīrtana* by clapping His hands while chanting.

The phrase *diśā dekhāiyā* means “showed the direction,” “the process,” “the tradition,” “the method,” or “ascertaining the way.”

TEXT 409

*āpane kīrtana-nātha karena kīrtana
caudike beḍiyā gāya saba-śiṣya-gaṇa*

The Lord of *kīrtana* personally chanted His glories as His students surrounded Him and all chanted together.

The phrase *kīrtana-nātha* means “the father of *saṅkīrtana*,” “the inaugurator of *saṅkīrtana*,” or “the personification of *saṅkīrtana*.”

TEXT 410

*āviṣṭa haiyā prabhu nija-nāma-rase
gaḍāgaḍi yāya prabhu dhulāya āveśe*

Absorbed in the sweet taste of His own name, the Lord rolled in the dust under its overpowering influence.

The phrase *nija-nāma-rase* in this verse indicates that He who is engaged in *kīrtana* is the object of the *kīrtana*. The holy names of the Lord and the Lord Himself are nondifferent, and Gaura and Kṛṣṇa are nondifferent. Therefore when Mahāprabhu sings His own glories, the *mādhurya-rasa* of Kṛṣṇa, the Lord of Goloka, and the *aiśvarya-rasa* of Nārāyaṇa, the Lord of Vaikuṅṭha, are manifested. Mahāprabhu displayed the pastime of

becoming absorbed in Kṛṣṇa by relishing these transcendental mellows of the holy names and by giving up absorption in *māyā*, which is subordinate to Kṛṣṇa.

TEXT 411

*‘bala bala’ bali’ prabhu catur-dike paḍe
pṛthivī vidīrṇa haya āchāḍe-āchāḍe*

The Lord repeatedly fell down here and there while crying out, “Chant! Chant!” The earth cracked under His repeated falls.

TEXT 412

*gaṇḍagola śuni’ sarva nadīyā-nagara
dhāiyā āilā sabe ṭhākurera ghara*

On hearing the sound of the uproar, all the inhabitants of Nadia came running to the Lord’s residence.

The phrase *nadīyā-nagara* refers to all the inhabitants of Nadia.

TEXT 413

*nikāṭe vasaye yata vaiṣṇāvera ghara
kīrtana śuniyā sabe āilā satvara*

All the Vaiṣṇavas who lived nearby immediately came there when they heard the sound of the *kīrtana*.

TEXT 414-418

*prabhura āveśe dekhi’ sarva-bhakta-gaṇa
parama-apūrva sabe bhāve mane-mana*

*parama-santoṣa sabe hailā antare
“ebe se kīrtana haila nadīyā-nagare*

*emana durlabha bhakti āchaye jagate?
nayana saphala haya e bhakti dekhite!*

*yata auddhatyera sīmāei viśvambhara
prema dekhilāna nāradādiro duṣkara*

*hena uddhatera yadi hena bhakti haya
nā bujhi kṛṣṇera icchā,—e vā kibā haya”*

When the devotees saw the Lord overwhelmed with ecstasy, they thought they had never experienced anything so wonderful. They became fully satisfied at heart, thinking, “Now *kīrtana* has been inaugurated in the town of Nadia. Is there such rare devotion in the world? The purpose of the eyes is fulfilled by the sight of such devotion. This Viśvambhara was the ultimate limit of all arrogance, yet now we have seen in Him love of God that is rare for even persons like Nārada. If such an arrogant person can attain such devotion, then we cannot understand the will of Kṛṣṇa or what this person will become.

In verse 417, the word *sīmā* means “ultimate” or “supreme,” and the word *duṣkara* means “rare,” “difficult to obtain,” or “uncommon.”

The incarnation of Gaura and the glories of *kīrtana* are elaborately described by Tridaṇḍi Gosvāmī Śrīpāda Prabodhānanda Sarasvatī in his *Śrī Caitanya-candrāmṛta* (111-121, 124, 126-128, 133, 134) as follows: “When the most merciful Śrī Caitanyadeva suddenly appeared in this world, then there was no longer need for yoga, meditation, chanting of mantras, undergoing austerities, renunciation, following strict vows, studying the *Vedas*, or strict principles of behavior. What to speak of these, even those who were reluctant to give up their sinful activities happily plundered the topmost love, which is the crest jewel of all goals of life.

“When the most wonderful and opulent Śrī Caitanyadeva appeared in this world, even the fruitive workers’ minds, which were merged in the currents of formidable fruitive activities, became pacified by attaining

love of God and, though such minds were harder than the hardest stone, they melted by the transcendental mellows of devotional service. Even the hearts of persons engaged in the performance of intense yoga practice retired from such temporary practice and began to dance. In other words, they relished love of God in the spiritual kingdom of Adhokṣaja.

“Now that Lord Caitanyacandra has revealed the path of pure devotional service, the materialists have given up talking about their wives, children, and material affairs; the scholars have given up debating the scriptures; the yogis have given up the trouble to control their breath; the ascetics have given up their austerities; and the impersonalists have given up studying Vedānta. No one is attracted to anything other than the sweet taste of devotional service to Kṛṣṇa.

“In every home there is a tumult of *hari-saṅkīrtana*. In everyone’s body the symptoms of ecstasy like shedding tears and hairs standing on end are seen. In every heart is the most exalted and sweet spiritual path that leads far from the path of the four *Vedas*. All this has appeared now that Lord Gaura has descended to this world.

“When the most attractive and enchanting Lord Śrī Kṛṣṇa appeared in this world with a golden complexion, the whole world was suddenly flooded with the nectarean ocean of pure love for Kṛṣṇa and struck with wonder by seeing extraordinary transformations of ecstatic love that were never seen or heard of before.

“In the past many scholars became extremely proud, thinking themselves the omniscient masters of all scriptures, and many others thought they had become perfect through the performance of austerities or the constitutional and conditional duties mentioned in the *smṛtis*. Some persons situated on the preliminary or advanced stages of *sāṅkhya-yoga* chanted the holy names of Lord Hari two or three times. Yet the hearts of all such persons were full of the cheating propensity. That was in the past. But now that Lord Gauracandra has appeared, love for Lord Kṛṣṇa has become common. In other words, it has become available to all, including the most sinful.

“Now the Supreme Personality of Godhead, Śrī Caitanyadeva, who is the enjoyer of transcendental pastimes and whose lotus feet the demigods aspire to serve, has descended to this world and totally flooded it with the sweet nectarean waves of pure love for Kṛṣṇa. Now who is a child? Who is an old man? Who is a fool? Who is a woman? Who is fallen, and who is unfortunate? Everyone of this world is now qualified to attain devotional service, and the wonderful unalloyed mellows of love for the lotus feet of Śrī Hari has manifested in their hearts.

“Now that the Supreme Personality of Godhead, Lord Gauracandra, the crest jewel of those who relish the mellows of love of God, has descended to this earth, the demigods headed by Śiva and Nārada (as the devotees headed by Advaita and Śrīvāsa) appeared with Him. Goddess Lakṣmīdevī, herself (as Śrī Lakṣmīpriyā and Śrī Viṣṇupriyā) also appeared with Him. Lord Baladeva, who is nondifferent from *svayam-bhagavān* and who is the plenary manifestation of the Lord (as Nityānanda Prabhu, who smashed the atheists), was also present. The Yādavas (Śacī and Jagannātha) also manifested. What more can I say? The Vrajavāsīs headed by Nanda Mahārāja, the cowherd boys headed by Subala, the Lord’s *śaktis* headed by the *gopīs*, the Lord’s servants headed by Raktaka and Citraka—in other words, all the eternally perfect associates from Kṛṣṇa’s pastimes—appeared in the pastimes of Gaura.

“Now that the golden-complexioned Lord is distributing pure extraordinary love of Kṛṣṇa in this world, His servants, friends, and eternally perfect maidservants situated in *mādhurya-rasa* devoid of conceptions of opulence have all come to His lotus feet to relish the invaluable wealth of pure love for Kṛṣṇa, which is more palatable than anything they had relished before (in Kṛṣṇa’s pastimes).

“When the most glorious and extraordinary Śrī Caitanya appeared in this world, married women laughed loudly (after giving up their shyness due to love of Kṛṣṇa), the stonelike hearts of materialists attached to sense gratification completely melted, and those devoid of spiritual knowledge ridiculed the society of learned scholars (after receiving spiritual

knowledge through the mercy of Śrī Caitanya, in other words, they ridiculed the scriptural knowledge of the so-called learned persons who claimed to be expert scholars).

“Before the advent of Śrī Caitanya in this world, the constitutional propensities, in the form of service to Kṛṣṇa, of scholars proud of knowing all scriptures were practically covered. They did not endeavor to achieve love of Kṛṣṇa, which is the crest jewel of life’s objectives, because their intelligence was ordinary and irresolute. But since Gauracandra has mercifully appeared in this world, who has not merged into the most incomprehensible and wonderful loving devotional service that is full of the most elevated radiant mellow of conjugal love and nourished by ingredients like *vibhāva* and *anubhāva*?

“Although the great omniscient sages established their respective doctrines on the basis of reason and argument, no one was firmly convinced by their prejudiced philosophy. But since Śrī Gauracandra, whose glories are inexhaustible, has appeared in this world, who has not confidently accepted that devotional service to Hari is the only spiritual activity and purpose of the *Vedas*?

“Some persons have become successful in achieving the abode of Vaikuṅṭha with the support of some most pious ancient great personalities, but no one has ever before immersed the entire world in the ocean of love of God like Śrī Caitanyacandra has.

“Even after maintaining incomparable attachment for religiosity and properly taking shelter of pure devotional service people live in this world with hearts as hard as iron; but how wonderful (through the mercy of Śrī Gaurahari), sinful persons who are lower than the cow-killers (after becoming totally freed from sinful propensities) have flooded the entire world with their flowing tears of love.

“How wonderful! Who can understand the incomprehensible pastimes of the golden-complexioned Śrī Gaurāṅga-sundara? He has amazed the entire world with His unfathomable glories. Absorbed in the mood of Kṛṣṇa, sometimes He crawled like child Kṛṣṇa, sometimes He manifested

the characteristics of the cowherd boys, sometimes He made various gestures as He danced, and sometimes He pathetically cried in separation while chanting ‘Hari! Hari! Hari!’ in the mood of Rādhārāṇī.

“When Śrī Gaurasundara was intoxicated with love for Himself and began to dance and jump high in this world, the demigods played drums, the principal Gandharvas congregationally chanted the Lord’s names, and the Siddhas constantly showered flowers that covered the entire earth. At that time great sages who were expert in reciting selected verses offered Him their prayers with love.

“Being absorbed in the nectarean mellows of *mahābhāva*, Śrī Gaurahari sometimes laughed, sometimes cried, sometimes fell unconscious, sometimes rolled on the ground, sometimes walked swiftly, sometimes sighed deeply, and sometimes loudly exclaimed, ‘Ha! Ha!’ In this way He enjoyed His pastimes in this world.”

TEXT 419

*kṣaṇeke hailā bāhya viśvambhara-rāya
sabe prabhu ‘kṛṣṇa kṛṣṇa’ balaye sadāya*

After a while Lord Viśvambhara regained His external consciousness, but He continually chanted the name of Kṛṣṇa.

TEXT 420

*bāhya haile o bāhya-kathā nāhi kaya
sarva-vaiṣṇavera galā dhariyā kāṇḍaya*

Although the Lord regained His external consciousness, He did not talk of external subjects. Rather, He cried while holding the necks of all the Vaiṣṇavas.

TEXT 421

*sabe mili' ṭhākurere sthira karāiyācalilā
vaiṣṇava-saba mahānanda haiyā*

Thereafter, all the Vaiṣṇavas pacified the Lord and departed in great delight.

TEXT 422

*kona kona paḍuyā-sakala prabhu-saṅge
udāsīna-patha lailena prema-raṅge*

Some of the students happily took the path of renunciation by following in the footsteps of the Lord.

Some of the students accepted the orders of *vānaprastha* or *sannyāsa* to follow the Lord's most ideal example of renunciation from the material world,. They did not accept *vānaprastha* or *sannyāsa* with the mentality of fruitive workers, nor did they accept *vānaprastha* or *sannyāsa* with the mentality of mental speculators. They were inspired by the intense ecstasy of Kṛṣṇa's devotional service to accept proper Vaiṣṇava *vānaprastha* or proper Vaiṣṇava *sannyāsa*.

TEXT 423

*ārambhilā mahāprabhu āpana-prakāśa
sakala-bhaktera duḥkha haila vināśa*

In this way Mahāprabhu began to manifest Himself, and the miseries of all the devotees were vanquished.

TEXT 424

*śrī kṛṣṇa-caitanya nityānanda-cānda jāna
vṛndāvana-dāsa tachu pada-yuge gāna*

Accepting Śrī Caitanya and Nityānanda Prabhu as my life and soul, I, Vṛndāvana dāsa, sing the glories of Their lotus feet.

Thus ends our English translation of the Gaudīya-bhāṣya commentary on Śrī Caitanya-bhāgavata, Madhya-khaṇḍa, Chapter One, entitled “The Beginning of the Lord’s Manifestation and His Instructions on Kṛṣṇa-saṅkīrtana.”

Chapter Two:

The Lord's Manifestation at the House of Śrīvāsa and the Inauguration of Saṅkīrtana

This chapter contains the following descriptions: The devotees informed Advaita of the Lord's love for Kṛṣṇa, and Advaita was delighted on hearing the same. Advaita then told all the devotees about His dream, and the devotees happily chanted the names of Kṛṣṇa. Whenever the Lord saw Śrīvāsa and the other devotees, He offered them obeisances, and the devotees in turn blessed Him. The Lord accepted their good wishes and exhibited in various ways the ideal example of service to the Vaiṣṇavas. The devotees offered Him their blessings and became hopeful of His advancement in Kṛṣṇa consciousness. After hearing the devotees express grief caused by the misbehavior of the Vaiṣṇava haters and slandering atheists residing in Navadvīpa, the Lord gave them His assurance and became filled with anger against the *pāṣaṅdīs*. Presuming that the Lord was afflicted with a nervous malady, ignorant persons requested mother Śacī to arrange for His medical treatment. One day Śrīvāsa went to the Lord's house and beheld on the Lord's person prevalent signs of the highest devotion, and the Lord embraced Śrīvāsa on hearing his declaration to that effect. On hearing Śrīvāsa describe her son's love for Kṛṣṇa, mother Śacī gave up her suspicion that her son was suffering from a nervous malady. One day the Lord visited the home of Advaita in the company of Gadādhara. Although Advaita was fully absorbed in the ecstasy of worshiping Kṛṣṇa, He immediately offered the Lord prayers and worshiped the Lord's lotus feet. Gadādhara, who enjoyed the Lord's confidence, checked the same and expressed his surprise. When the Lord regained His eternal consciousness and saw Advaita offering Him prayers, He externally concealed His identity as He internally revealed

Himself to Advaita. Thereafter Advaita went to Śāntipura to test the magnanimous nature of the Lord's appearance. The Lord daily engaged in glorifying Kṛṣṇa in the company of the devotees and became overwhelmed with love in separation. The Lord described to His intimate devotees His vision in the neighborhood of Kānāi Nāṭaśālā during His return from Gayā, when He saw Kṛṣṇa as a dawning youth with the blackish complexion of the *tamāla* tree and the hue of fresh clouds, and He swooned away during the recital. The devotees praised the Lord with great joy when He regained His external consciousness. Even after returning home the Lord constantly manifested a state of overpowering bliss and the tendency to inquire from all persons about Kṛṣṇa. One day, on hearing from Gadādhara that Kṛṣṇa dwelt in His heart, the Lord attempted to tear open His heart with His fingernails and could be induced to be patient only by Gadādhara's persuasions, for which Śacīdevī, who was most devotedly attached to her son, warmly praised Gadādhara's tact. Śacīdevī manifested reverential fear for her son rather than motherly affection. In the company of His devotees and in His own house, the Lord listened in the evenings to the *kīrtana* performance of Mukunda. Thus the performance of all-night *kīrtana* was begun. The *pāṣaṇḍīs* were angered by such interruption to their pleasure of sleep. They were filled with anger, especially against Śrīvāsa, which led them to spread false rumors of the King's displeasure with Śrīvāsa. The omniscient Lord, who is affectionate to His devotees, appeared in His four-armed divine form before Śrīvāsa while the latter was engaged in his house in worshiping Śrī Nṛsimhadeva and encouraged him by His words of mercy. Śrīvāsa then realized that the Lord was Kṛṣṇa Himself and glorified Him. On hearing the prayers of Śrīvāsa, the Lord manifested His own form and commanded Śrīvāsa and his wife to worship Him. Śrīvāsa and all his family members then worshiped the Lord and expressed their humility, and the Lord removed Śrīvāsa's fears with words of assurance. On the order of the Lord, Śrī Nārāyaṇī, the daughter of Śrīvāsa's brother, cried and fell unconscious while chanting the name of Kṛṣṇa. Śrīvāsa was

relieved of all his fears of the *pāṣaṇḍīs* by beholding all these divine manifestations and chanted the glories of the Lord. Śrīvāsa was permitted to see a manifestation of the Lord's opulences, which are difficult for even the *Vedas* to behold. The Lord forbade Śrīvāsa from revealing His confidential manifestation. The Lord returned home after giving Śrīvāsa His assurance of support against all danger. The author then glorifies Śrīvāsa's household, which fully engaged in the service of Kṛṣṇa, and declares that the service of Kṛṣṇa's devotees is the only means of obtaining Kṛṣṇa's service. The author then describes how he received the order of Nityānanda to write this book.

TEXT 1

*jaya jaya jagan-maṅgala gauracandra
dāna deha' hṛdaye tomāra pada-dvandva*

**All glories to Gauracandra, who is the benefactor of the entire world!
Please give Your lotus feet in charity to my heart.**

TEXT 2

*bhakta-goṣṭhī-sahita gaurāṅga jaya jaya
śunile caitanya-kathā bhakti labhya haya*

**All glories to Śrī Gaurāṅga along with His devotees! By hearing the
topics of Lord Caitanya, one attains the devotional service of the
Lord.**

TEXT 3

*ṭhākurerā prema dekhi' sarva-bhakta-gaṇa
parama-vismīta haila sabākāra mana*

**When all the devotees observed the Lord's love, they were all struck
with wonder.**

TEXT 4

*parama-santoṣe sabe advaitera sthāne
sabe kahilena yata haila daraśane*

In great satisfaction they went to Advaita and informed Him of what they had seen.

TEXT 5

*bhakti-yoga-prabhāve advaita mahābala
'avatariyāche prabhu'—jānena sakala*

The most powerful Advaita immediately understood through the influence of His devotional service, “The Lord has incarnated.”

TEXT 6

*tathāpi advaita-tattva bujhana nā yāya
sei-kṣaṇe prakāśiyā takhane lukāya*

Yet the truth of Advaita Ācārya is difficult to understand, because He sometimes reveals Himself and sometimes conceals Himself.

In *Śrī Caitanya-caritāmṛta* (Ādi 6.26-30, 33-37, 42-43, 113-115) it is stated: “Śrī Advaita, who is a reservoir of virtues, is the main limb of Mahā-Viṣṇu. His full name is Advaita, for He is identical in all respects with that Lord. As He had formerly created all the universes, now He descended to introduce the path of bhakti. He delivered all living beings by offering the gift of *kṛṣṇa-bhakti*. He explained the *Bhagavad-gītā* and *Śrīmad Bhāgavatam* in the light of devotional service. Since He has no other occupation than to teach devotional service, His name is Advaita Ācārya. He is the spiritual master of all devotees and is the most revered personality in the world. By a combination of these two names, His name is Advaita Ācārya. Śrī Advaita Ācārya is the principal limb of the Supreme Lord. His truths, names, and attributes are all wonderful. He worshiped Kṛṣṇa with *tulasī* leaves and water of the Ganges and called for

Him in a loud voice. Thus Lord Caitanya Mahāprabhu appeared on earth, accompanied by His personal associates. It is through Him [Advaita Ācārya] that Lord Caitanya spread the *saṅkīrtana* movement and through Him that He delivered the world. The glory and attributes of Advaita Ācārya are unlimited. How can the insignificant living entities fathom them? Śrī Advaita Ācārya is a principal limb of Lord Caitanya. Another limb of the Lord is Nityānanda Prabhu. Śrī Advaita Ācārya considers Lord Caitanya Mahāprabhu His master, and He thinks of Himself as a servant of Lord Caitanya Mahāprabhu. He forgets Himself in the joy of that conception and teaches all living entities, ‘You are servants of Śrī Caitanya Mahāprabhu.’ The glories of Śrī Advaita Ācārya are boundless, for His sincere vibrations brought about Lord Caitanya’s descent upon this earth. He liberated the universe by preaching *saṅkīrtana*. Thus the people of the world received the treasure of love of Godhead through the mercy of Śrī Advaita. Who can describe the unlimited glories of Advaita Ācārya? I write here as much as I have known from great authorities.” The truth and characteristics of Śrī Advaita Prabhu are incomprehensible to ordinary mundane living entities. Although by His own sweet will He sometimes reveals His own transcendental glories, He sometimes conceals His transcendental glories.

Ālbandāru Yāmunācārya has written in his *Stotra-ratna* (13) as follows: “O my Lord, everything within material nature is limited by time, space, and thought. Your characteristics, however, being unequaled and unsurpassed, are always transcendental to such limitations. You sometimes cover such characteristics by Your own energy, but nevertheless Your unalloyed devotees are always able to see You under all circumstances.”

TEXT 7

*śuniyā advaita baḍa hariṣa
hailāparama-āviṣṭa hai’ kahite lāgilā*

When Advaita Ācārya heard this news, He became fully absorbed and began to speak as follows.

TEXT 8

*“mora ājikāra kathāśuna, bhāi-saba!
niśite dekhilunāmi kichu anubhava*

“O brothers! Please hear Me. Last night I saw something in a dream.

TEXT 9

*gītāra pāṭhera artha bhāla nā bujhiyāthākilāna
duḥkha bhāvi’ upāsa kariyā*

“I was not understanding well the meaning of a passage I had read in *Bhagavad-gītā*, so I was unhappy and took rest without eating.

TEXT 10

*katho rātrye āsi’ more bale eka-jana
‘uṭhaha ācārya! jhāṭa karaha bhojana*

“In the dead of night someone came to Me in a dream and said, ‘Rise, Ācārya! Go and take Your meal.

TEXT 11

*ei pāṭha, ei artha kahilun tomāre
uṭhiyā bhojana kara’, pūjaha āmāre*

“I am telling You the meaning of the text that You read. Now get up, eat, and worship Me.

TEXT 12-14

āra kena duḥkha bhāva’ pāilā sakala

ye lāgi' saṅkalpa kailā, se haila saphala

*yata upavāsa kailā, yata ārādhana
yateka karilā'kṛṣṇa' baliyā krandana*

*yā ānite bhujā tuli' pratijñā karilāse-
prabhu tomāre ebe vidita hailā*

“Why are You feeling sad? You have obtained everything. Your resolution has been fulfilled. Your fasting, Your worship, Your tears while crying out the name Kṛṣṇa, and Your vow with raised arms—all to induce the Lord’s advent—have now become successful.

An elaboration of these three verses is found in the *Caitanya-caritāmṛta* (*Ādi* 3.92, 96-110) as follows: “Advaita Ācārya Gosvāmī is an incarnation of the Lord as a devotee. His loud calling was the cause for Kṛṣṇa’s incarnation. Advaita Ācārya having appeared, He found the world devoid of devotional service to Śrī Kṛṣṇa because people were engrossed in material affairs. Everyone was engaged in material enjoyment, whether sinfully or virtuously. No one was interested in the transcendental service of the Lord, which can give total relief from the repetition of birth and death. Seeing the activities of the world, the Ācārya felt compassion and began to ponder how He could act for the people’s benefit. [Advaita Ācārya thought:] ‘If Śrī Kṛṣṇa were to appear as an incarnation, He Himself could preach devotion by His personal example. In this Age of Kali there is no religion other than the chanting of the holy name of the Lord, but how in this age will the Lord appear as an incarnation? I shall worship Kṛṣṇa in a purified state of mind. I shall constantly petition Him in humbleness. My name, “Advaita,” will be fitting if I am able to induce Kṛṣṇa to inaugurate the movement of the chanting of the holy name.’ While He was thinking about how to propitiate Kṛṣṇa by worship, the following verse [spoken by Nārada Muni in the *Gautamīya-tantra*] came to His mind.

tulasī-dala-mātreṇa

*jalasya culukena vā
vikrīṇīte svam ātmānaṁ
bhaktebhyo bhakta-vatsalaḥ*

‘Śrī Kṛṣṇa, who is very affectionate toward His devotees, sells Himself to a devotee who offers Him merely a *tulasī* leaf and a palmful of water.’ Advaita Ācārya considered the meaning of the verse in this way: Not finding any way to repay the debt He owes to one who offers Him a *tulasī* leaf and water, Lord Kṛṣṇa thinks, ‘There is no wealth in My possession that is equal to a *tulasī* leaf and water.’ Thus the Lord liquidates the debt by offering Himself to the devotee. Considering this, the Ācārya began worshiping the Lord. Thinking of the lotus feet of Śrī Kṛṣṇa, He constantly offered *tulasī* buds in water from the Ganges. He appealed to Śrī Kṛṣṇa with loud calls and thus made it possible for Kṛṣṇa to appear. Therefore the principal reason for Śrī Caitanya’s descent is this appeal by Advaita Ācārya. The Lord, the protector of religion, appears by the desire of His devotee.”

TEXT 15

*sarva-deśe haibeka kṛṣṇera kīrtana
ghare-ghare nagare-nagare anukṣaṇa*

“The chanting of Kṛṣṇa’s names will be spread to all countries, all towns, and all houses.

TEXT 16

*brahmāra durlabha bhakti āchaye yateka
tomāra prasāde ebe sabe dekhibeka*

“Devotional service that is rare for even Lord Brahmā will now be available to everyone by Your mercy.

TEXT 17

*ei śrīvāsera ghareyateka vaiṣṇava
brahmādiro durlabha dekhibe anubhava*

“All the Vaiṣṇavas will experience realizations at the house of Śrīvāsa Paṇḍita that are rare for even Lord Brahmā.

TEXT 18

*bhojana karaha tumi, āmāra vidāya
āra-bāra āsibāṇa bhojana-velāya’*

“Therefore, eat Your meal. I am departing now, but I will come again while You are eating.’

The phrase *āmāra vidāya* means “I am taking Your leave.”

TEXT 19

*cakṣu meli’ cāhi’ dekhi,—ei viśvambhara
dekhite-dekhite mātra hailā antara*

“When I opened My eyes, I saw this Viśvambhara, but He soon disappeared from My sight.

The word *antara* means “disappeared,” “vanished,” or “invisible.”

TEXT 20

*kṛṣṇera rahasya kichu nā pāri bujhite
kon rūpe prakāśa vā karena kāhāte*

“I cannot understand Kṛṣṇa’s mysteries, such as which form He manifests or in whom He manifests.

Regarding this verse, it is stated in the *Caitanya-caritāmṛta* (Ādi 3.88) as follows: “Lord Śrī Kṛṣṇa tries to hide Himself in various ways, but nevertheless His pure devotees know Him as He is.” In the *Caitanya-caritāmṛta* (Antya 6.124) it is also stated: “The Supreme Personality of Godhead always resides either in the heart or in the home of a devotee.

This fact is sometimes hidden and sometimes manifest, for the Supreme Personality of Godhead is fully independent.”

TEXT 21

*ihāra agraja pūrve—’viśvarūpa’-nāma
āmāra saṅge āsi’ gītā karita vyākhyāna*

“His elder brother, Viśvarūpa, used to come and study *Bhagavad-gītā* with Me.

TEXT 22

*ei śiśu—parama-madhura rūpavān
bhāike ḍākite āisena mora sthāna*

“This child, Viśvambhara, was most enchantingly attractive. He used to come to My house to call His brother.

TEXT 23

*citta-vṛtti hare’ śiśu sundara dekhiyā
āśīrvāda kari ‘bhakti hauka’ baliyā*

“On seeing the beauty of this child, My heart was captivated. I blessed Him with the words, ‘May You attain devotional service to the Lord.’

TEXT 24

*ābhijātye haya baḍa-mānuṣera putra
nīlāmbara-cakravartī,—tānhāra dauhitra*

“He is from an aristocratic family, for He is the son of Nīlāmbara Cakravartī’s daughter.

The word *ābhijātye* means “in aristocracy” or “in the honor of high birth.”

TEXT 25

*āpane o sarva-guṇe parama-pañḍita
inhāra kṛṣṇete bhakti haibe ucita*

“He is also most erudite and possesses all good qualities, so it is befitting that He has devotion to Kṛṣṇa.

TEXT 26

*baḍa sukhī hailāṇa e kathāśuniyā
‘āśīrvāda kara’ sabe ‘tathāstu’ baliyā*

“I have become very pleased on hearing this news. All of you kindly bless Him, saying, ‘May it be so.’

TEXT 27

*śrī-kṛṣṇera anugraha hauka sabāre
kṛṣṇa-nāme matta hau sakala-saṁsāre*

“May the mercy of Kṛṣṇa be manifest to all, and may the entire world become intoxicated by the name of Kṛṣṇa.

TEXT 28

*yadi satya vastu haya, tabe eikhāne
sabe āsibena ei vāmanāra sthāne”*

“If all this is true, then everyone will come to the house of this brāhmaṇa.”

TEXT 29

*ānande advaita kare parama-huṅkāra
sakala-vaiṣṇava kare jaya-jaya-kāra*

Advaita Ācārya roared loudly in ecstasy, and all the Vaiṣṇavas

chanted in jubilation.

TEXT 30

*'hari hari' bali' dāke vadana sabāra
uṭhila kīrtana-rūpa kṛṣṇa-avatāra*

As they all chanted the names of Hari, Lord Kṛṣṇa manifested there in the form of *kīrtana*.

All the residents of Śrī Navadvīpa-Māyāpur began to hear and chant the sound vibration of Śrī Hari's names, which are nondifferent from Hari Himself, with their pure service-inclined tongues. As a result, Lord Kṛṣṇa, who is nondifferent from His holy names, appeared there in the form of His glorification, sound vibration, and holy names.

TEXT 31

*keha bale,—“nimāñi-panḍita bhāla haile
tabe saṅkīrtana kari' mahā-kutūhale”*

Someone said, “When Nimāi Paṇḍita becomes a devotee, then we will have tumultuous *kīrtanas*.”

The word *bhāla* refers to a nonenvious saintly person, a devotee, or a Vaiṣṇava.

TEXT 32

*ācāryere praṇati kariyā bhakta-gaṇa
ānande calilā kari' hari-saṅkīrtana*

All the devotees then offered their obeisances to Advaita Ācārya and left, chanting the names of Hari.

TEXT 33

prabhu-saṅge yāhāra yāhāra dekhā haya

parama ādara kari' sake sambhāṣaya

The Lord spoke with great respect to everyone He met.

TEXT 34

*prātaḥ-kāle yabe prabhu cale gaṅgā-snāne
vaiṣṇava-sabāra saṅge haya daraśane*

When the Lord went in the morning to take bath in the Ganges, He met many Vaiṣṇavas on the way.

TEXT 35

*śrīvāsādi dekhile ṭhākura namaskare
prīta haiyā bhakta-gaṇa āśīrvāda kare*

As soon as the Lord saw Śrīvāsa or other devotees, He offered them obeisances, and the devotees blessed the Lord out of love.

TEXT 36

*“tomāra hauka bhakti kṛṣṇera carane
mukhe ‘kṛṣṇa’ bala, ‘kṛṣṇa’ śunaha śravaṇe*

“May You obtain devotion at the feet of Kṛṣṇa. Chant and hear the names of Kṛṣṇa.

TEXT 37

*kṛṣṇa bhajile se, bāpa! saba satya haya
kṛṣṇa nā bhajile, rūpa-vidyā kichu naya*

“My dear, if You worship Kṛṣṇa, everything will be successful. And if You do not worship Kṛṣṇa, then Your beauty and education are useless.

TEXT 38

*kṛṣṇa se jagat-pitā, kṛṣṇa se jīvana
dṛḍha kari' bhaja, bāpa! kṛṣṇera caraṇa"*

“Kṛṣṇa is the father of the universe, and Kṛṣṇa is the life and soul of everyone. Therefore, my dear, worship the lotus feet of Kṛṣṇa with determination.”

TEXT 39

*āśīrvāda śuniyā prabhura baḍa sukha
sabāre cāhena prabhu tuliyāśri-mukha*

The Lord was greatly pleased with their blessings, so He cast His merciful glance on them.

TEXT 40

*“tomarā se kaha satya, kari' āśīrvāda
tomarā vā kene āna karibā prasāda?”*

“All your blessings are certainly fruitful. Why would you give any other lesser benedictions?”

The word *āna* refers to that which is not related to, which is opposed to, or which is unfavorable to Kṛṣṇa's devotional service.

TEXT 41

*tomarā se pāra' kṛṣṇa-bhajana dibāre
dāsere sevile kṛṣṇa anugraha kare*

“You alone are capable of awarding devotional service to Kṛṣṇa. For Kṛṣṇa bestows His mercy on one who serves His servants.

The second half of verse 41 and the first half of verse 43 are explained as follows: In the *Itihāsa-samuccaya*, Lomaśa Muni states:

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

“To attain the mercy of Lord Viṣṇu, one should satisfy the Vaiṣṇavas. There is no doubt that by their mercy, Viṣṇu will be pleased.” Also in the *Itihāsa-samuccaya*, the Supreme Lord says:

*na me 'bhaktaś catur-vedī
mad-bhaktaḥ śva-pacaḥ priyaḥ
tasmai deyaṁ tato grāhyaṁ
sa ca pūjyo yathā hy aham*

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

In the *Ādi Purāṇa* it is stated:

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

“Lord Kṛṣṇa told Arjuna, ‘Those who are My direct devotees are actually not My devotees, but those who are the devotees of My servant are factually My devotees.’”

At the end of the narration on Yajñamāla in the *Bṛhan-nārādīya Purāṇa* it is stated:

*hari-bhakti-ratān yas tu hari-buddhyā prapūjayet
tasya tūṣyanti vipreindrā brahma-viṣṇu-śivādayaḥ*

“O best of the *brāhmaṇas*, if one worships the Vaiṣṇavas who are fixed in

devotional service to Viṣṇu by considering them nondifferent bodily limbs of Śrī Hari, then everyone, including Brahmā, Viṣṇu, and Śiva, are pleased.”

In the *Padma Purāṇa*, *Uttara-khaṇḍa*, Śiva speaks to Umā as follows:

*arcayitvā tu govindam
tadīyān nārcayet tu yaḥ
na sa bhāgavato jñeyaḥ
kevalam dāmbhikaḥ smṛtaḥ
tasmād sarva-prayatnena
vaiṣṇavān pūjayet sadā“*

One who worships Lord Govinda but fails to worship His devotees should be understood to be not a devotee of the Lord but simply a victim of false pride. Therefore one should always worship the Vaiṣṇavas by all means.” In the *Śrīmad Bhāgavatam* (11.26.34) Lord Kṛṣṇa speaks to Uddhava as follows:

*santo diśanti cakṣūṁsi
bahir arkaḥ samutthitaḥ
devatā bāndhavāḥ santaḥ
santa ātmāham eva ca*

“My devotees bestow divine eyes, whereas the sun allows only external sight, and that only when it is risen in the sky. My devotees are one’s real worshipable deities and real family; they are one’s own self, and ultimately they are nondifferent from Me.”

In the *Śrīmad Bhāgavatam* (7.5.32) Prahlāda Mahārāja speaks to Hiraṇyakaśipu as follows:

*naiṣām matis tāvad urukramāṅghriṁ
sprśaty anarthāpagamo yad-arthāḥ
mahīyasām pāda-rajo-’bhiṣekaṁ
niṣkiñcanānām na vṛṇīta yāvat*

“Unless they smear upon their bodies the dust of the lotus feet of a Vaiṣṇava completely freed from material contamination, persons very much inclined toward materialistic life cannot be attached to the lotus feet of the Lord, who is glorified for His uncommon activities. Only by becoming Kṛṣṇa conscious and taking shelter at the lotus feet of the Lord in this way can one be freed from material contamination.”

In the *Śrīmad Bhāgavatam* (9.4.63, 66, 68) the Supreme Lord speaks to Durvāsā the following words:

*śrī-bhagavān uvāca
aham bhakta-parādhīno
hy asvatantra iva dvija
sādhubhir grasta-hṛdayo
bhaktair bhakta-jana-priyaḥ*

“I am completely under the control of My devotees. Indeed, I am not at all independent. Because My devotees are completely devoid of material desires, I sit only within the cores of their hearts. What to speak of My devotee, even those who are devotees of My devotee are very dear to Me.

*mayi nirbaddha-hṛdayāḥ
sādhavaḥ sama-darśanāḥ
vaśe kurvanti mām bhaktyā
sat-striyaḥ sat-patim yathā*

“As chaste women bring their gentle husbands under control by service, the pure devotees, who are equal to everyone and completely attached to Me in the core of the heart, bring Me under their full control.

*sādhavo hṛdayam mahyam
sādhūnām hṛdayam tv aham
mad-anyat te na jānanti
nāham tebhyo manāg api*

“The pure devotee is always within the core of My heart, and I am always in the heart of the pure devotee. My devotees do not know anything else

but Me, and I do not know anyone else but them.”

In the *Śrīmad Bhāgavatam* (10.51.53) Mucukunda speaks to Kṛṣṇa as follows:

*bhavāpavargo bhramato yadā bhavej
janasya tarhy acyuta sat-samāgamaḥ
sat-saṅgamo yarhi tadaiva sad-gatau
parāvareṣe tvayi jāyate matiḥ*

“When the material life of a wandering soul has ceased, O Acyuta, he may attain the association of Your devotees. And when he associates with them, there awakens in him devotion unto You, who are the goal of the devotees and the Lord of all causes and their effects.”

TEXT 42

*tomarā ye āmāre śikhāo viṣṇu-dharma
teñi bujhi,—āmāra uttama āche karma*

“You always teach Me My duties to Lord Viṣṇu. This proves that I must have previously performed pious activities.

“You are teaching Me *bhāgavata-dharma* because I have previously accumulated heaps of pious activities.” Activities performed with a desire to enjoy immediate results are temporary *smārta-dharma* or nondevotional atheistic *śākta-dharma*. In the beginning such activities give some apparent temporary material happiness like heavenly pleasures to those unfortunate fruitive workers who are bewildered by false ego and attached to sense gratification, and ultimately they give the threefold miseries of material existence. Although the subjects of nondevotional morality, knowledge, and renunciation that are found in *smārta-dharma* may at first sight appear immediately beneficial, they do not lead one to the ultimate goal of life. Their fruits are temporary and ultimately yield bad results. But the fruit of cultivating *bhāgavata-dharma* is the awakening of the living entity’s eternal unadulterated auspiciousness.

The phrase *viṣṇu-dharma* means “supreme occupational duties,” “spiritual occupational duties,” “occupational duties in relation with the Supreme Lord,” or “constitutional activities of the soul.” These duties are explained in the following verses. The *Hari-bhakti-vilāsa* (Tenth *Vilāsa*) states:

*tathā vaiṣṇava-dharmāmś ca kriyamāṇān api svayam
sampr̥cchet tad vidah sādḥūn anyo ‘nya pr̥iti vṛddhaye*

*śraddhayā bhagavad-dharmān vaiṣṇavāyānupr̥cchate
avaśyaṁ kathayed vidvān anyathā doṣa-bhāg bhavet*

“Although one personally engages in Vaiṣṇava-dharma to increase his love, he should make inquiries from like-minded devotees. When an intelligent person is repeatedly questioned about Vaiṣṇava-dharma by a faithful person, he must glorify the principles of *bhāgavata-dharma* to such a devotee. Otherwise he will incur sin.

*nākhyāti vaiṣṇavaṁ dharmam
viṣṇu-bhaktasya pr̥cchataḥkalau
bhāgavato bhūtvā
puṇyaṁ yāti śatābdikam*

“It is further stated in this regard that if a devotee of the Lord is questioned by another devotee regarding Vaiṣṇava-dharma and he does not explain those principles to him, then whatever piety he has accumulated over the last one hundred births is all lost.”

In the *Kāśī-khaṇḍa*, *Dvārakā-māhātmya*, Candra Śarma speaks the following words: “I will not eat anything on the day of Ekādaśī. I will constantly remain awake. I will worship You every day with festivals. I will eat on those days like Ekādaśī and Janmāṣṭamī when they are even slightly mixed, being touched by another *tithi*. I will observe the eight types of Mahā-dvādaśī for Your pleasure. I will engage in Your devotional service with my life and wealth. I will regularly recite Your thousand names. I will regularly worship You with *tulasī*. I will wear

beads made of *tulasī*. I will chant and dance throughout the day and night of Ekādaśī. I will smear my body with the pulp of *tulasī* wood, and thereafter I will sing Your glories. I will visit Mathurā every year, and I will study literatures describing Your glories and hear topics about You. I will regularly touch the water that has washed Your feet to my head. I will duly accept Your remnants. I will touch Your garland remnants to my head, and I will offer You my favorite item and then take Your remnants. O Kṛṣṇa, I swear before You that I will perform only those activities that are pleasing to You.”

In the *Śrīmad Bhāgavatam* (7.7.30-32) it is stated: “One must accept the bona fide spiritual master and render service unto him with great devotion and faith. Whatever one has in one’s possession should be offered to the spiritual master, and in the association of saintly persons and devotees one should worship the Lord, hear the glories of the Lord with faith, glorify the transcendental qualities and activities of the Lord, always meditate on the Lord’s lotus feet, and worship the Deity of the Lord strictly according to the injunctions of the *śāstra* and guru. One should always remember the Supreme Personality of Godhead in His localized representation as the Paramātmā, who is situated in the core of every living entity’s heart. Thus one should offer respect to every living entity according to that living entity’s position or manifestation.”

In the *Śrīmad Bhāgavatam* (11.2.34) Kavi Muni, one of the nine Yogendras, speaks to Nimi, the King of Videha, as follows: “Even ignorant living entities can very easily come to know the Supreme Lord if they adopt those means prescribed by the Supreme Lord Himself. The process recommended by the Lord is to be known as *bhāgavata-dharma*, or devotional service to the Supreme Personality of Godhead.”

In the *Śrīmad Bhāgavatam* (11.3.23-30) Prabuddha Muni, one of the nine Yogendras, speaks to Nimi, the King of Videha, as follows: “A sincere disciple should learn to dissociate the mind from everything material and positively cultivate association with his spiritual master and other saintly devotees. He should be merciful to those in an inferior position to him,

cultivate friendship with those on an equal level and meekly serve those in a higher spiritual position. Thus he should learn to deal properly with all living beings. To serve the spiritual master the disciple should learn cleanliness, austerity, tolerance, silence, study of Vedic knowledge, simplicity, celibacy, nonviolence, and equanimity in the face of material dualities such as heat and cold, happiness and distress. One should practice meditation by constantly seeing oneself to be an eternal cognizant spirit soul and seeing the Lord to be the absolute controller of everything. To increase one's meditation, one should live in a secluded place and give up false attachment to one's home and household paraphernalia. Giving up the decorations of the temporary material body, one should dress himself with scraps of cloth found in rejected places, or with the bark of trees. In this way one should learn to be satisfied in any material situation. One should have firm faith that he will achieve all success in life by following those scriptures that describe the glories of the Supreme Personality of Godhead, Bhagavān. At the same time, one should avoid blaspheming other scriptures. One should rigidly control his mind, speech and bodily activities, always speak the truth, and bring the mind and senses under full control. One should hear, glorify and meditate upon the wonderful transcendental activities of the Lord. One should specifically become absorbed in the appearance, activities, qualities and holy names of the Supreme Personality of Godhead. Thus inspired, one should perform all of one's daily activities as an offering to the Lord. One should perform sacrifice, charity and penance exclusively for the Lord's satisfaction. Similarly, one should chant only those mantras which glorify the Supreme Personality of Godhead. And all one's religious activities should be performed as an offering to the Lord. Whatever one finds pleasing or enjoyable he should immediately offer to the Supreme Lord, and even his wife, children, home and very life air he should offer at the lotus feet of the Supreme Personality of Godhead. One who desires his ultimate self-interest should cultivate friendship with those persons who have accepted Kṛṣṇa as the Lord of their life. One should further

develop an attitude of service toward all living beings. One should especially try to help those in the human form of life and, among them, especially those who accept the principles of religious behavior. Among religious persons, one should especially render service to the pure devotees of the Supreme Personality of Godhead. One should learn how to associate with the devotees of the Lord by gathering with them to chant the glories of the Lord. This process is most purifying. As devotees thus develop their loving friendship, they feel mutual happiness and satisfaction. And by thus encouraging one another they are able to give up material sense gratification, which is the cause of all suffering.”

In the *Śrīmad Bhāgavatam* (11.11.34-41, 11.19.20-23, and 11.29.9-12) the Supreme Lord speaks the following words: “My dear Uddhava, one can give up false pride and prestige by engaging in the following devotional activities. One may purify oneself by seeing, touching, worshiping, serving, and offering prayers of glorification and obeisances to My form as the Deity and to My pure devotees. One should also glorify My transcendental qualities and activities, hear with love and faith the narrations of My glories and constantly meditate on Me. One should offer to Me whatever one acquires, and accepting oneself as My eternal servant, one should give oneself completely to Me. One should always discuss My birth and activities and enjoy life by participating in festivals, such as Janmāṣṭamī, which glorify My pastimes. In My temple, one should also participate in festivals and ceremonies by singing, dancing, playing musical instruments and discussing Me with other Vaiṣṇavas. One should observe all the regularly celebrated annual festivals by attending ceremonies, pilgrimages and making offerings. One should also observe religious vows such as Ekādaśī and take initiation by the procedures mentioned in the *Vedas*, *Pañcarātra* and other, similar literatures. One should faithfully and lovingly support the installation of My Deity, and individually or in cooperation with others one should work for the construction of Kṛṣṇa conscious temples and cities as well as flower gardens, fruit gardens and special areas to celebrate My pastimes.

One should consider oneself to be My humble servant, without duplicity, and thus should help to clean the temple, which is My home. First one should sweep and dust thoroughly, and then one should further cleanse with water and cow dung. Having dried the temple, one should sprinkle scented water and decorate the temple with *maṇḍalas*. One should thus act just like My servant. A devotee should never advertise his devotional activities; therefore his service will not be the cause of false pride. One should never use lamps that are offered to Me for other purposes simply because there is need of illumination, and similarly, one should never offer to Me anything that has been offered to or used by others. Whatever is most desired by one within this material world, and whatever is most dear to oneself—one should offer that very thing to Me. Such an offering qualifies one for eternal life. Firm faith in the blissful narration of My pastimes, constant chanting of My glories, unwavering attachment to ceremonial worship of Me, praising Me through beautiful hymns, great respect for My devotional service, offering obeisances with the entire body, performing first-class worship of My devotees, consciousness of Me in all living entities, offering of ordinary, bodily activities in My devotional service, use of words to describe My qualities, offering the mind to Me, rejection of all material desires, giving up wealth for My devotional service, renouncing material sense gratification and happiness, and performing all desirable activities such as charity, sacrifice, chanting, vows and austerities should all be executed for My pleasure. Always remembering Me, one should perform all his duties for Me without becoming impetuous. With mind and intelligence offered to Me, one should fix his mind in attraction to My devotional service. One should take shelter of holy places where My saintly devotees reside, and one should be guided by the exemplary activities of My devotees, who appear among the demigods, demons and human beings. Either alone or in public gatherings, with singing, dancing and other exhibitions of royal opulence, one should arrange to celebrate those holy days, ceremonies and festivals set aside specially for My worship. With a pure heart one should see Me,

the Supreme Soul within all beings and also within oneself, to be both unblemished by anything material and also present everywhere, both externally and internally, just like the omnipresent sky.”

In the *Śrīmad Bhāgavatam* (11.2.12) Śrī Nārada speaks to Vasudeva as follows:

*śruto ‘nupaṭhito dhyāta
ādr̥to vānumoditaḥ
sadyaḥ punāti sad-dharmo
deva-viśva-druho ‘pi hi*

“Pure devotional service rendered to the Supreme Lord is spiritually so potent that simply by hearing about such transcendental service, by chanting its glories in response, by meditating on it, by respectfully and faithfully accepting it, or by praising the devotional service of others, even persons who hate the demigods and all other living beings can be immediately purified.”

In the *Śrīmad Bhāgavatam* (11.2.35) Kavi Muni, one of the nine Yogendras, speaks to Nimi, the King of Videha, the following words:

*yān āsthāya naro rājan
na pramādyeta karhicit
dhāvan nimīlya vā netre
na skhalen na pated iha*

“O King, one who accepts this process of devotional service to the Supreme Personality of Godhead will never blunder on his path in this world. Even while running with eyes closed, he will never trip or fall.”

In the *Śrīmad Bhāgavatam* (11.3.33) Śrī Prabuddha Muni, one of the nine Yogendras, speaks to Nimi, the King of Videha, as follows:

*iti bhāgavatān dharmān
śikṣan bhaktyā tad-utthayā
nārāyaṇa-paro māyām
añjas tarati dustarām*

“Thus learning the science of devotional service and practically engaging in the devotional service of the Lord, the devotee comes to the stage of love of Godhead. And by complete devotion to the Supreme Personality of Godhead, Nārāyaṇa, the devotee easily crosses over the illusory energy, *māyā*, which is extremely difficult to cross.”

Lord Kṛṣṇa speaks the following words to Uddhava in the *Śrīmad Bhāgavatam* (11.29.20):

*na hy aṅgopakrame dhvaṁso
mad-dharmasyoddhavāṅv api
mayā vyavasitaḥ samyaṅ
nirguṇatvād anāśiṣaḥ*

“My dear Uddhava, because I have personally established it, this process of devotional service unto Me is transcendental and free from any material motivation. Certainly a devotee never suffers even the slightest loss by adopting this process.”

The words *uttama karma* refer to heaps of previous pious activities or good fortune.

TEXT 43

*tomā sabā sevile se kṛṣṇa-bhakti pāi”
eta bali’ kāro pāye dhare sei thāni*

“I can have devotion to Kṛṣṇa only by serving you.” Saying this, the Lord caught hold of their feet.

[For an explanation of the first line of this verse see the purport to verse 41.]

TEXT 44

*nināḍaye vastra kāro kariyā yatane
dhuti-vastra tuli’ kāro dena ta’ āpane*

He carefully wrung out the water from someone's wet cloth and handed someone else his *dhotī*.

TEXT 45

*kuśa gaṅgā-mṛttikā kāhāro dena kare
sāji vahi' kona dina cale kāro ghare*

He collected *kuśa* grass and clay from the Ganges for someone, and sometimes He carried a basket of flowers home for someone.

TEXT 46

*sakala vaiṣṇava-gaṇa 'hāya hāya' kare'
'ki kara, ki kara?' tabu kare' viśvambhare*

Although all the Vaiṣṇavas fervently requested Him to refrain from such activities, saying, “What are You doing?” Viśvambhara continued to serve them.

TEXT 47-48

*ei-mata prati-dina prabhu viśvambhara
āpana-dāsera haya āpane kiṅkara
kon karma sevakera prabhu nāhi kare'?
sevakera lāgi' nija-dharma parihare'*

In this way Lord Viśvambhara daily acted as the servant of His own servants. What service is there that the Lord will not do for His devotees? The Lord gives up His own position for the sake of His servants.

Although Śrī Gaurasundara is directly the Lord of innumerable universes, the spiritual sky, the Vaikuṅṭhas, Goloka, and Vṛndāvana, by personally acting as the servant of His own servants He began to teach nonduplicitous persons who desire eternal benefit and the service of the

Lord the highest ideal example of serving Vaiṣṇavas.

The Lord is worshipable by all persons, yet He gave up His own absolute position and began to act for the pleasure and satisfaction of His own servants. Although it is not the duty of the Lord to serve His servants, there is no activity that He cannot do for the pleasure of His servants. And in this case He also performed various services for His devotees. In the *Śrīmad Bhāgavatam* (1.9.37) Bhīṣma speaks the following words in reference to Kṛṣṇa: “He promised that He would not take up any weapon for either side in the battle between the Kauravas and Pāṇḍavas. I also made a promise that I would make Him pick up a weapon; but He is so affectionate to His devotees that in order to keep my promise intact, He broke His own. He got down from the chariot, took His supremely powerful disk, and rushed towards me just as a lion attacks an elephant. At that time He was so angry He forgot to act like an ordinary human being; and as He approached, the earth shook from the burden of every step of He who holds all universes within His abdomen. His outer garment even fell on the way.”

In the *Śrīmad Bhāgavatam* (10.9.14, 19-20) Śrī Śukadeva Gosvāmī speaks the following words: “That unmanifested person, who is beyond the perception of the senses, had now appeared as a human child, and mother Yaśodā, considering Him her own ordinary child, bound Him to the wooden mortar with a rope. O Mahārāja Parīkṣit, this entire universe, with its great, exalted demigods like Lord Śiva, Lord Brahmā and Lord Indra, is under the control of the Supreme Personality of Godhead. Yet the Supreme Lord has one transcendental attribute: He comes under the control of His devotees. This was now exhibited by Kṛṣṇa in this pastime. Neither Lord Brahmā, nor Lord Śiva, nor even the goddess of fortune, who is always the better half of the Supreme Lord, can obtain from the Supreme Personality of Godhead, the deliverer from this material world, such mercy as received by mother Yaśodā.”

The Supreme Lord speaks the following words in the *Śrīmad Bhāgavatam* (9.4.63-66, 68): “I am completely under the control of My devotees.

Indeed, I am not at all independent. Because My devotees are completely devoid of material desires, I sit only within the cores of their hearts. What to speak of My devotee, even those who are devotees of My devotee are very dear to Me. O best of the *brāhmaṇas*, without saintly persons for whom I am the only destination, I do not desire to enjoy My transcendental bliss and My supreme opulences. Since pure devotees give up their homes, wives, children, relatives, riches and even their lives simply to serve Me, without any desire for material improvement in this life or in the next, how can I give up such devotees at any time? As chaste women bring their gentle husbands under control by service, the pure devotees, who are equal to everyone and completely attached to Me in the core of the heart, bring Me under their full control. The pure devotee is always within the core of My heart, and I am always in the heart of the pure devotee. My devotees do not know anything else but Me, and I do not know anyone else but them.”

In the *Śrīmad Bhāgavatam* (9.5.15-16) Durvāsā speaks to the Supreme Lord as follows:

*duṣkaraḥ ko nu sādḥūnām
dustyajo vā mahātmanām
yaiḥ saṅgrhīto bhagavān
sātvatām ṛṣabho hariḥ*

*yan-nāma-śruti-mātreṇa
pumān bhavati nirmalaḥtasya
tīrtha-padaḥ kim vā
dāsānām avaśiṣyate*

“For those who have achieved the Supreme Personality of Godhead, the master of the pure devotees, what is impossible to do, and what is impossible to give up? What is impossible for the servants of the Lord? By the very hearing of His holy name one is purified.”

*“sakala-suhṛt kṛṣṇa” sarva-śāstra kahe
eteke kṛṣṇera keha dveṣyopekṣya nahe*

All the scriptures declare: “Kṛṣṇa is the friend of all.” Therefore no one is hated or neglected by Kṛṣṇa.

Śrī Kṛṣṇa is the only maintainer of all universes of animate and inanimate beings and has been ascertained by all scriptures as the supreme shelter and only benefactor of all living entities. That is why no one is a proper candidate for Kṛṣṇa’s hatred or negligence. Since all living entities are constitutionally eternal servants of Kṛṣṇa, they are all recipients of His mercy or compassion.

The phrase *sakala-suhṛt* means “all-auspicious.” As stated: *sarveṣāṃ hitakārī yaḥ sa syāt sarva-śubhaṅkaraḥ*—“An all-auspicious person is he who is engaged in the welfare of everyone.”

That no one is hated or neglected by Kṛṣṇa is explained in the *Śrīmad Bhāgavatam* (10.38.22), wherein Śrī Śukadeva Gosvāmī explains in the following words to Mahārāja Parīkṣit the thoughts of Akrūra as he approached Gokula:

*na tasya kaścid dayitaḥ suhṛttamo
na cāpriyo dveṣya upekṣya eva vā
tathāpi bhaktān bhajate yathā tathā
sura-drumo yadvad upāśrito ‘rtha-daḥ*

“The Supreme Lord has no favorite and no dearest friend, nor does He consider anyone undesirable, despicable or fit to be neglected. All the same, He lovingly reciprocates with His devotees in whatever manner they worship Him, just as the trees of heaven fulfill the desires of whoever approaches them.”

In the *Bhakti-rasāmṛta-sindhu* (*Dakṣiṇa-vibhāga*, Chapter One) it is stated [by Uddhava, after Kṛṣṇa departed for His own abode]:

*kṛtā kṛtārthā munayo vinodaiḥkhala-
kṣayeṇākhila-dharmikāś ca*

*vapur vimardena khalās ca yudhe
na kasya pathyam hariṇā vyadhāyi*

“Who has not been benefited by that Lord, Śrī Hari, who has destroyed all inimical kings and pleased the self-satisfied sages and pious persons by glorifying their qualities, and who also satisfied those inimical kings by personally killing them on the battlefield?”

TEXT 50

*tāho parihare' kṛṣṇa bhaktera kāraṇe
tāra sākṣī duryodhana-vaṁśera maraṇe*

Yet Kṛṣṇa gives up this quality for the sake of His devotee. The annihilation of Duryodhana's family is proof of this.

TEXT 51

*kṛṣṇera karaye sevābhaktera svabhāva
bhakta lāgi' kṛṣṇera sakala-anubhāva*

It is the nature of the devotees to serve Lord Kṛṣṇa, and whatever Kṛṣṇa does is for the sake of His devotees.

All natural, daily activities of unalloyed devotees are not performed for gratifying any object not related to Kṛṣṇa; their activities are always performed only for the satisfaction of Kṛṣṇa. And all the activities and pastimes of Kṛṣṇa are also manifested only for the pleasure of His devotees.

TEXT 52

*kṛṣṇere vecite pāre bhakta bhakti-rase
tāra sākṣī satyabhāmādvārakā-nivāse*

Devotees absorbed in devotional mellows can sell Kṛṣṇa. The evidence of this is Satyabhāmā of Dvārakā.

In other words, through their loving service, the devotees of Kṛṣṇa are able to control and sell Kṛṣṇa.

An explanation of the second line of this verse is found in the *Hari-vaṁśa* (*Viṣṇu-parva*, Chapter Seventy-six) as follows: “Thereafter Satyabhāmādevī, who is desirous of Kṛṣṇa, placed a garland on Kṛṣṇa’s neck and tied Him to a *pārijāta* tree. After taking Kṛṣṇa’s permission, she then sold Him to Nārada.”

TEXT 53

*sei prabhu gaurāṅga-sundara viśvambhara
gūḍha-rūpe āche navadvīpera bhitara*

That same Lord is Gaurasundara Viśvambhara, who was residing in Navadvīpa in a covered form.

TEXT 54

*cinite nā pāre keha prabhu āpanāra
yā sabāra lāgiyā hailā avatāra*

No one could recognize their own Lord, even those for whom the Lord appeared.

TEXT 55

*kṛṣṇa bhajibāra yāra āche abhilāṣa
se bhajuka kṛṣṇera maṅgala priya-dāsa*

Let anyone who desires to worship Kṛṣṇa worship His dear auspicious devotees.

If out of good fortune and heaps of pious activities from many lifetimes someone develops a desire for the service of Kṛṣṇa, then he should constantly serve those who are very dear to Kṛṣṇa. As a result of this, he will certainly attain pure service to Kṛṣṇa. The dear devotees of Kṛṣṇa

alone are the eternal benefactors of the entire world.

TEXT 56

*sabāre śikhāya gauracandra-bhagavāne
vaiṣṇavera sevā prabhu kariyā āpane*

Lord Gauracandra taught everyone to serve Vaiṣṇavas by His personal example.

Exhibiting the ideal example of service to the Vaiṣṇavas, who are His own devotees, Śrī Gaurahari, the *jagad-guru* instructor of all, taught the entire world about the exclusive importance of serving the Lord's devotees.

TEXT 57

*sāji vahe, dhuti vahe, lajjā nāhi kare'
sambhrame vaiṣṇava-gaṇa hāta āsi' dhare*

He did not feel shy as He carried their flower baskets and clothes. The Vaiṣṇavas, however, respectfully caught hold of His hands in order to dissuade Him.

TEXT 58

*dekhi' viśvambharera vinaya bhakta-gaṇa
akaitava āśīrvāda kare' sarva-kṣaṇa*

Seeing Viśvambhara's humility, all the devotees continually offered Him their heart-felt blessings.

The word *akaitava* is explained as follows: Desires for *dharma*, *artha*, *kāma*, and *mokṣa* rather than desire for the service of Kṛṣṇa is *kaitava*, or duplicitous. Therefore *akaitava* refers only to the desire for serving Kṛṣṇa, not the desire for these other goals.

TEXT 59

*“bhaja kṛṣṇa, smara’ kṛṣṇa, śuna kṛṣṇa-nāma
kṛṣṇa hau sabāra jīvana dhana prāṇa*

“Worship Kṛṣṇa, remember Kṛṣṇa, and hear the names of Kṛṣṇa. Let Kṛṣṇa be the life and wealth of everyone.

TEXT 60

*balaha balaha kṛṣṇa, hao kṛṣṇa-dāsa
tomāra hṛdaye kṛṣṇa hauna prakāśa*

“Please chant the name of Kṛṣṇa and become His servant. May Kṛṣṇa manifest within Your heart.

The second line of this verse is explained as follows: Up to this point the devotees did not know Viśvambhara as Kṛṣṇa, the Supreme Personality of Godhead; rather they considered Him a dependent devotee and blessed Him with the words, “May the Absolute Truth, Lord Kṛṣṇa, His names, forms, qualities, associates, characteristics, and pastimes, as well as devotional service to Kṛṣṇa and love of Kṛṣṇa be manifest in Your pure transcendental heart.”

TEXT 61

*kṛṣṇa bai āra nāhi sphuruka tomāra
tomā haite duḥkha yāuka āmā sabākāra*

“May nothing other than Kṛṣṇa appear in Your heart. Let all of our miseries be dispelled by You.

TEXT 62

*ye-saba adhama loka kīrtanere hāse
tomā haite tāhārāḍubuka kṛṣṇa-rase*

“May those fallen persons who ridicule the performance of *kīrtana*

drown in the transcendental mellows of Kṛṣṇa consciousness.

“Those who do not understand that chanting the names of Kṛṣṇa is the only eternal duty of all living entities, or those who consider the chanting of Kṛṣṇa’s names as an obstacle on the path of their sense gratification, and who thus ridicule or taunt the chanting of Kṛṣṇa’s names—let such persons who are devoid of knowledge regarding Kṛṣṇa forever drown in the service of Kṛṣṇa by drinking a drop from the nectarean ocean of devotion to Kṛṣṇa and receiving a particle of Your love. Acting as *jagad-guru* and giving them the intelligence to serve Kṛṣṇa, You should engage them always in the worship of Kṛṣṇa.”

TEXT 63

*yena tumi śāstre saba jinilā saṁsāra
tena kṛṣṇa bhaji’ kara pāṣaṇḍī saṁhāra*

“As You conquered the entire world with Your mastery of the scriptures, You should destroy the atheists by worshiping Kṛṣṇa.

TEXT 64

*tomāra prasāde yena āmarā sakala
sukhe kṛṣṇa gāi nāci haiyā vihvala”*

“By Your mercy may we all become overwhelmed with bliss while dancing and chanting the names of Kṛṣṇa.”

TEXT 65

*hasta diyā prabhura aṅgete bhakta-gaṇa
āśīrvāda kare’ duḥkha kari’ nivedana*

In this way the devotees placed their hands on the Lord and blessed Him while submitting their sorrows.

TEXT 66

*“ei navadvīpe, bāpa! yata adhyāpaka
kṛṣṇa-bhakti vākhānite sabe haya ‘baka’*

“In this Navadvīpa, my dear, the teachers all act dumb when there’s opportunity to glorify the devotional service of Kṛṣṇa.

The word *baka*, or *baka-vratī*, is explained as follows: “An imposter *brāhmaṇa*, the follower of the ‘vow of the duck,’ is he who always looks down to make a show of humility, who is cruel, and who pretends to be submissive.” Therefore the word *baka* in this verse refers to a person who refrains from speaking in order to cheat others. Although one is expert in useless discussions on topics not related to Kṛṣṇa, or one manifests millions of mouths while describing the scriptures in nondevotional ways, in spite of knowing that devotional service to Kṛṣṇa is always and in all respects the undisputed purport of the scriptures, when it comes to explaining this, due to the cheating propensity, one may exhibit silence like a duplicitous, cheating, cunning, imitation, greedy, fish-eating crane.

TEXT 67-68

*ki sannyāsī, ki tapasvī, kibā jñānī yata
baḍa baḍa ei navadvīpe āche kata*

*keha nā vākhāne, bāpa! kṛṣṇera kīrtana
nāhi kare vyākhyā āra ninde sarva-kṣaṇa*

“My dear, all the great *sannyāsīs*, ascetics, and learned scholars that reside in Navadvīpa never explain that the purport of the scriptures is to glorify Kṛṣṇa, rather they constantly engage in blasphemy.

From this statement it is understood that at that time there was no shortage of renowned nondevotee karmis, yogis, *jñānīs*, *sannyāsīs*, and *tapasvīs* in the town of Navadvīpa.

TEXT 69

*yateka pāpiṣṭha śrotā sei vākya dhare
trṇa-jñāna keha āma sabāre nā kare*

“All the sinful listeners are captivated by their words, and therefore they consider us no better than straw.

TEXT 70

*santāpe poḍaye bāpa! deha sabākāra
kothā o nāsuni kṛṣṇa kīrtana pracāra*

“Therefore, dear Viśvambhara, our bodies constantly burn with intense sorrow, for we never hear propagation of chanting Kṛṣṇa’s names.

When the desireless devotees heard the most heart-rending envious statements of persons opposed to the chanting of Kṛṣṇa’s names and excessively afflicted by both the famine of *kṛṣṇa-kīrtana* and the formidable threefold miseries, they passed their time in constant mental distress.

TEXT 71

*ekhane prasanna kṛṣṇa hailā sabāre
e-pathe praviṣṭa kari’ dilena tomāre*

“Now Kṛṣṇa has exhibited His pleasure with everyone, so He has admitted You on this path.

The phrase *e-pathe* means “on the path of devotional service to Kṛṣṇa.”

TEXT 72

*tomā haite haibeka pāṣaṇḍīra kṣaya
manete āmarā ihā bujhinu niścaya*

“We are confident that all the atheists will be vanquished by You.

TEXT 73

*cirajīvī haya tumi laha kṛṣṇa-nāma
tomā haite vyakta hau kṛṣṇa-guṇa-grāma”*

“Therefore, live forever and chant the holy names of Kṛṣṇa. Reveal the qualities of Kṛṣṇa to everyone.”

TEXT 74

*bhakta-āśīrvāda prabhu śire kari’ laya
bhakta-āśīrvāde se kṛṣṇete bhakti haya*

The Lord accepted the devotees’ blessings on His head, for by the devotees’ blessings one obtains devotion to Kṛṣṇa.

TEXT 75

*śuniyā bhaktera duḥkha prabhu viśvambhara
prakāśa haite citta haila satvara*

On hearing about the devotees’ distress, Lord Viśvambhara desired to quickly manifest Himself.

TEXT 76

*prabhu kahe,—“tumi-saba kṛṣṇera dayita
tomarā ye bala’ se-i haibe niścita*

The Lord said, “You are all very dear to Kṛṣṇa, so whatever you say will undoubtedly happen.

TEXT 77

*dhanya mora jīvana—tomarā bala bhāla
tomarā vākhānile grāsīte nāre kāla*

“My life is glorious because of your words. Even death personified

cannot transgress your words.

The word *vākhānile* refers to glorifying Kṛṣṇa or discussing the qualities of Kṛṣṇa. The word *grāsīte* means “to devour” or “to attack.” The word *kāla* refers to the age of Kali, which is full of faults; Yamarāja; death; or material existence.

The fact that chanting Kṛṣṇa’s holy names removes the fear of time is explained by Lord Kapiladeva to His mother, Devahūti, in the *Śrīmad Bhāgavatam* (3.25.38) as follows:

*na karhicin mat-parāḥśānta-rūpe
nañksyanti no me ‘nimiṣo ledhi hetih*

*yeṣāṃ ahaṃ priya ātmā sutaś ca
sakhā guruḥ suhrdo daivam iṣṭam*

“My dear mother, devotees who receive such transcendental opulences are never bereft of them; neither weapons nor the change of time can destroy such opulences. Because the devotees accept Me as their friend, their relative, their son, preceptor, benefactor and Supreme Deity, they cannot be deprived of their possessions at any time.”

The fact that chanting Kṛṣṇa’s holy names removes the fear of death or material existence is explained by Śrī Sūta Gosvāmī to the sages headed by Śaunaka in the *Śrīmad Bhāgavatam* (1.1.14) as follows:

*āpannaḥ saṃsṛtiṃ ghorāṃ
yan-nāma vivaśo grṇan
tataḥ sadyo vimucyeta
yad bibheti svayaṃ bhayam*

“Living beings who are entangled in the complicated meshes of birth and death can be freed immediately by even unconsciously chanting the holy name of Kṛṣṇa, which is feared by fear personified.”

In the *Agni-bindu-stava* of the *Kāśī-khaṇḍa* it is stated:

nārāyaṇeti narakārṇavatāraṇeti

*dāmodareti madhuheti caturbhujeti
viśvambhareti virajeti janārdanetik
kāstīha janma japatām kukṛtāntabhīḥ*

“O Nārāyaṇa, O deliverer from the hellish ocean of material life, O Dāmodara, O killer of the demon Madhu, O Caturbhujā, O Viśvambhara, O spotless one, O Janārdana, how will one take another birth if he constantly addresses You by these names?”

TEXT 78

*kon chāra haya, pāpa-pāṣaṇḍīra gaṇa?
sukhe giyā kara’ kṛṣṇacandrera kīrtana”*

**“Why should you bother about these insignificant sinful atheists?
Just happily chant the holy names of Kṛṣṇa.”**

TEXT 79

*bhakta-duḥkha prabhu kabhu sahite nā pāre
bhakta lāgi’ sarvatra kṛṣṇera avatāre*

The Lord cannot tolerate the suffering of His devotees. Lord Kṛṣṇa always incarnates for the sake of His devotees.

The Lord can never tolerate the miseries of His pure, service-inclined devotees. Whenever and wherever a distressful condition arises for His devotees, He immediately incarnates and mitigates all the distress of His unalloyed surrendered devotees.

In the *Ādi Purāṇa* Lord Kṛṣṇa tells Arjuna:

*jagatām guravo bhaktā bhaktānām guravo vayam
sarvatra guravo bhaktā vayam ca guravo yathā
asmākaṁ bāndhavā bhaktā bhaktānām bāndhavā vayam
asmākaṁ guravo bhaktā bhaktānām guravo vayam
mad bhaktā yatra gacchanti tatra gachāmi pārthiva*

“The Vaiṣṇavas are the spiritual masters of the entire world, and I am the spiritual master of the Vaiṣṇavas. As I am the spiritual master of everyone, the devotees are also the spiritual masters of everyone. The devotees are My friends, and I am the friend of My devotees. The devotees are My spiritual masters, and I am the spiritual master of My devotees. O son of Pṛthā, I go wherever My devotees go.”

*ye kecit prāṇino bhaktā
mad-arthe tyakta-bāndhavāḥ
teṣaṁ ahaṁ parikrīto
nānyakrīto dhanañjaya*

“O Dhanañjaya, any devotee who gives up the association of his friends for My sake purchases Me.”

In the *Padma Purāṇa*, the Supreme Lord speaks the following words to Brahmā:

*darśana-dhyāna-saṁsparśair
matsya-kūrma-vihaṅgamāḥsvāny
apatyāni puṣṇanti
tathāham api padma-ja*

“By vision, by meditation, and by touch only do the fish, the tortoise, and the birds maintain their offspring. Similarly do I also, O Padmaja!”

In the *Bhakti-rasāmṛta-sindhu* (2.1.165) it is stated:

*puruṣottama! ced avātariṣyad,
bhuvane ‘smin na bhavān bhuvaḥśivāya
vikaṭāsura-maṇḍalān na jāne,
sujanānām bata kā daśābhaviṣyat*

“O Puruṣottama, if You had not made Your auspicious appearance in this world, then I cannot understand what would be the condition of the saintly persons who are always harassed by the fierce demons.”

*“ebe bujhi tomarā ānāibā kṛṣṇacandra
navadvīpe karāibā vaikunṭha-ānanda*

“Now I can understand that you will induce Kṛṣṇa to advent and fill the entire Navadvīpa with the happiness of Vaikunṭha.

TEXT 81

*tomā sabā haite habe jagat-uddhāra
karāibā tomarā kṛṣṇera avatāra*

“By your mercy the entire world will be delivered, for you will induce Kṛṣṇa to incarnate.

TEXT 82

*sevaka kariyā more sakei jānibāei
vara—more kabhu nā pariharibā”*

“All of you please consider Me your servant, and give Me the benediction that you will never leave Me.”

The word *pariharibā* means “will abandon or give up.”

TEXT 83

*sabāra caraṇa-dhūli laya viśvambhara
āśīrvāda sakei karena bahutara*

Viśvambhara took the dust from the feet of all the devotees, and they all abundantly blessed Him.

TEXT 84

*gaṅgā-snāna kariyā calilā sabe ghara
prabhu calilena tabe hāsiyā antara*

Thereafter all the devotees took bath in the Ganges and then returned

home. The Lord also returned to His home smiling.

TEXT 85

*āpane bhaktera duḥkha śuniyāṭhākura
pāṣaṇḍīra prati krodha bādila pracūra*

On hearing the distress of His devotees, the Lord's anger towards the atheists increased greatly.

TEXT 86

*“samhārimu saba” bali’ karaye huṅkāra
“muñi sei, muñi sei” bale bāre-bāra*

He roared loudly, saying, “I will kill them all.” He repeatedly exclaimed, “I am He, I am He.”

TEXT 87

*kṣaṇe hāse, kṣaṇe kānde, kṣaṇe mūrchā pāya
lakṣmīre dekhiyā kṣaṇe māribāre yāya*

Sometimes He laughed, sometimes He cried, sometimes He fell unconscious to the ground, and sometimes when He saw Viṣṇupriyā He rushed forward to beat her.

TEXT 88

*ei-mata hailā prabhu vaiṣṇava-āveśa
śacī nā bujhaye kon vyādhi vā viśeṣa*

In this way, the Lord was fully absorbed in the mood of Viṣṇu, yet mother Śacī could not understand whether or not He was diseased. The phrase *vaiṣṇava-āveśa* refers to the form of Viṣṇu that destroys the miscreants.

TEXT 89

*sneha vinu śacī kichu nāhi jāne āra
sabāre kahena viśvambharera vyabhāra*

Śacī did not know anything other than affection for her son. She told everyone about His behavior.

TEXT 90

*“vidhātā ye svāmī nila, nila putra-gaṇa
avaśiṣṭa sakale āchaye eka-jana*

“Providence has taken away my husband and sons; only this one remains.

TEXT 91

*tāhāro ki-rūpa mati, bujhana nā yāya
kṣaṇe hāse, kṣaṇe kānde, kṣaṇe mūrchā pāya*

“And I cannot understand the state of His mind. Sometimes He laughs, sometimes He cries, and sometimes He falls unconscious.

TEXT 92

*āpane-āpane kahe mane-mane kathākṣaṇe bale,—
‘chiṇḍoṅ chiṇḍoṅ pāṣaṇḍīra māthā’*

“He often talks to Himself. Sometimes He says, ‘I will tear off the heads of the atheists.’

The second line of this verse means “I will sever the heads of the atheists,” in other words, “I will smash them.”

TEXT 93

kṣaṇe giyā gāchera upara-ḍāle caḍe

nā mele locana, kṣaṇe prthivīte paḍe

“Sometimes He climbs a tree and sits on a branch. Keeping His eyes shut, He then sometimes falls to the ground.

TEXT 94

*danta kaḍamaḍi kare, mālasāṭa māre
gaḍāgaḍi yāya, kichu vacana nā sphure”*

“He gnashes His teeth, tucks up His loincloth like a wrestler, and falls to the ground, unable to utter a word.”

The word *kaḍamaḍi* refers to the sound of grinding one’s teeth. The word *mālasāṭa* refers to the challenging words of wrestlers.

TEXT 95

*nāhi dekhe śune loka kṛṣṇera vikāra
vāyu-jñāna kari’ loka bale bāndhibāra*

People had never seen or heard about such transformations of ecstatic love for Kṛṣṇa. Thinking that it was madness, they said He should be bound.

The word *kṛṣṇera* means “of love of Kṛṣṇa,” and the word *loka* refers to those foolish people who were averse to Kṛṣṇa.

Regarding verses 95 to 102, one should see verses 71-73 and 80-84 of *Ādi-khaṇḍa*, Chapter Twelve.

TEXT 96

*śacī-mukhe śuni’ ye ye dekhibāre yāya
vāyu-jñāna kari’ sabe hāsiyā palāya*

Those who came to see the Lord after hearing from mother Śacī simply laughed and rushed away, thinking that He was suffering from insanity.

TEXT 97

*āste-vyaste māye giyā ānaye dhariyāloke bale,
—“pūrva-vāyu janmila āsiyā”*

They quickly took mother Śacī to the side and tried to pacify her, saying, “It is some previous derangement that has reappeared.”

TEXT 98

*keha bale,—“tumi ta’ abodha ṭhākurāṇī!
āra vā ihāna vārtā jijñāsaha keni?”*

Someone said, “O Ṭhākurāṇī, you are so ignorant. Why do you want to ask further about His condition?”

TEXT 99

*pūrvakāra vāyu āsi’ janmila śarīre
dui-pāye bandhana kariyā rākha ghare*

“Some previous madness has again appeared in His body. Tie His two legs and keep Him inside the house.

TEXT 100

*khāibāre deha’ dāba-nārikela-jala
yāvat unmāda-vāyu nāhi kare bala”*

“Give Him green coconut water to drink until His madness is cured.”

The phrase *unmāda-vāyu* refers to a gastric disease that results in madness.

The phrase *nāhi kare bala* means “does not display prowess” or “does not become harsh.”

TEXT 101

*keha bale,—“ithe alpa-auṣadhe ki kare’?
śivā-ghṛta-prayoge se e-vāyu nistare*

Someone else said, “What can such weak medicine do? His disease will be cured only if you smear some medicated ghee on Him.

The phrase *śivā-ghṛta* refers to a special kind of ghee prescribed in *Āyurveda* for curing the disease of insanity.

TEXT 102

*pāka-taila śire diyā karāibā snāna
yāvat prabala nāhi haibeka jñāna”*

“Apply medicated oil on His head and then bathe Him. Continue in this way until the disease subsides.”

The word *pāka-taila* refers to medicated oils like *viṣṇu-taila* or *nārāyaṇa-taila*. See *Ādi-khaṇḍa*, Chapter Twelve, verse 73.

TEXT 103

*parama-udāra śacījagatera mātāyāra
mukhe yei śune, kahe sei kathā*

The most magnanimous Śacī is the mother of the universe. She would carefully follow everyone’s advice.

TEXT 104

*cintāya vyākula āi kichu nāhi jāne
govinda-śaraṇa lailā kāya-vākya-mane*

Mother Śacī was overwhelmed with anxiety and did not know what to do, so she took shelter of Govinda with her body, speech, and mind.

TEXT 105

śrīvāsādi vaiṣṇava—sabāra sthāne-sthāne

loka-dvārāśacī karilena nivedane

She then sent a messenger to the houses of all the Vaiṣṇavas headed by Śrīvāsa to inform them of the situation.

TEXT 106

*eka-dina gelā tathāśrīvasa-paṇḍita
uṭhi' namaskāra prabhu kailā sābahita*

One day Śrīvāsa Paṇḍita went there, and the Lord immediately got up and offered him obeisances.

TEXT 107

*bhakta dekhi' prabhura bāḍila bhakti-bhāva
loma-harṣa, aśru-pāta, kampa, anurāga*

On seeing a devotee, the Lord's devotional sentiments increased. His hairs stood on end, He shed tears, He shivered, and His attachment for the Lord was enhanced.

TEXT 108

*tulasīre āchilā karite pradakṣiṇe
bhakta dekhi' prabhu mūrchā pāilā takhane*

At that time, the Lord was circumambulating *tulasī*, but on seeing a devotee, He immediately fell unconscious.

TEXT 109

*bāhya pāi' kata-kṣaṇe lāgilā kāndite
mahā-kampa kabhu sthira nā pāre haite*

After a while, the Lord regained external consciousness and began to cry. He shivered so intensely that He was unable to remain still.

TEXT 110

*adbhuta dekhiyāśrīnivāsa mane gaṇe’
“mahā-bhakti-yoga, vāyu bale kon jane?”*

When Śrīvāsa Paṇḍita saw this wonderful sight, he thought, “Who calls this madness? This is the highest state of devotion.”

The phrase *mahā-bhakti-yoga* refers to the intense state of love for Kṛṣṇa called *mahābhāva*.

TEXT 111

*bāhya pāi’ prabhu bale paṇḍitera sthāne
“ki bujha, paṇḍita! tumi mora e-vidhāne?”*

On regaining His external consciousness, the Lord asked Śrīvāsa Paṇḍita, “What do you think of My behavior?”

The second line of this verse means “what do you understand of My condition?”

TEXT 112

*keha bale,—mahā-vāyu, bāndhibāra tare
paṇḍita! tomāra citte ki laya āmāre?”*

“Someone suggested that I should bound up because of My insanity. O Paṇḍita, what do you feel about Me?”

The phrase *mahā-vāyu* refers to the disease of madness due to nervous malady.

The phrase *citte laya* means “think,” so the phrase *tomāra citte ki laya āmāre* means “what do understand about Me?”

TEXT 113

*hāsi’ bale śrīvāsa-paṇḍita,—“bhāla vāi!
tomāra ye-mata vāi, tāhā āmi cāi*

Śrīvāsa Paṇḍita smiled and said, “Your madness is good. I also want the same kind of madness that You have.

The word *vāi* (derived from *vāyu*) means “the disease of insanity,” but in this case it refers to madness due to love of Kṛṣṇa.

TEXT 114

*mahā-bhakti-yoga dekhi’ tomāra śarīre
śrī-kṛṣṇera anugraha haila tomāre”*

“I see the highest devotional symptoms in Your body. Lord Kṛṣṇa has bestowed His mercy on You.”

TEXT 115

*eteka śunilā yadi śrīvāsera mukhe
śrīvāsere āliṅgana kailā baḍa sukhe*

When the Lord heard this from Śrīvāsa, He embraced him in great happiness.

TEXT 116

*“sabhe bale,—`vāyu’, sabe āśamsilā tumi
āji baḍa kṛta-kṛtya hailāna āmi*

“Everyone concluded that I was afflicted with madness, but you alone have concluded otherwise. Therefore today I am greatly obliged to you.

The word *āśamsilā* means “you have consoled Me.”

TEXT 117

*yadi tumi vāyu-hena balitā āmāre
praveśitāma āji muñi gaṅgāra bhitare”*

“If you had also concluded that I was insane, then I would have

drowned Myself in the Ganges today.”

TEXT 118

*śrīvāsa balena,—“ye tomāra bhakti-yoga
brahmā-śiva-sanakādi vāñchaye e-bhoga*

Śrīvāsa Paṇḍita said, “The symptoms of devotional service that You display are desired by personalities such as Brahmā, Śiva, and Sanaka.

The word *bhoga* refers to enjoying either the disease of madness in love of Kṛṣṇa or the pangs of love due to separation from Kṛṣṇa.

TEXT 119

*sabe mili’ eka-ṭhāi kariba kīrtana
ye-te kene nā bale pāṣaṇḍī pāpī-gaṇa*

“We will gather together and chant the names of Kṛṣṇa. Let the sinful atheists say whatever they want.

The purport of the second line of this verse is found in the following verse [from *Padyāvalī* 73]:

*parivadatu jano yathā tathā vā
nanu mukharo na vayaṁ vicārayāmaḥ
hari-rasa-madirā-madāti-mattā
bhuvi viluṭhāmo naṭāmo nirviśāmaḥ*

“Let the garrulous populace say whatever they like; we shall pay them no regard. Thoroughly maddened by the ecstasy of the intoxicating beverage of love for Kṛṣṇa, we shall enjoy life running about, rolling on the ground, and dancing in ecstasy.”

TEXT 120

śacī-prati śrīnivāsa balilā vacana

“*cittera yateka duḥkha karaha khaṇḍana*

Śrīvāsa then said to Śacī, “Give up all your anxieties.

The phrase *khaṇḍana karaha* means “shake it off” or “give it up.”

TEXT 121-122

‘*vāyu nahe—kṛṣṇa-bhakti*’ *baliluṅ tomāre*
ihā kabhu anya-jana bujhibāre nāre

bhinna-loka-sthāne ihā kichu nā kahibā
aneka kṛṣṇera yadi rahasya dekhibā”

“I tell you, this is not insanity. It is devotion to Kṛṣṇa. No one else can understand this fact. If you wish to see many more of Kṛṣṇa’s mysteries, then do not tell ordinary people about this.”

The phrases *anya-jana* and *bhinna-loka* refer to other people; in other words, those other than devotees of Kṛṣṇa, or materialistic nondevotees. The phrase *kṛṣṇera rahasya* refers to the secret, confidential, incomprehensible, wonderful pastimes of Kṛṣṇa.

TEXT 123

eteka kahiyāśrīnivāsa gelā ghara
vāyu-jñāna dūra haila śacīra antara

After speaking in this way, Śrīvāsa Paṇḍita returned home and Śacī was relieved of thoughts that her son was affected by madness.

TEXT 124

tathāpiha antara-duḥkhitāśacī haya
‘bāhirāya putra pāche’ ei mane bhaya

Mother Śacī, however, continued to feel anxiety out of fear that her son would leave home.

The word *bāhirāya* means “to go out,” but in this case it means “to leave or give up one’s family life,” or “to give up household life and accept *sannyāsa*, or the life of a wandering mendicant.”

TEXT 125

*ei-mate āche prabhu viśvambhara-rāya
ke tāne jānite pāre, yadi nā jānāya?*

In this way Lord Viśvambhara resided in Navadvīpa. Who can know Him unless He reveals Himself?

Regarding the second line of this verse, in the *Śvetāśvatara Upaniṣad* (3.19) it is stated: *sa vetti vedyam na ca tasya vettā*—“Nobody knows Him, yet He is the knower and the object of knowledge.” In the *Muṇḍaka Upaniṣad* (3.2.3) and *Kaṭha Upaniṣad* (2.23) it is stated: *yam evaiṣa vṛṇute tena labhyas tasyaiṣa ātmā vivṛṇute tanūm svām*—“The Lord is obtained only by one whom He Himself chooses. To such a person He manifests His own form.” In the *Śrīmad Bhāgavatam* (10.14.29) Brahmā prays to Lord Kṛṣṇa as follows:

*athāpi te deva padāmbuja-dvaya-
prasāda-leśānugṛhīta eva hi
jānāti tattvaṁ bhagavan-mahimno
na cānya eko ‘pi ciraṁ vicinvan*

“My Lord, if one is favored by even a slight trace of the mercy of Your lotus feet, he can understand the greatness of Your personality. But those who speculate to understand the Supreme Personality of Godhead are unable to know You, even though they continue to study the *Vedas* for many years.” In *Ālabandāru-stotra* [or *Stotra-ratna* 12 and 13] it is stated: *naivāsura-prakṛtayaḥ prabhavanti boddhum*—“Those influenced by demoniac principles cannot realize You,” and *paśyanti kecid aniśam tvad-ananya-bhāvāḥ*—“But Your unalloyed devotees are always able to see You under all circumstances.” In the *Caitanya-caritāmṛta* (*Madhya*

6.82 and 87) it is stated: *kṛpā vināīśvarere keha nāhi jāne*—“One can understand the Supreme Personality of Godhead only by His mercy,” and *pāṇḍityādye īśvara-tattva-jñāna kabhu nahe*’—“You cannot understand the Supreme Personality of Godhead simply by scholarship.”

TEXT 126

*eka-dina prabhu-gadādhara kari’ saṅge
advaita dekhite prabhu calilena raṅge*

One day the Lord happily went with Gadādhara to see Advaita.

TEXT 127

*advaita dekhilā giyā prabhu-dui-jana
vasiyā karena jala-tulasī-sevana*

When They arrived, the two Prabhus saw Advaita Ācārya sitting and worshiping the Lord with Ganges water and *tulasī* leaves.

In this verse the word *advaita* is the subject of the verbs *vasiyā* and *sevana karena*—“sitting and worshiping.” The phrase *prabhu-dui-jana* refers to Śrī Viśvambhara and Śrī Gadādhara.

TEXT 128

*dui bhujā āsphāliyā bale ‘hari hari’
kṣaṇe hāse, kṣaṇe kānde, āpanā pāsari’*

Advaita raised His two arms and loudly chanted, “Hari, Hari.” He completely forgot Himself as He laughed one moment and cried the next.

CB Madhya-khaṇḍa 2.129

TEXT 129

mahā-matta simha yena karaye huṅkāra

krodha dekhi,—yena mahā-rudra-avatāra

He roared like an intoxicated lion. His wrath was so intense it appeared that the great Rudra had advented.

TEXT 130

*advaita dekhībā-mātra prabhu viśvambhara
paḍilā mūrchita hai ’ pṛthivī-upara*

As soon as Lord Viśvambhara saw Advaita, He fell unconscious to the ground.

TEXT 131

*bhakti-yoga-prabhāve advaita mahā-bala
‘ei mora prāṇa-nātha’ jānilā sakala*

By dint of His devotion, the mighty Advaita could recognize, “Here is the Lord of My life.”

TEXT 132

*‘kati yābe corā āji?’—bhāve mane-mane
“eta-dina curi kari’ bula’ eikhāne!*

He thought, “O My thief, where will You go today? You have been wandering about all these days hiding just like a thief!

The word *corā* (an ordinary local word, used in this case as a noun) means “thief,” “cheater,” or “one who conceals his identity.” The phrase *curi kari’* means “deceiving by hiding one’s identity.”

TEXT 133

*advaitera ṭhāñi tora nā lāge corāi!
corera upare curi kariba ethāi!”*

“Your thievery will not work with Advaita, rather I will steal from this thief right now!”

The word *corāi* means “the act of stealing.” The second line of this verse is explained as follows: (Advaita Prabhu thinks:) “Just as My Lord Viśvambhara, the covered incarnation, is deceiving Me by concealing His identity, I will similarly take advantage of His present condition by stealing and plundering from this thief (in this case, I will openly worship Him and disclose His superior position) without Him knowing.”

TEXT 134

*curira samaya ebe bujhiyā āpane
sarva-pūjā-sajja lai’ nāmilā takhane*

Understanding that it was the proper opportunity for stealing, Advaita came down from His seat with articles for worship.

The word *curira* means “for stealing,” “for plundering,” or “for snatching,” but in this case it means “for disclosing the complete supremacy of Śrī Mahāprabhu, who as the covered fountainhead of all incarnations has concealed His actual identity, by openly worshiping Him to His [Advaita’s] full satisfaction.”

TEXT 135-136

*pādyā, arghya, ācamānīya lai’ sei ṭhāñi
caitanya-carāṇa pūje’ ācārya-gosāñi*

*gandha, puṣpa, dhūpa, dīpa carāṇa-upare
punaḥ punaḥ ei śloka paḍi, namaskare*

Thereafter Advaita Ācārya began to worship the lotus feet of Śrī Caitanya by offering *pādyā, arghya, ācamānīya*, sandalwood paste, flowers, incense, and lamp. He then offered His obeisances while reciting the following verse.

If an initiated devotee who has received initiation from a bona fide

spiritual master desires to know and engage in the process of worshiping the lotus feet of Śrī Caitanya, then he should discuss the book *Arcana-kāṇa* published from Śrī Gauḍīya Maṭha, Calcutta.

TEXT 137

*namo brahmaṇya-devāya go-brāhmaṇa-hitāya ca
jagad-dhitāya kṛṣṇāya govindāya namo namaḥ*

(In the *Viṣṇu Purāṇa*, Prahlāda Mahārāja prayed:) “Let me offer my respectful obeisances unto Lord Kṛṣṇa, who is the worshipable Deity for all brahminical men, who is the well-wisher of cows and *brāhmaṇas*, and who is always benefiting the whole world. I offer my repeated obeisances to the Personality of Godhead, known as Kṛṣṇa and Govinda.”

The phrase *brahmaṇya-devāya* means “He who is worshiped by learned *brāhmaṇas*.” (Śrīdhara Svāmī’s *Ātma-prakāśa* commentary)

If one wants to know the elaborate meanings of *go*, *kṛṣṇa*, and *govinda*, he should discuss Śrīla Jīva Gosvāmī’s commentary on the first verse of *Brahma-saṁhitā*.

TEXT 138

*punaḥ punaḥśloka paḍi’ paḍaye carane
ciniyā āpana-prabhu karaye krandane*

Advaita fell at the Lord’s feet as He repeatedly recited this verse. Recognizing His Lord, He cried profusely.

TEXT 139

*pākhālilā dui pada nayanera jale
yoḍa-hasta kari’ dāṇḍāilā pada-tale*

He washed the Lord’s two lotus feet with His tears and stood by the Lord’s feet with folded hands.

The word *pākhālilā* (derived from the word *pākhālana*, which is derived from *prakṣālana*, which again is derived from *pra* + the Sanskrit root *kṣal*, or derived from the Hindi word *pākhālnā*) means “to wash” or “to rinse.”

TEXT 140

hāsi' bale gadādhara jihvā kāmāḍāi'
“bālakere, gosāñi! e-mata nā yuyāya”

Gadādhara smiled, bit his tongue in surprise, and said, “O Gosāñi! It is not proper to behave like this towards a boy.”

The phrase *jihvā kāmāḍāi'* refers to biting or pressing the tongue with one's teeth (while making a face indicating disapproval, extreme embarrassment, forbiddance, or prohibition).

The second line of this verse means “O Prabhu, it is not proper for You to act in this way towards a boy like Viśvambhara.”

TEXT 141

hāsaye advaita gadādharera vacane
“gadādhara! bālake jānibā kathodine”

On hearing Gadādhara's words, Advaita smiled and said, “Gadādhara, you will recognize who this boy is some day.”

TEXT 142

citte baḍa vismita hailā gadādhara
“hena bujhi avatīrṇa hailāśvara”

Gadādhara was struck with wonder and thought, “Perhaps the Supreme Lord has appeared.”

Only those who are eternal associates of Gaura-Kṛṣṇa can, on seeing the Lord's extraordinary ecstatic transformations of love, understand Śrī

Kṛṣṇa's Gaura pastimes. But even after hearing and reciting these pastimes of Advaita Prabhu's spiritual realization, the cheated and cheating *prākṛta-sahajiyās* who imitate Him exhibit varieties of licentiousness under the influence of the cheating propensity and thus traverse the path to hell without understanding the special characteristics of Lord Caitanya's pastimes. The cheated also bring about their utter ruination by adorning their cheating benefactors as *nava-gaurāṅgas*, or "new incarnations of Gaurāṅga."

TEXT 143

*kata-kṣaṇe viśvambhara prakāśiyā bāhya
dekhena āveśa-maya advaita-ācārya*

After a while Viśvambhara regained His external consciousness and saw that Advaita Ācārya was absorbed in ecstasy.

The phrase *āveśa-maya* means "absorption in love of God."

TEXT 144

*āpanāre lukāyena prabhu-viśvambhara
advaitere stuti kare ' yuḍi ' dui kara*

Lord Viśvambhara then tried to hide Himself by offering prayers to Advaita with folded hands.

TEXT 145

*namaskāra kari ' tānna pada-dhuli laya
āpanāra deha prabhu tānre nivedaya*

The Lord offered His obeisances to Advaita and took the dust from Advaita's lotus feet. Then He surrendered His body to Advaita.

TEXT 146

*“anugraha tumi more kara’ mahāśaya!
tomāra se āmi,—hena jāniha niścaya*

“O Mahāśaya, please be merciful to Me! Know for certain that I belong to You.

TEXT 147

*dhanya hailāma āmi dekhiyā tomāre
tumi kṛpā karile se kṛṣṇa-nāma sphure*

“My life has become successful by seeing You. Only by Your mercy will I be able to chant the name of Kṛṣṇa.

TEXT 148

*tumi se karite pāra’ bhava-bandha-nāśa
tomāra hṛdaye kṛṣṇa sarvadā prakāśa”*

“You alone are capable of destroying My material bondage, for Kṛṣṇa is always manifest in Your heart.”

TEXT 149

*nija-bhakte bādāite ṭhākura se jāne
yena kare’ bhakta, tena karena āpane*

The Lord knows well how to increase the glories of His devotees. He treats His devotees as they treat Him.

The Supreme Lord, who is controlled by His devotees, knows how to increase the influence and sing the glories of His servants. Those who are devoid of devotee association cannot know of this. Moreover, just as the devotee servants exhibit various loving services out of respect for their worshipable Lord, the Lord, who is the life and soul of His devotees, also reciprocates with His beloved devotees by rendering them various loving services, thus exhibiting His incomparable, unlimited affection for His

devotees. Yet one should not misunderstand that by serving His devotees out of love the Lord was indicating that He is not the supreme object of worship, rather He was displaying the quality of *bhakta-vātsalya*, or affection to His devotee, by acting as the devotee of His devotee to reveal to the world the intimate yet reverential relationship between the Lord and His devotee.

TEXT 150

*mane bale advaita,—“ki kara’ bhāri-bhuri
corera upare āge kariyāchi curi”*

Advaita thought, “You think You are very clever, but I have stolen from the thief.”

The word *bhāri* in *bhāri-bhuri* means “greatly,” “extremely,” or “excessively,” and the word *bhuri* means “reverence.” Therefore the phrase *bhāri-bhuri* means “cleverness,” “cunning,” “expertise,” “bravery,” “braggery,” “shrewdness,” or “maturity.”

Śrī Advaita Prabhu thought, “In spite of concealing Your identity as the Lord of the fourteen worlds and endeavoring to expand My glories, I have successfully recognized Your most confidential supremacy by serving You while You were unconscious. Your actual identity has manifest to Me; in other words, realizing that You are Vrajendra-nandana, I have disclosed to everyone that You are the covered fountainhead of all incarnations.”

TEXT 151

*hāsiyā advaita kichu karilā utara
“sabā haite tumi mora baḍa, viśvambhara!”*

Thereafter Advaita Prabhu smiled and said, “O Viśvambhara, to Me You are greater than all!”

TEXT 152

*kṛṣṇa-kathā-kautuke thākiba ei ṭhāni
nirantara tomā yena dekhibāre pāi*

“I wish to live here and discuss topics of Kṛṣṇa with You, so that I can constantly see You.

TEXT 153

*sarva-vaiṣṇavera icchātomāre dekhite
tomāra sahita kṛṣṇa-kīrtana karite”*

“It is the desire of all Vaiṣṇavas to see You and chant the holy names of Kṛṣṇa with You.”

TEXT 154

*advaitera vākya śuni’ parama-hariṣe
svīkāra kariyā calilena nija-vāse*

The Lord happily accepted Advaita’s words and then returned home.

TEXT 155

*jānilā advaita,—haila prabhura prakāśa
parīkṣite calilena śāntipura-vāsa*

Advaita knew that the Lord had revealed Himself, yet to test Him, He went to Śāntipura.

TEXT 156

*“satya yadi prabhu haya, mui haṇa dāsa
tabe more bāndhiyā ānibe nija-pāśa”*

“If He is actually the Lord and I am actually His servant, then He will bind Me and bring Me to His side.”

The word *bāndhiyā* means “by tying with the ropes of mercy or servitorship.”

TEXT 157-158

*advaitera citta bujhibāra śakti kāra?
yānra śakti-kāraṇe caitanya-avatāra*

*e-saba kathāya yāra nāhika pratīta
sadya adhaḥ-pāta tāra jāniha niścita*

Who has the ability to understand the heart of Advaita, by whose influence Lord Caitanya incarnated? Know for certain that one who does not have faith in these topics will soon fall down.

To ascertain the truth regarding Advaita Prabhu is an extremely difficult matter for ordinary so-called learned persons. Śrīla Advaita Prabhu is a plenary portion of Mahā-Viṣṇu, who lies on the Causal Ocean. He brought Śrīman Mahāprabhu, His supreme worshipable Lord, to this world and made Him visible to and easily attainable for everyone. Only Śrī Advaita Prabhu is capable of bringing to this world Vrajendra-nandana, the Supreme Lord and cause of all causes. Simply by the mercy of Śrī Advaita Ācārya, who is nondifferent from Śrī Hari, living entities averse to Lord Hari have received the opportunity to know Śrī Caitanyadeva, the most magnanimous distributor of *kṛṣṇa-prema*. The causeless mercy of Śrī Advaita Ācārya towards living entities averse to Gaura and Kṛṣṇa is the means to mitigate the material miseries they have been suffering since time immemorial. If an unfortunate soul becomes faithless as a result of being unable to enter into the truths of these most exalted topics, then he immediately becomes degraded, in other words, he is deprived of his piety.

TEXT 159

mahāprabhu viśvambhara prati-dine-dine

saṅkīrtana kare sarva-vaiṣṇavera sane

In this way, Mahāprabhu Viśvambhara daily engaged in congregational chanting of the holy names in the company of the Vaiṣṇavas.

TEXT 160

*sabe baḍa ānandita dekhi' viśvambhara
lakhite nā pāre keha āpana-īśvara*

Everyone was greatly pleased to see Viśvambhara, but they could not recognize Him as their worshipable Lord.

TEXT 161

*sarva-vilakṣaṇa tānra parama-āveśa
dekhiyā sabāra citte sandeha viśeṣa*

His state of supreme spiritual absorption distinguished Him from others, and on seeing this, everyone became suspicious.

TEXT 162

*yakhana prabhura haya ānanda-āveśa
ke kahibe tāhā, sabe pāre prabhu 'śeṣa'*

Who can describe the Lord's blissful absorption other than Lord Śeṣa?

The words *prabhu 'śeṣa'* refers to the thousand-headed Lord Ananta.

TEXT 163

*śateka-jane o kampa dharibāre nāre
nayane vahaye śata-śata-nadī-dhāre*

When His body began to shiver, even one hundred people were not

able to hold Him steady; and when tears flowed from His eyes, it appeared as if hundreds of rivers were flowing.

TEXT 164

*kanaka-panasa yena pulakita aṅga
kṣaṇe-kṣaṇe aṭṭa-aṭṭa hāse bahu raṅga*

When the hairs of His body stood on end, His body looked like a golden jackfruit. Again and again He would laugh loudly with great jubilation.

TEXT 165

*kṣaṇe haya ānande mūrchita prahareka
bāhya haile nā balena kṛṣṇa-vyatireka*

Sometimes in ecstasy He lost consciousness for three hours, and on regaining consciousness He would not speak about anything other than Kṛṣṇa.

As soon as the Lord returned from internal to external consciousness, He would incessantly chant the names of Kṛṣṇa. Living entities averse to Kṛṣṇa always remain bereft of the Lord's service while remaining in either the state of deep sleep or dreaming and upon awakening immediately engage in discussing topics of their own sense gratification. But such behavior was not found in the Lord. As the Lord was the teacher of the highest ideals, all His activities—both internal and external—were based on the service of Kṛṣṇa.

TEXT 166

*huṅkāra śunite dui śravaṇa vidare
tāna anugrahe tāna bhakta-gaṇa tare'*

The ears of people were pierced by His loud roar, but by His grace the devotees were delivered.

When godless people heard the Lord’s loud exclamations of love for Kṛṣṇa their eardrums were almost broken, but by the Lord’s mercy when the devotees heard the same sound they achieved freedom from material enjoyment, which is not related to Kṛṣṇa. In other words, their inclination towards the service of the Lord gradually increased.

TEXT 167

*sarva-aṅga stambhā-kṛti kṣaṇe-kṣaṇe haya
kṣaṇe haya sei aṅga navanīta-maya*

Sometimes His entire body assumed the stationary form of a pillar, and sometimes the same body became as soft as butter.

TEXT 168

*apūrva dekhiyā saba-bhāgavata-gaṇe
nara-jñāna āra keha nā karaye mane*

When the devotees saw these wonderful sights, they no longer considered Him an ordinary human being.

TEXT 169

*keha bale,—“e puruṣa aṁśa-avatāra”
keha bale,—“e śarīre kṛṣṇera vihāra”*

Someone said, “This person is a partial incarnation of the Supreme Lord.” Someone else said, “Lord Kṛṣṇa sports in His body.”

TEXT 170

keha bale,—“kibāśuka, prahlāda, nārada” keha bale,—“hena bujhi khaṇḍila āpada”

Someone said, “He may be Śukadeva Gosvāmī, Prahlāda, or Nārada.” Another said, “It appears that all our troubles will be vanquished.”

TEXT 171

*yata saba bhāgavata-gaṇera gṛhiṇītānrā
bale,—“kṛṣṇa āsi’ janmilā āpani”*

All the wives of the devotees said, “It appears that Kṛṣṇa has personally appeared.”

TEXT 172

*keha bale,—“ei bujhi prabhu-avatāra”
ei-mata mane sabe karena vicāra*

Someone said, “Perhaps He is an incarnation of the Supreme Lord.” In this way they all considered the Lord in their own way.

TEXT 173

*bāhya haile ṭhākura sabāra galā dhari’
ye krandana kare tāhā kahite nā pāri*

I am unable to describe how the Lord held the devotees by the neck and began to cry when He regained external consciousness.

TEXT 174

*amūny adhanyāni dināntarāṇi
hare tvad-ālokanam antareṇa
anātha-bandho karuṇaika-sindho
hā hanta hā hanta kathaṁ nayāmi*

“O My Lord, O Supreme Personality of Godhead, O friend of the helpless! You are the only ocean of mercy! Because I have not met You, My inauspicious days and nights have become unbearable. I do not know how I shall pass the time.”

This verse is elaborated in the *Caitanya-caritāmṛta* (*Madhya* 2.59), wherein the Lord expresses His feelings of separation for Kṛṣṇa as

follows: “All these inauspicious days and nights are not passing, for I have not met You. It is difficult to know how to pass all this time. But You are the friend of the helpless and an ocean of mercy. Kindly give Me Your audience, for I am in a precarious position.”

TEXT 175

*“kothā gele pāimu se muralī-vadana!”
balite chāḍaye śvāsa, karaye krandana*

“Where will I find Kṛṣṇa, who plays on His flute?” Speaking in this way, He sighed deeply and wept.

In the *Caitanya-caritāmṛta* (*Madhya* 2.15) it is stated: “Śrī Caitanya Mahāprabhu used to express His mind in this way, ‘Where is the Lord of My life, who is playing His flute? What shall I do now? Where should I go to find the son of Mahārāja Nanda?’” Also in *Caitanya-caritāmṛta* (*Antya* 12.5, 15.24, and 17.53) it is stated: “The Lord would cry, ‘O My Lord Kṛṣṇa, My life and soul! O son of Mahārāja Nanda, where shall I go? Where shall I attain You? O Supreme Personality who plays with Your flute to Your mouth! What shall I do? Where shall I go? Where can I go to get Kṛṣṇa? Please, both of you, tell Me how I can find Him. How shall I find Kṛṣṇa? What shall I do? Where shall I go? Where can I meet Him? Because I cannot find Kṛṣṇa, My life is leaving Me.’”

TEXT 176

*sthira hai’ prabhu saba-āpta-gaṇa-sthāne
prabhu bale,—“mora duḥkha karoṇ nivedane”*

When He became calm, the Lord said to His intimate devotees, “Now I will relate topics of My distress to you.”

TEXT 177

prabhu bale,—“mora se duḥkhera anta nāi

pāiyā o hārāinu jīvana-kānāi”

The Lord said, “There is no end to My distress, because after achieving Kānāi, the Lord of My life, I then lost Him.”

The phrase *jīvana-kānāi* refers to Kānu (Nanda-nandana), who is one’s very life.

TEXT 178

*sabāra santoṣa haila rahasya śunite
śraddhā kari’ sabe vasilena cāri-bhite*

Everyone was satisfied to hear the Lord’s confidential talks, so they all respectfully sat around Him.

The word *rahasya* refers to a secret or unmanifest topic or incident.

TEXT 179

*“kānāñira nāṭaśālā-nāme eka grāma
gayā haite āsite dekhinu sei sthāna*

“While returning from Gayā I came to the village named Kānāi Nāṭaśālā.

The place known as Kānāi Nāṭaśālā is known by local people as Kānhāiyāra-sthāna. This place is situated two miles northeast of the Tālahāḍi railway station on the Howrah, Katwa, Azimganja, Barharwa Loop line of the Eastern Railway. One can also go there by highway via Maṅgala-hāṭa village. Kānāi Nāṭaśālā is surrounded on all sides by dense forest. Śrīmatī Rādhikā and Śrī Kānhāiyālālaji along with many *śālagrāma-śilās* are being worshiped in a temple at the top of a small hill there since time immemorial. It is said that adjacent to this temple there is a stone slab marked with the lotus footprints of Śrī Caitanya Mahāprabhu. They are all worshiped now by a renounced *pūjārī*. Between the footprints and the temple, another temple dedicated to the lotus feet of Gaura has been built by the enthusiastic servants of Śrī Caitanya

Maṭha of Śrīdhāma Māyāpur in the year 443 Gaurābda (1929). The Ganges and the nearest habitation are both one mile from this place.

TEXT 180

*tamāla-śyāmala eka bālaka sundara
nava-guñja-sahita kuntala manohara*

“I saw a beautiful boy, blackish like a *tamāla* tree. His enchanting curly hair was decorated with fresh *guñja*.

TEXT 181

*vicitra mayura-puccha śobhe tad-upari
jhalamala maṇi-gaṇa,—lakhite nā pāri*

“His head was decorated with a colorful peacock feather, and the jewels on His body were so bright that I could not see Him properly.

TEXT 182

*hātete mohana vāṁśī parama-sundara
caraṇe nūpura śobhe ati-manohara*

“He held an enchanting flute in His hand, and His lotus feet were adorned with attractive ankle bells.

TEXT 183

*nīla-stambha jini' bhuje' ratna-alāṅkāra
śrīvatsa-kaustubha vakṣe śobhe maṇi-hāra*

“His arms were decorated with jeweled ornaments and defeated the beauty of blue columns. His chest was adorned with the mark of Śrīvatsa, the Kaustubha gem, and jeweled necklaces.

TEXT 184

*ki kahiba se pīta-dhaṭīra paridhāna
makara-kunḍala śobhe kamala-nayāna*

“How can I describe the manner in which He wore His yellow garments? His shark-shaped earrings increased the beauty of His lotus eyes.

TEXT 185

*āmāra samīpe āilā hāsīte-hāsīte
āmā āliṅgiyā palāilā kon bhite”*

“He smiled as He approached Me, and after embracing Me, He ran away.”

TEXT 186

*ki rūpe kahena kathāśrī-gaurasundare
tāna kṛpā vinā tāhā ke bujhite pāre?*

Who can understand the mood in which Gaurasundara speaks except one who is favored by Him?

No one is capable of understanding the mood, the state of mind, or the purpose for which the Lord speaks such uncommon words. Those who falsely claim to have achieved love of God and artificially try to imitate Gaurasundara’s love of God are swiftly rushing towards hell without impediment. When the *prākṛta-sahajiyās* endeavor to ruin themselves both by accumulating gold, women, and fame for the evil purpose of deceiving themselves and others and by giving up the service of Hari without understanding the characteristics of Gaura, who is the personification of transcendental *vipralambha*—in other words, when they accept the abominable feet of the *anyābhilāṣīs*, karmis, and *jñānīs*, who are devoid of devotional service to Kṛṣṇa and who are engaged in material sense gratification, as the lotus feet of the spiritual master—then it is to be understood that they have not received any mercy from Śrī

Gaurasundara; rather, they invite grave inauspiciousness as the result of their own offenses in trying to enjoy Gaura.

TEXT 187

*kahite kahite mūrchā gelā viśvambhara
paḍilā ’hā kṛṣṇa!’ bali’ pṛthivī-upara*

While speaking in this way, Viśvambhara lost consciousness and fell to the ground exclaiming, “O Kṛṣṇa!”

TEXT 188

*āthe-vyathe dhare saba ’kṛṣṇa kṛṣṇa’ bali’
sthira kari’ jhādilena śrī-aṅgera dhūli*

The devotees quickly picked Him up as they all chanted, “Kṛṣṇa, Kṛṣṇa.” They pacified Him and brushed the dust from His body.

TEXT 189

*sthira haiyā o prabhu sthira nāhi haya
’kothā kṛṣṇa! kothā kṛṣṇa!’ baliyā kāndaya*

Although the Lord was pacified, He could not remain quiet. He continuously cried, saying, “Where is Kṛṣṇa? Where is Kṛṣṇa?”

TEXT 190

*kṣaṇeke hailā sthira śrī-gaurasundara
svabhāve hailā ati-namra-kalevara*

After a while, Śrī Gaurasundara became calm and exhibited extreme, natural humility.

TEXT 191

*parama-santoṣa citta haila sabāra
śuniyā prabhura bhakti-kathāra pracāra*

Everyone present became greatly satisfied on hearing the Lord’s explanation of His devotional sentiments.

TEXT 192

*sabe bale,—“āmarā-sabāra baḍa puṇya
tumi-hena-saṅge sabe hailāna dhanya*

They said, “We are indeed blessed, because You have made us most fortunate with Your association.

TEXT 193

*tumi saṅge yāra, tāra vaikuṅṭhe ki kare?
tileke tomāra saṅge bhakti-phala dhare*

“For one who associates with You, what is the value of Vaikuṅṭha? A single moment with You yields the fruit of devotion.

The word *vaikuṅṭhe* refers to the spiritual sky, which is saturated with opulence. The phrase *tāra vaikuṅṭhe ki kare* indicates that for the person described in the first half of the verse, even Vaikuṅṭha, which is full of opulence, is disagreeable or of less importance.

The word *tileke* means “for a fraction of a moment.” Another reading of *tileke* is *tilārdha* [which means the same].

TEXT 194

*anupālya tomāra āmarā sarva-jana
sabāra nāyaka hai’ karaha kīrtana*

“We are all dependent on You. May You lead us in *kīrtana*.

TEXT 195

*pāṣaṇḍīra vākye dagdha śarīra sakala
tomāra e prema-jale karaha śītala”*

“Our bodies are burning from the fiery words of the atheists. Please relieve us with the cool waters of Your love.”

TEXT 196

*santoṣe sabāra prati kariyā āśvāsa
calilena matta-simha-prāya nija-vāsa*

Thereafter the Lord happily solaced everyone and returned to His house like a maddened lion.

TEXT 197

*gr̥he āile o nāhi vyābhāra-prastāva
nirantara ānanda-āveśa-āvirbhāva*

Although He returned home, He did not enjoy household pleasures. Rather, He constantly enjoyed transcendental bliss.

The phrase *vyābhāra-prastāva* refers to the worldly dealings of *gr̥hamedhīs* and *gr̥hasthas*.

Although Śrīman Mahāprabhu, who is the personification of *vipralambha* and who is intoxicated with feelings of separation from Kṛṣṇa, returned to His house, He did not welcome in the course of His family affairs any type of activities that were not related to Kṛṣṇa or that were full of material enjoyment. It appeared that love due to separation from Kṛṣṇa personally manifested and constantly remained in the house of Gaurāṅga. The conjugal pastimes not based on scriptures but opposed to their conclusions that are concocted or composed in the fertile brains of illicit, attached householders, or newly arisen *gaura-nāgarīs*, between Śrī Gaurasundara and Mahā-LakṣmīŚrīmatī Viṣṇupriyā, who is the personification of loving devotion, who is predominantly in *aiśvarya-rasa*, and who is the married consort of the Lord, are clearly and

vehemently refuted in this verse by Ṭhākura Śrīmad Vṛndāvana dāsa, who is the incarnation of Śrī Vyāsa.

TEXT 198

*kata vā ānanda-dhārā vahe śrī-nayane
caraṇera gaṅgā kibā āilā vadane!*

The tears of love that flowed from His eyes were such that it appeared that the Ganges, which flows from His feet, was now flowing from His eyes.

The ornamental language known as *utprekṣā*, or figurative speech, used by the author in this verse is clear evidence of his incomparable poetic genius.

In this verse the tears of love that flowed from the Lord’s eyes are compared to the flow of the Ganges, which emanates from His lotus feet. By seeing the tears of love flowing from the eyes of the Lord one spontaneously thinks that the waters of the Ganges are actually flowing—this is the ornamental language known as figurative speech.

TEXT 199

*‘kothā kṛṣṇa! kothā kṛṣṇa!’ mātra prabhu bale
āra keha kathā nāhi pāya jijñāsile*

The only words the Lord spoke were, “Where is Kṛṣṇa? Where is Kṛṣṇa?” Even on inquiry, there was no other reply.

The second line of this verse is explained as follows: If one inquired about anything other than Kṛṣṇa from the Lord, who was overwhelmed with feelings of separation from Kṛṣṇa, then the inquirer would not receive any response other than topics of Kṛṣṇa.

TEXT 200

ye-vaiṣṇave ṭhākura dekkena vidyamāne

tānhārei jijñāsena,—“kṛṣṇa, kon khāne?”

When the Lord saw any devotee, He asked, “Where is Kṛṣṇa?”

See previous verse 175.

TEXT 201

*baliyā krandana prabhu kare atiśaya
ye jāne ye-mata, sei-mata prabodhaya*

After speaking in this way, the Lord would cry profusely, and various persons would solace Him according to their ability.

TEXT 202

*eka-dina tāmbūla lai yā gadādhara
hariṣe hailā āsi’ prabhura gocara*

One day Gadādhara happily came before the Lord with some betel nuts in his hand.

TEXT 203

*gadādhare dekhi’ prabhu karena jijñāsā“
kothā kṛṣṇa āchena śyāmala pīta-vāsā?”*

On seeing Gadādhara, the Lord asked, “Where is that blackish Kṛṣṇa, who is dressed in yellow cloth?”

TEXT 204

*se ārti dekhite sarva-hṛdaya vidare
ki bola balibe,—hena vacana na sphure*

All the devotees there felt as if their hearts were pierced on seeing the Lord’s intense longing. Everyone was perplexed about how to reply.

The second line is explained as follows: Since the assembled devotees

were unable to find suitable words to solace the Lord, who was afflicted with feelings of separation from Kṛṣṇa, they became speechless.

TEXT 205

sambhrame balena gadādhara-mahāśaya
“niravadhi thāke kṛṣṇa tomāra hṛdaya”

Gadādhara anxiously replied, “Kṛṣṇa always resides within Your heart.”

In this case, the word *sambhrama* means “anxious out of fear or respect.”

TEXT 206

‘hṛdaye āchena kṛṣṇa’ vacana śuniyā
āpana-hṛdaya prabhu cire nakha diyā

As soon as the Lord heard the words, “Kṛṣṇa is in Your heart,” He began to scratch at His chest with His fingernails.

TEXT 207

āthe-vyathe gadādhara dui hāte dharī’
nānā-mate prabodhi’ rākhilā sthira kari’

Gadādhara quickly caught the Lord’s hands and pacified Him with various words of solace.

TEXT 208

“ei āsibena kṛṣṇa, sthira hao mane”
gadādhara bale, āi dekhena āpane

Gadādhara said, “Be patient, Kṛṣṇa will come now,” as mother Śacī looked on.

TEXT 209

baḍa tuṣṭa hailā āi gadādhara-prati
“*e-mata śiśura buddhi nāhi dekhi kati*”

Mother Śacī became very pleased with Gadādhara and thought, “I haven’t seen such an intelligent boy before.”

TEXT 210

muñi bhaye nāhi pāri sammukha haite
śiśu hai’ kemana prabodhila bhāla-mate”

“Out of fear, I cannot stand before Him. Yet how nicely this boy has consoled Him.”

TEXT 211

āi bale,— “bāpa! tumi sarvadā thākibāchāḍiyā
uhāra saṅga kothā nā yāibā”

Mother Śacī said, “My dear boy, always remain with Him. Do not leave Him and go anywhere else.”

TEXT 212

adbhuta prabhura prema-yoga dekhi’ āi
putra-hena jñāna āra mane kichu nāi

On seeing the Lord’s wonderful ecstatic love, mother Śacī no longer considered Him her son.

In this case, mother Śacī manifested *vātsalya-rasa* mixed with opulence as found in Devakī.

TEXT 213

mane bhāve āi,— “e puruṣa nara nahe
manuṣyera nayane ki eta dhārā vahe!

She thought, “This personality is not an ordinary human being. Can tears flow like that from the eyes of an ordinary human being?”

The word *nara* means “mortal,” “human being,” or “man.” The phrase *e puruṣa nara nahe* means “this Viśvambhara is certainly some uncommon extraordinary personality.”

TEXT 214

*nāhi jāni āsiyāche kon mahāśaya”
bhaye āi prabhura sammukha nāhi haya*

**“I do not know what great personality has appeared in my family.”
Frightened in this way, mother Śacī did not come before the Lord.**

TEXT 215

*sarva-bhakta-gaṇa sandhyā-samaya haile
āsiyā prabhura gṛhe alpe-alpe mile*

In the evening, all the devotees gradually assembled at the Lord’s house.

TEXT 216

*bhakti-yoga-sahita ye-saba śloka haya
paḍite lāgilāśrī-mukunda-mahāśaya*

At that time Śrī Mukunda began to recite various verses glorifying devotional service.

TEXT 217

*puṇyavanta mukundera hena divya dhvani
śunilei āviṣṭa hayena dvija-maṇi*

The most fortunate Mukunda had such a divine voice that as soon as the crest jewel of *brāhmaṇas* heard him, He became absorbed in

trance.

The word *dhvani* means “melodious or sweet voice.”

TEXT 218

*‘hari bola’ bali’ prabhu lāgilā garjite
catur-dike paḍe, keha nā pāre dharite*

The Lord began to loudly cry out, “Hari bol!” He then fell on the ground in various directions, and no one could hold Him.

TEXT 219

*trāsa, hāsa, kampa, sveda, pulaka, garjana
eka-bāre sarva-bhāva dilā daraśana*

All transformations of ecstatic love like fear, laughter, shivering, perspiring, hairs standing on end, and thundering voice simultaneously manifested in His body.

Since the gravity and most exalted position of Śrīmatī Rādhikā, who bewilders Kṛṣṇa and who is the ultimate shelter of those who have taken refuge of the conjugal *rasa*, are superior to all, the *anubhāvas*, *sāttvika-bhāvas*, and *vyabhicārī* or *sañcārī-bhāvas* simultaneously and fully manifest in Her heart for the pleasure of Kṛṣṇa’s senses. Therefore it is not at all astonishing that these *bhāvas* will simultaneously manifest in the heart of the Lord, who is absorbed in the mood of Śrīmatī Rādhikā.

TEXT 220

*apūrva dekhiyā sukhe gāya bhakta-gaṇa
īśvarera premāveśa nahe samvaraṇa*

On seeing this unique manifestation, the devotees sang in great joy. The loving sentiments of the Lord could not be checked.

TEXT 221

*sarva-niśā yāya yena muhūrteka-prāya
prabhāte vā kathañcit prabhu bāhya pāya*

The entire night passed like a moment. In the morning the Lord seemed to regain some external consciousness.

TEXT 222

*ei-mata nija-gr̥he śrī-śacīnandana
niravadhi niśidisi karena kīrtana*

In this way the son of Śacī regularly performed *kīrtana* in His house throughout the day and night.

TEXT 223

*ārambhilā mahāprabhu kīrtana-prakāśa
sakala-bhaktera duḥkha haya dekhi' nāśa*

Thus the Supreme Lord inaugurated the performance of *kīrtana*. As a result, all the devotees' distress was mitigated.

TEXT 224

*'hari bola' bali' ḍāke śrī-śacīnandana
ghana-ghana pāṣaṇḍīra haya jāgaraṇa*

As Śrī Śacīnandana loudly cried out, “Hari bol!” the sleep of the atheists was repeatedly broken.

The atheists who are averse to the service of Kṛṣṇa are always awake for enjoying sense gratification, and they are asleep for the service of Kṛṣṇa—thus they forget Kṛṣṇa's service. Yet because of Śacīnandana's loud chanting of the names of Hari, their sleeping in ignorance was broken and their hearts, which were averse to the service of Hari, became aroused and startled.

TEXT 225-228

*nidrā-sukha-bhaṅge bahirmukha kruddha haya
yāya yena-mata icchā baliyā maraya*

*keha bale,—“e-gulāra haila ki vāi?”
keha bale,—“rātrye nidrā yāite nā pāi”*

*keha bale,—“gosāñi ruṣibe baḍa ḍāke
e-gulāra sarva-nāśa haibe ei pāke”*

*keha bale,—“jñāna-yoga eḍiyā vicāra
parama-uddhata-hena sabāra vyabhāra”*

When the happiness of their sleep was broken, the atheists became angry and blasphemed according to their desires for their own ruination. Someone said, “What madness has come upon them?” Someone else said, “We are unable to sleep at night.” Someone said, “The Lord will become angry because of this loud noise, and that will result in their destruction.” Another said, “Rather than cultivating knowledge, they are acting most arrogantly.”

See *Ādi-khaṇḍa*, Chapter Seven, verse 21, Chapter Eleven, verses 53-57, Chapter Sixteen, verses 10-13 and 255-262, 269, and 270.

TEXT 229

*keha bale,—“kiserā kīrtana ke vā jāne?
eta pāka kare ei śrīvāsiyā-vāmane*

Someone said, “Who knows what kind of *kīrtana* they are doing? That foolish *brāhmaṇa Śrīvāsa* is behind all this.

The word *pāka* means “crooked” or “trouble-maker.” The word *vāmane* means (with disrespect) “a *brāhmaṇa*.”

The second line of this verse means “this *brāhmaṇa Śrīvāsa* is the root cause of all this conspiracy, intrigue, and evil design.”

TEXT 230

*māgiyā khāibāra lāgi' mili' cāri bhāi
'kṛṣṇa' bali' dāka chāḍe—yena mahā-vāi*

“In order to fill their bellies by begging, these four brothers loudly call out the name of Kṛṣṇa as if they were afflicted by insanity.

See *Ādi-khaṇḍa*, Chapter Sixteen, verses 12-13.

The word *mahā-vāi* means “disease of insanity,” or “nervous malady.”

TEXT 231

*mane-mane balile ki puṇya nāhi haya?
baḍa kari' dākile ki puṇya upajaya?”*

“Can they not achieve piety by chanting in their minds? Does chanting loudly bestow greater piety?”

See *Ādi-khaṇḍa*, Chapter Sixteen, verses 257, 269, and 270.

TEXT 232

*keha bale,—“āre bhāi! paḍila pramāda
śrīvāsera lāgi' haila deśera utsāda*

Someone else said, “O brothers, we are doomed! Because of Śrīvāsa, the entire country will be ruined.

The word *paḍila* means “just arrived” or “just happened.” The word *pramāda* means “danger” or “calamity.”

The word *utsāda* means “destruction” or “annihilation.”

TEXT 233

*āji muñi deoyāne śuniluñ saba
kathārājāra ājñāya dui nāo āise ethā*

“This morning I heard that on the King’s order two boats are on their

way here.

For the meaning of the word *deoyāne* see *Ādi-khaṇḍa*, Chapter Fifteen, verse 25.

TEXT 234

*śunileka nadīyāra kīrtana viśeṣa
dhariyā nivāre haila rājāra ādeśa*

“The King has heard about the loud *kīrtana* in Nadia, therefore he has ordered that they be arrested and brought before him.

TEXT 235

*ye-te-dike palāibe śrīvāsa-pañḍita
āmā sabā laiyā sarva-nāśa upasthita*

“Now Śrīvāsa Paṇḍita will slip off in some direction or other, leaving us to face certain ruin.

TEXT 236

*takhane balinu muñi haiyā mukhara
‘śrīvāsera ghara pheli gaṅgāra bhitara’*

“I frankly told you before that we should throw Śrīvāsa’s house into the Ganges.

See *Ādi-khaṇḍa*, Chapter Sixteen, verse 13.

TEXT 237

*takhane nā kaile ihā parihāsa-jñāne
sarva-nāśa haya ebe dekha vidyamāne”*

“You took it as a joke and did not pay any attention. But now see how we will be destroyed.”

TEXT 238

*keha bale,—“āmarā sabāra kon dāya?
śrīvāse bāndhiyā diba yebā āsi’ cāya”*

Someone else said, “What does this have to do with us? We will bind Śrīvāsa and turn him over to whoever demands him.”

TEXT 239

*ei-mata kathā haila nagare nagare
‘rāja-naukā āise vaiṣṇava dharibāre’*

From town to town the news was spread: “The King’s men are coming to arrest the Vaiṣṇavas.”

TEXT 240

*vaiṣṇava-samāje sabe e kathāśunilā
‘govinda’ smaṇari’ sabe bhaya nivārilā*

When the Vaiṣṇavas heard this news, they all subdued their fears by remembering Govinda.

TEXT 241

*“ye karibe kṛṣṇacandra, se-i ‘satya’ haya
se prabhu thākite kon adhamere bhaya?”*

“Whatever Kṛṣṇacandra ordains must take place. Why should one fear wicked persons when the Lord is there?”

When Lord Kṛṣṇacandra is personally present as one’s protector, then there is no reason to fear any threatening material element.

In *Śrīmad Bhāgavatam* (10.2.33) the demigods headed by Brahmā pray to Lord Kṛṣṇa as follows:

tathā na te mādharma tāvakāḥ kvacid

*bhraśyanti mārḡāt tvayi baddha-sauhṛdāḥ
tvayābhiguptā vicaranti nirbhayā
vināyakānīkapa-mūrdhasu prabho*

“O Mādhava, Supreme Personality of Godhead, Lord of the goddess of fortune, if devotees completely in love with You sometimes fall from the path of devotion, they do not fall like nondevotees, for You still protect them. Thus they fearlessly traverse the heads of their opponents and continue to progress in devotional service.”

TEXT 242

*śrīvāsa-pañḍita—baḍa parama udāra
yei kathāśune, se-i pratyaya tāñhāra*

Śrīvāsa Paṇḍita was most liberal. He had firm faith in whatever he heard.

Since Śrīvāsa Paṇḍita was a very simple and liberal devotee; he believed whatever anyone told him. He particularly had fear that in the jurisdiction of a king who was opposed to the Hindu religion anything was possible.

TEXT 243

*yavanera rājya dekhi’ mane haila bhaya
jānilena gauracandra bhaktera hṛdaya*

Considering that the Yavanas were ruling the kingdom, he became fearful. And Gauracandra knew the heart of His devotee.

TEXT 244

*prabhu avatīrṇa,—nāhi jāne bhakta-gaṇa
jānāite ārambhilā śrī-śacīnandana*

The devotees did not know that the Lord had personally appeared, therefore the son of Śacī began to reveal Himself.

TEXT 245-248

*nirbhaye veḍāya mahāprabhu viśvambhara
tribhuvane advitīya madana-sundara*

*sarvāṅge lepiyāchena sugandhi candana
aruṇa-adhara śobhe kamala-nayana*

*cāncara-cikura śobhe pūrṇacandra-mukha
skandhe upavīta śobhe manohara rūpa*

*divya-vastra paridhāna, adhare tāmbūla
kautuke gelena prabhu bhāgīrathī-kūla*

Mahāprabhu Viśvambhara, who was incomparable throughout the three worlds and more attractive than Cupid, fearlessly wandered about Navadvīpa. Fragrant sandalwood pulp was smeared all over His body. His lotus eyes and crimson lips were enchanting. His curling hair adorned His face, which resembled the full moon. A *brāhmaṇa* thread enhanced the beauty of His shoulders and His exquisite form. He was dressed in fine cloth, and His lips were tinged with the color of betel. He happily proceeded towards the bank of the Ganges.

For a description of Gaura's form, one should see *Ādi-khaṇḍa*, Chapter Eight, verses, 184-187, Chapter Eleven, verses 3-4, and Chapter Thirteen, verses 61-65.

TEXT 249

*yateka sukṛti haya dekhite hariṣa
yateka pāṣaṇḍī, saba haya vimariṣa*

On seeing Him, all the pious persons became happy and all the atheists became morose.

TEXT 250

*“eta bhaya śuniyā o bhaya nāhi pāya
rājāra kumāra yena nagare veḍāya”*

“In spite of hearing the rumors, He is not at all frightened. He wanders about town like a prince.”

For the purport of the second line of this verse, see *Ādi-khaṇḍa*, Chapter Six, verse 79.

TEXT 251

*āra-jana bale,—“bhāi! bujhilāna, thāka’
yata dekha ei saba—palābāra pāka”*

Someone else said, “O brother, I have understood. Wait a while and you will see. This is all a cover for His escape.”

The word *thāka* means “stand, stop, halt, or wait a moment.”
The word *pāka* means “crooked,” “conspiracy,” “plan,” “device,”
“intention,” or “desire.”

TEXT 252

*nirbhaye cāhena cāri-dike viśvambhara
gaṅgāra sundara srota pulina sundara*

Viśvambhara fearlessly looked around and saw before Him the beautiful flowing Ganges and its charming banks.

TEXT 253

*gābhī eka yūtha dekhe pulinete care
hambārava kari’ āise jala khāibāre*

He saw nearby a herd of grazing cows, who were lowing as they came to the bank of the river to drink water.

TEXT 254

*ūrdhva puccha kari' keha catur-dike dhāya
keha yujhe, keha śuyē, keha jala khāya*

Some of the cows raised their tails and ran about, some of them fought each other, some laid down, and some drank water.

TEXT 255

*dekhiyā garjaye prabhu kare huhuṅkāra
“muñi sei, muñi sei” bale bāre bāra*

On seeing this, the Lord repeatedly thundered, “I am He, I am He.”
The phrase *muñi sei* means “I am that son of Nanda, the King of the cowherd men.”

TEXT 256

*ei-mata dhāñā gelāśrīvāsera ghare
“ki karis śrīvāsiyā?” balaye huṅkāre*

In that mood, the Lord rushed to Śrīvāsa’s house, where He loudly exclaimed, “O Śrīvāsa, what are you doing?”

TEXT 257

*nṛsimha pūjaye śrīnivāsa yei ghare
punaḥ punaḥ lāthi māre tāhāra duyāre*

The Lord kicked again and again on the door of the room in which Śrīvāsa was worshiping Nṛsimhadeva.

TEXT 258

*“kāhāre pūjis, karis kāra dhyāna?
yāñhāre pūjis tāñre dekh vidyamāna”*

“Who are you worshiping? Who are you meditating on? Look, He

whom you are worshiping is standing before you.”

TEXT 259

*jvalanta-anala dekhe śrīvāsa-pañḍita
haila samādhi-bhaṅga, cāhe cari-bhita*

Śrīvāsa Paṇḍita saw a blazing fire, and his meditation was broken. He opened his eyes and looked around him.

TEXT 260

*dekhe vīrāsane vasi' āche viśvambhara
catur-bhuja—śaṅkha-cakra-gadā-padma-dhara*

He saw Viśvambhara sitting like a hero and holding conch, disc, club, and lotus in His four hands.

For an explanation of the word *vīrāsana*, see *Ādi-khaṇḍa*, Chapter Ten, verse 12.

TEXT 261

*garjite āchaye yena matta-simha-sāra
vāma-kakṣe tāli diyā karaye huṅkāra*

The Lord repeatedly roared like an intoxicated lion as He slapped the left side of His stomach.

TEXT 262

*dekhiyā haila kampa śrīvāsa-śarīre
stabdha hailāśrīnivāsa, kichui nā sphure*

On seeing Him, Śrīvāsa Paṇḍita began to tremble and became completely speechless.

TEXT 263

*ḍākiyā balaye prabhu—“āre śrīnivāsa!
eta-dina nā jānis āmāra prakāśa?*

The Lord said, “O Śrīnivāsa! All these days you did not know about My appearance?”

TEXT 264

*tora ucca saṅkīrtana, nāḍāra huṅkāre
chāḍiyā vaikunṭha, āinu sarva parivāre*

“By your loud chanting and Nāḍās roaring I left Vaikuṅṭha and came here with My associates.

Śrīmad Bhaktivinoda Ṭhākura, the editor of *Śrī Sajjana-toṣaṇī*, has written in Volume 7, Part 11, as follows: “Śrīman Mahāprabhu often addressed Śrīla Advaita Prabhu as Nāḍā. I have heard a number of meanings of the word *nāḍā*. Some Vaiṣṇava scholar has said that the word *nārā* refers to Mahā-Viṣṇu because *nāra*, the total aggregate of all living entities, is situated within Him. Is the word *nāḍā* corruption of the word *nārā*? The people of Rāḍha-deśa often use *ḍa* in place of *ra*. Is this the reason that the word *nārā* has been written as *nāḍā*? This meaning is often applicable.”

The word *nāra* or *nārā* (*nāḍā*) is explained by Śrīdhara Svāmipāda in his *Bhāvārtha-dīpikā* commentary on *Śrīmad Bhāgavatam* (10.14.14) as follows: “The word *nāra* refers to the aggregate of living entities, and the word *ayaṇa* refers to the shelter. You are Nārāyaṇa Himself because You are the supreme shelter of all embodied souls. You are Nārāyaṇa because all the propensities (*ayaṇa*) of the living entities (*nāra*) emanate from You. You are the supreme Nārāyaṇa because You know (*ayaṇa*) all living entities (*nāra*). You are renowned as Nārāyaṇa because You are the supreme shelter (*ayaṇa*) of the water that emanates from Nara. In the *smṛtis* it is stated: ‘All the truths born from Nara are known as *nārān* by the learned scholars. Since the Supreme Lord is the shelter of this *nārān*, learned scholars glorify Him as Nārāyaṇa.’”

In the *Manu-saṁhitā* (1.10) it is stated: “The waters are called *nāra*, for they emanate from the Supersoul, Nara. As they are His original resting place (*ayaṇa*), He is named Nārāyaṇa.”

TEXT 265

*niścinte āchaha tumi more nā
jāniyāśāntipure gela nādā āmāre eḍiyā*

“You are living unconcerned without recognizing Me, and Nādā has avoided Me by going to Śāntipura.

TEXT 266

*sādhu uddhārimu, duṣṭa vināśimu saba
tora kichu cintā nāi, paḍa’ mora stava”*

“I will deliver the saintly persons and destroy the miscreants. Do not worry. Offer prayers to Me.”

TEXT 267

*prabhure dekhiyā preme kānde śrīnivāsa
ghucila antara-bhaya, pāiyā āśvāsa*

Śrīvāsa cried out of love on seeing the Lord, and the fear in his heart was dispelled by the Lord’s assurance.

TEXT 268

*hariṣe pūrṇita haila sarva kalevara
dāṇḍāiyā stuti kare yuḍi’ dui kara*

Śrīvāsa’s entire body became filled with ecstasy, and he stood up with folded hands and began offering prayers to the Lord.

TEXT 269

*sahaje paṇḍita bada mahā-bhāgavata
ājñā pāi' stuti kare yena abhimata*

Śrīvāsa Paṇḍita was a natural scholar and a mahā-bhāgavata. Having been ordered by the Lord, he offered heart-felt prayers.

TEXT 270

*bhāgavate āche brahma-mohāpanodana
sei śloka paḍi' stuti karena prathama*

He first recited a verse from Śrīmad Bhāgavatam that was spoken by Lord Brahmā after his bewilderment.

TEXT 271

After Śrī Kṛṣṇa smashed the pride of Brahmā, who stole the calves of Vraja, Brahmā came before Kṛṣṇa and offered prayers as follows:

*naumīḍya te 'bhra-vapuṣe taḍid-ambarāya
guñjāvataṁsa-paripiccha-lasan-mukhāya
vanya-sraje kavala-vetra-viṣāṇa-veṇu-
lakṣma-śriye mṛdu-pade paśupāṅgajāya*

“My dear Lord, You are the only worshipable Lord, the Supreme Personality of Godhead, and therefore I offer my humble obeisances and prayers just to please You. O son of the King of the cowherds, Your transcendental body is dark blue like a new cloud, Your garment is brilliant like lightning, and the beauty of Your face is enhanced by Your *guñjā* earrings and the peacock feather on Your head. Wearing garlands of various forest flowers and leaves, and equipped with a herding stick, a buffalo horn and a flute, You stand beautifully with a morsel of food in Your hand.’

For a description of Lord Brahmās bewilderment, one should see *Śrīmad Bhāgavatam*, Tenth Canto, Chapter Fourteen.

TEXT 272

*“viśvambhara-carāṇe āmāra namaskāra
nava-ghana varṇa, pīta vasana yāñhāra*

“I offer my respectful obeisances at the lotus feet of Viśvambhara, whose bodily complexion is the color of a newly formed cloud and who is dressed in yellow garments.

TEXT 273

*śacīra nandana-pāye mora namaskāra
nava-guñjāśikhi-puccha bhuṣaṇa yāñhāra*

“I offer my respectful obeisances unto the lotus feet of Śacīs son, whose head is decorated with strands of fresh *guñja* and a peacock feather.

TEXT 274

*gaṅgādāsa-śiṣya-pāye mora namaskāra
vana-mālā, kare dadhi-odana yāñhāra*

“I offer my respectful obeisances at the feet of Gaṅgādāsa Paṇḍita’s student, who wears a forest flower garland and holds yogurt rice in His hand.

TEXT 275

*jagannātha-putra-pāye mora namaskāra
koṭi-candra yini rūpa vadana yāñhāra*

“I offer my respectful obeisances at the feet of Jagannātha Miśra’s son, whose attractive form defeats the beauty of millions of moons.

TEXT 276

śṛṅga, vetra, veṇu—cihna-bhuṣaṇa yāñhāra

sei tumi, tomāra caraṇe namaskāra

“I offer my obeisances unto You, who are adorned with horn, stick, and flute.

TEXT 277

*cāri-vede yānre ghoṣe’ ‘nandera kumāra’
sei tumi, tomāra caraṇe namaskāra”*

“You are that person who is addressed by the four *Vedas* as the son of Mahārāja Nanda. I offer my obeisances unto You.”

TEXT 278

*brahma-stave stuti kare’ prabhura caraṇe
svacchande balaye—yata āise vadane*

Śrīvāsa Paṇḍita offered the Lord prayers similar to those offered by Brahmā. Whatever He spoke came to his lips spontaneously.

TEXT 279-282

*“tumi viṣṇu, tumi kṛṣṇa, tumi yajñeśvara
tomāra caraṇodaka—gaṅgā tīrtha-vara*

*jānakī-jīvana tumi, tumi narasiṃha
aja-bhava-ādi—tava caraṇera bhr̥ṅga*

*tumi se vedānta-vedya, tumi nārāyaṇa
tumi se chalilā bali haiyā vāmana*

*tumi hayagrīva, tumi jagat-jīvana
tumi nīlācala-candra—sabāra kāraṇa*

“You are Viṣṇu, You are Kṛṣṇa, You are the Lord of sacrifice. The holy waters of the Ganges emanate from Your lotus feet. You are the life and soul of Jānakī, and You are Nṛsiṃhadeva. Lord Brahmā,

Lord Śiva, and others are all servants of Your lotus feet. You are the knower of Vedānta, and You are Nārāyaṇa. It was You who deceived Bali as Vāmana. You are Hayagrīva, and You are the life and soul of the entire universe. You are the moonlike Lord of Nīlācala and the cause of all causes.

See *Ādi-khaṇḍa*, Chapter Two, verses 169-176.

TEXT 283

*tomāra māyāya kār nāhi haya bhaṅga?
kamalā nā jāne—yānra sane eka-saṅga*

“Who is not bewildered by Your illusory energy? Even though goddess Lakṣmī lives with You, she does not know Your glories.

The word *māyāya* (for the living entities belonging to the marginal potency) means “by the external material energy” and (for the Lord’s eternally perfect associates belonging to the internal potency) means “by the internal spiritual potency, *yogamāyā*.”

The word *bhaṅga* means “defeat” or “loss.”

The word *eka-saṅga* means “living together.”

TEXT 284

*saṅgī, sakhā, bhāi—sarva-mate seve ye
hena prabhu moha māne’—anya janā ke?*

“You bewilder even that Lord who serves as Your companion, friend, and brother, so what to speak of others?”

The first line of this verse refers to Śeṣa, or Anantadeva, who is a plenary portion of Śrī Baladeva-Saṅkarṣaṇa. For a description of the bewilderment of Śeṣa, one should see *Ādi-khaṇḍa*, Chapter Thirteen, verse 101, 102, and 105.

TEXT 285

*mithyā-gr̥havāse more pāḍiyācha bhole
tomā nā jāniyā mora janma gela hele*

“You have thrown me into the illusion of household life. I have simply wasted my life without understanding You.

TEXT 286

*nānā māyā kari’ tumi āmāre vañcilā!
sāji-dhuti-ādi kari’ sakali bahilā!*

“You have deceived me through various illusions. You have even carried my flower basket and *dhotī*.

TEXT 287

*tāte mora bhaya nāhi, śuna prāṇa-nātha!
tumi-hena prabhu more hailā sākṣāt*

“O Lord of my life, please listen. That does not make me fearful, for You have now appeared before my eyes.

TEXT 288

*āji mora sakala-duḥkhera haila nāśa
āji mora divasa haila parakāśa*

“Today all my miseries are vanquished. Today is the most auspicious day for me.

TEXT 289

*āji mora janma-karma—sakala saphala
āji mora udaya—sakala sumāṅgala*

“Today my life and activities have become successful. Today all good fortune has awakened for me.

TEXT 290

*āji mora piṭṛ-kula haila uddhāra
āji se vasati dhanya haila āmāra*

“Today my forefathers have been delivered. Today my home is truly blessed.

TEXT 291

*āji mora nayana-bhāgyera nāhi sīmātānre
dekhi—yānra śrī-carāṇa seve ramā”*

“Today there is no limit to the good fortune of my eyes, for I am seeing He whose lotus feet are served by Ramā, the goddess of fortune.”

TEXT 292

*balite āviṣṭa hailā paṇḍita-śrīvāsa
ūrdhva bāhu kari’ kānde, chāḍe ghana śvāsa*

While speaking in this way, Śrīvāsa Paṇḍita became overwhelmed in ecstasy. He raised his arms, cried, and sighed deeply.

TEXT 293

*gaḍāgaḍi yāya bhāgyavanta śrīnivāsa
dekhiyā apūrva gauracandra-parakāśa*

The most fortunate Śrīnivāsa rolled on the ground after seeing that most wonderful manifestation of Śrī Gauracandra.

TEXT 294

*ki adbhuta sukha haila śrīvāsa-śarīre
ḍubilena vipra-vara ānanda-sāgare*

What wonderful happiness was felt in the body of Śrīvāsa! That best of the *brāhmaṇas* merged in an ocean of bliss.

TEXT 295

*hāsiyāśunena prabhu śrīvāsera stuti
sadaya haiyā bale śrīvāsera prati*

The Lord smiled after hearing the prayers of Śrīvāsa. Being compassionate to Śrīvāsa, the Lord spoke to him.

TEXT 296

*“strī-putra-ādi yata tomāra vādīra
dekhuka āmāra rūpa, karaha bāhira*

“Bring your wife, children, and other members of your household and let them see My form.

TEXT 297

*sastrika haiyā pūja’ caraṇa āmāra
vara māga’—yena icchā manete tomāra”*

“In the company of your wife, worship My lotus feet and ask for any benediction you desire.”

TEXT 298

*prabhura pāiyā ājñāśrīvāsa-paṇḍita
sarva-parikara-saṅge āilā tvarita*

Being ordered by the Lord, Śrīvāsa Paṇḍita immediately brought all his family members.

TEXT 299

*viṣṇu-pūjā-nimitta yateka puṣpa chila
sakala prabhura pāye sākṣāte dila*

He offered at the feet of the Lord whatever flowers were there for the worship of Viṣṇu.

TEXT 300

*gandha-puṣpa-dhūpa-dīpe pūje śrī-carāṇa
sastrīka haiyā vipra karena krandana*

In the company of his wife, the *brāhmaṇa* cried as he worshiped the lotus feet of the Lord with sandalwood paste, flowers, incense, and lamps.

TEXT 301

*bhāi, patnī, dāsa, dāsī, sakala
laiyāśrīvāsa karena kāku carāṇe paḍiyā*

Śrīvāsa Paṇḍita led his brothers, wife, servants, and maidservants in humbly falling at the lotus feet of the Lord.

TEXT 302

*śrīnivāsa-priyakārī prabhu viśvambhara
carāṇa dilena sarva-śirera upara*

Lord Viśvambhara is the well-wisher of Śrīnivāsa, so He placed His lotus feet on the heads of everyone there.

TEXT 303

*alakṣite bule' prabhu māthāya sabāra
hāsi' bale,—“mote citta hau sabākāra”*

Unseen by all, the Lord touched everyone's heads with His lotus feet. He smiled and said, “May your minds be fixed on Me.”

TEXT 304

*huñkāra garjjana kari' prabhu viśvambhara
śrīnivāse sambodhiyā balena utara*

Lord Viśvambhara roared loudly and spoke to Śrīnivāsa as follows.

TEXT 305

*“ohe śrīnivāsa! kichu mane bhaya pāo?
śuni,—tomā dharite āise rāja-nāo?”*

“O Śrīnivāsa! Are you afraid of something? Is there some rumor that the King’s boat is coming to arrest you?”

The word *nāo* (from the Sanskrit word *nau* and the Maithila Hindi word *nāva*) means “boat.”

TEXT 306

*ananta-brahmāṇḍa-mājhe yata jīva vaise
sabāra preraka āmi āpanāra rase*

“By My own supreme will, I am the director of all living entities in the innumerable universes.

“Although I am unattached, I, in My form as the Supersoul, reside in the hearts of all living entities in the universe and make them wander by My own will. Without My inspiration, no one is able to act in any way.”

TEXT 307

*mui yadi bolāna sei rājāra śarīre
tabe se balibe seha dharibāra tare*

“The King will have you arrested only if I make him do so.

“If I, as the Supersoul, inspire the King to arrest you, then only will the

King order your arrest.”

TEXT 308

*yadi vā e-mata nahe,—svatantra haiyādharibāre
bale, tabe muñi cāna ihā*

“If this were not the case—if he independently ordered your arrest—then this is what I will do.

“If that does not happen—in other words, if against My inspiration and independent will as the Supersoul, or without being directed by the Supersoul, if the King independently orders your arrest—then I will desire as follows.”

TEXT 309

*muñi giyā sarva-āge naukāya caḍimu
ei-mata giyā rāja-gocara haimu*

“I will be the first to board the boat and present Myself before the King.

TEXT 310

*more dekhi’ rājā rahibe nṛpāsane?
vihvala kariyā ye pāḍimu seikhāne?*

“Will the King remain sitting on his throne after seeing Me? I will bewilder him and drag him down.

“I am the Lord of innumerable universes and the supreme controller of all controllers, therefore the King will not be able to remain seated on his throne. I will certainly overwhelm and control him.”

TEXT 311

yadi vā e-mata nahe, jijñāsibe more

seho mora abhīṣṭa śuna kahi tore

“If this does not happen and he holds Me for questioning, then this is what I will tell him.

“If this also does not happen, in other words, if the King has other ideas and he questions Me, then please hear what I have decided to do.”

TEXT 312

*“śuna śuna, ohe rājā! satya mithyā jāna’
yateka mollā kājī saba tora āna’*

“Listen, O King, bring all your Mullahs and Kazis to ascertain the truth.

The word *mollā* (*mullāin* Turkey) refers to a great Mohammedan scholar, religious priest, or judge. The word *kājī* refers to a judge or guide for giving instructions on Muslim religious principles and morality. The phrase *satya mithyā jāna’* means “you should know what is true and what is false.”

TEXT 313

*hastī, ghoḍā, pāśu, pakṣī, yata tora āche
sakala ānaha, rājā! āpanāra kāche*

“O King, bring all the elephants, horses, animals, and birds that you have.

TEXT 314

*ebe hena ājñā kara’ sakala-kājīre
āpanāra śāstra kahi’ kāndāu sabāre*

“Instruct your Kazis to recite your scriptures and make those creatures cry.’

The phrase *āpanāra śāstra* refers to their Koran scripture.

The word *kāndāu* means “make them shed tears.”

TEXT 315

*nā pārila tārā yadi eteka karite
tabe se āpanā vyakta karimu rājāte*

“If they are unable to do this, then I will manifest Myself to the King.

The word *pārila*, meaning “capable of,” is used to indicate future tense. The phrase *āpanā vyakta karimu rājāte* means “I will manifest Myself to the King.”

TEXT 316

*‘saṅkīrtana mānā kara’ e gulāra bole
yata tāra śakti ei dekhili sakale*

**“You dared to stop *saṅkīrtana* on the advice of these fellows!
Everyone has now seen what power they actually have.**

The phrase *e gulāra bole* means “as a result of hearing the Kazis’ words.” The word *tāra* means “their.”

TEXT 317

*mora śakti, dekha ebe nayana bhariyā’
eta bali’ matta-hastīanimu dhariyā*

**“Now behold My power with your own eyes.’ After saying this, I will
bring an intoxicated elephant before him.**

The word *matta-hastī* refers to a mad elephant.

TEXT 318

*hastī, ghoḍā, mṛga, pakṣī, ekatra
kariyāseikhāne kāndāimu ‘kṛṣṇa’ bolāiyā*

“I will gather the elephants, horses, deer, and birds and induce them to chant the name of Kṛṣṇa and cry.

TEXT 319

*rājāra yateka gaṇa, rājāra sahite
sabā kāndāimu ‘kṛṣṇa’ bali’ bhāla-mate*

“I will induce everyone to chant the name of Kṛṣṇa and cry, including the King and his subjects.

TEXT 320

*ihāte vā apratyaya tumi vāsa’ mane
sākṣātei karoṇ,—dekha āpana-nayane”*

“Do not maintain the slightest doubt. I will show you now before your own eyes.”

The phrase *apratyaya vāsa’* means “disbelieve,” in other words, “to have no faith.”

TEXT 321

*sammukhe dekhaye eka bālikā āpani
śrīvāsera bhrātr-sutānāma ‘nārāyaṇī’*

The Lord then looked at Śrīvāsa’s niece, a small girl named Nārāyaṇī, standing before Him.

TEXT 322

*adyāpiha vaiṣṇava-maṇḍale yānra dhvani
‘caitanyera avaśeṣa-pātra nārāyaṇī’*

Even today Nārāyaṇī is known among Vaiṣṇavas as the recipient of Lord Caitanya’s remnants.

TEXT 323

*sarva-bhuta-antaryāmī śrī-gaurāṅga-cānda
ājñā kailā,—“nārāyaṇi! ‘kṛṣṇa’ bali’ kānda”*

Śrī Gaurāṅga, the Supersoul of all living entities, ordered her, “Nārāyaṇī, chant the name of Kṛṣṇa and cry.”

TEXT 324

*cāri vatsarera sei unmatta-carita
‘hā kṛṣṇa’ baliyā kānde, nāhika samvita*

That four-year-old child immediately acted like she was mad. She cried, chanted, “O Kṛṣṇa,” and forgot herself.

The phrase *unmatta-carita* means “agitated with love of Kṛṣṇa.” The word *samvita* means “external consciousness or feelings.”

TEXT 325

*aṅga vahi’ paḍe dhārā pṛthivīra tale
paripūrṇa haila sthala nayanera jale*

Tears flowed from her eyes to the ground, making the area around her wet.

TEXT 326

*hāsiyā-hāsiyā bale prabhu viśvambhara
“ekhana tomāra ki ghucila saba ḍara?”*

Lord Viśvambhara smiled and said, “Now have your fears been dispelled?”

TEXT 327

mahāvaktāśrīnivāsa—sarva-tattva jāne

āsphāliyā dui bhujā bale prabhu-sthāne

The expert speaker Śrīnivāsa knew all truths. He raised his arms and spoke to the Lord.

TEXT 328-329

*“kāla-rūpī tomāra vighraha bhagavāne
yakhana sakala sṛṣṭi saṁhāriyā āne
takhana nā kari bhaya tora nāma-bale
ekhana kiserā bhaya?—tumi mora ghare”*

“O Lord, when You, in the form of time, annihilate the entire creation, I am not afraid due to the power of Your holy names. So what is there to fear now that You are personally present in my house?”

A description of the devotees’ freedom from the slightest fear of time is found in the *Śrīmad Bhāgavatam* (3.25.38), wherein Lord Kapiladeva speaks to His mother, Devahūti, as follows:

*na karhicin mat-parāḥśānta-rūpe
nañkṣyanti no me ‘nimiṣo leḍhi hetih
yeṣām aham priya ātmā sutaś ca
sakhā guruḥ suhrdo daivam iṣṭam*

“My dear mother, devotees who receive such transcendental opulences are never bereft of them; neither weapons nor the change of time can destroy such opulences. Because the devotees accept Me as their friend, their relative, their son, preceptor, benefactor and Supreme Deity, they cannot be deprived of their possessions at any time.”

TEXT 330

*baliyā āviṣṭa hailā paṇḍita-śrīvāsa
goṣṭhīra sahita dekhe prabhura prakāśa*

After speaking in this way, Śrīvāsa Paṇḍita became overwhelmed as he and his associates saw the Lord's opulences.

TEXT 331

*cāri-vede yānre dekhibāre abhilāṣa
tāhā dekhe śrīvāsera yata dāsī dāsa*

He whom the four *Vedas* desire to see was seen by Śrīvāsa's servants and maidservants.

TEXT 332

*ki baliba śrīvāsera udāra caritra
yānhāra caraṇa-dhule saṁsāra pavitra*

What can I say about the magnanimous characteristics of Śrīvāsa. The dust of his lotus feet purifies the entire world.

The word *caraṇa-dhule* means “by the influence of the dust from the feet.”

TEXT 333

*kṛṣṇa-avatāra yena vasudeva-ghare
yateka vihāra saba—nandera mandire*

Kṛṣṇa appeared in the house of Vasudeva, yet He enjoyed various pastimes in the house of Nanda Mahārāja.

TEXT 334

*jagannātha-ghare haila ei avatāra
śrīvāsa-pañḍita-grhe yateka vihāra*

Similarly, the Lord appeared in the house of Jagannātha Miśra, and He enjoyed various pastimes in the house of Śrīvāsa Paṇḍita.

TEXT 335

*sarva-vaiṣṇavera priya paṇḍita-śrīvāsa
tāna bādī gele mātra sabāra ullāsa*

Śrīvāsa Paṇḍita was most dear to the Vaiṣṇavas. They all became filled with joy on entering his house.

TEXT 336

*anubhave yānre stuti kare veda mukhe
śrīvāsera dāsa-dāsī tānre dekhe sukhe*

The Supreme Lord, who is offered heart-felt prayers by the *Vedas*, was easily seen by the servants and maidservants of Śrīvāsa.

The first line of this verse refers to the Supreme Lord, who is indirectly glorified through the mouths of all Vedic literatures; or through the sounds of all mantras; or through the grammatical scriptures, which are the face of the *Vedas*; or through the recitation of Vedic mantras by great personalities.

TEXT 337

*eteke vaiṣṇava-sevā parama-upāya
avaśya milaye kṛṣṇa vaiṣṇava-kṛpāya*

That is why service to the Vaiṣṇavas is the topmost process, for by the mercy of the Vaiṣṇavas one certainly attains Kṛṣṇa.

TEXT 338

*śrīvāsere ājñā kailā prabhu viśvambhara
“nā kahio, e-saba kathā kāhāro gocara”*

Lord Viśvambhara instructed Śrīvāsa, “Do not disclose these topics to anyone.”

TEXT 339

*bāhya pāi' viśvambhara lajjita antara
āśvāsiyāśrīvāsere gelā nija-ghara*

On regaining external consciousness, Viśvambhara felt somewhat ashamed. After solacing Śrīvāsa, He returned home.

TEXT 340

*sukha-maya hailā tabe śrīvāsa paṇḍita
patnī-vadhu-bhāi-dāsa-dāsīra sahita*

Then Śrīvāsa Paṇḍita, along with his wife, his brothers' wives, his brothers, his servants, and his maidservants, became filled with happiness.

TEXT 341

*śrīvāsa karilā stuti—dekhiyā prakāśa
ihā yei śune, sei haya kṛṣṇa-dāsa*

Anyone who hears the prayers that Śrīvāsa offered when he saw the Lord's manifestation will certainly become a servant of Kṛṣṇa.

TEXT 342

*antaryāmī-rūpe balarāma bhagavān
ājñā kailā caitanyera gāite ākhyāna*

Lord Balarāma in the form of the Supersoul ordered me to glorify the topics of Śrī Caitanya.

TEXT 343

*vaiṣṇavera pāye mora ei namaskāra
janma-janma prabhu mora hau haladhara*

I offer my respectful obeisances at the feet of all the Vaiṣṇavas so that by their mercy Haladhara may be my Lord, birth after birth.

TEXT 344

*‘narasiṁha’ ‘yadusiṁha’—yena nāma-bheda
ei-mata jāni,—‘nityānanda’ ‘baladeva’*

Just as Narasiṁha and Yadusiṁha are different names for the same person, I know that Nityānanda and Baladeva are different only in name.

TEXT 345

*caitanya-candrera priya vighraha balāi
ebe ‘avadhūta-candra’ kari’ yānre gāi*

Baladeva is the dearest personality to Caitanyacandra. He is now known as Avadhūta-candra.

TEXT 346

*madhya-khaṇḍa-kathā, bhāi! śuna eka-citte
vatsareka kīrtana karilā yena mate*

O brothers, please hear attentively the topics of *Madhya-khaṇḍa*, which describe the Lord’s *kīrtana* pastimes over the course of one year.

TEXT 347

*śrī kṛṣṇa-caitanya nityānanda-cānda jāna
vṛndāvana-dāsa tachu pada-yuge gāna*

Accepting Śrī Caitanya and Nityānanda Prabhu as my life and soul, I, Vṛndāvana dāsa, sing the glories of Their lotus feet.

Thus ends our English translation of the Gauḍīya-bhāṣya commentary on

Śrī Caitanya-bhāgavata, Madhya-khaṇḍa, *Chapter Two, entitled “The Lord’s Manifestation at the House of Śrīvāsa and the Inauguration of Saṅkīrtana.”*

Chapter Three:

The Lord Manifests His Varāha Form in the House of Murāri and Meets with Nityānanda

This chapter describes the Lord's ecstatic mood, the Lord's manifestation of His Varāha form in the house of Murāri Gupta, Murāri's prayers to this form of the Lord, the characteristics of Śrī Nityānanda, Nityānanda's arrival in Navadvīpa at the house of Nandana Ācārya, the Lord's description of His wonderful dream to the devotees, the Lord's demand for wine in the mood of Baladeva, the Lord's arrival at the house of Nandana Ācārya in the company of His devotees, the Lord's meeting with Nityānanda, and the Lord's various devices for revealing the glories of Nityānanda.

CB Madhya-khaṇḍa 3.001

TEXT 1

*jaya jaya sarva-prāṇa-nātha viśvambhara
jaya nityānanda-gadādhara īśvara*

All glories to Viśvambhara, the beloved Lord of all! All glories to the Lord of Nityānanda and Gadādhara!

Viśvambhara is the Supreme Lord of all living entities. He is also the Lord of Nityānanda Prabhu and Gadādhara. Let His glories be perpetually spread throughout the world.

CB Madhya-khaṇḍa 3.002

TEXT 2

*jaya jaya advaitādi-bhaktera adhīna
bhakti-dāna diyā prabhu uddhāraha dīna*

All glories to the Lord, who is controlled by His devotees headed by Advaita! O Lord, please award me Your devotional service and deliver this humble servant.

I, Vṛndāvana dāsa, am extremely fallen. O Lord Viśvambhara, please awaken my propensity for service and deliver me from the propensity for material enjoyment. Your servants headed by Śrī Advaita have conquered You through devotional service. All glories unto You again and again.

TEXT 3

*ei-mata navadvīpe gaurāṅga-sundara
bhakti-sukhe bhāse lai' sarva-parikara*

In this way Śrī Gaurasundara floated in the ocean of devotional happiness in the company of His associates.

CB Madhya-khaṇḍa 3.004

TEXT 4

*prāṇa-hena sakala sevaka āpanāra
'kṛṣṇa' bali' kānde galā dhariyā sabāra*

All the Lord's servants were like His very life. He cried while holding their necks and chanting the name of Kṛṣṇa.

Gaurasundara, the Supreme Lord and life of all living entities, considered His devotees as most intimately related with Him and would hold their necks and cry due to feelings of separation from Kṛṣṇa.

CB Madhya-khaṇḍa 3.005

TEXT 5

*dekhiyā prabhura prema sarva-dāsa-gaṇa
catur-dike prabhu veḍi' karaye krandana*

On seeing the Lord's love, all the devotees surrounding the Lord cried.

When all the devotees saw the Lord's ecstatic love, they also became filled with ecstasy and cried on all sides of Him.

CB Madhya-khaṇḍa 3.006

TEXT 6

*āchuka dāsera kārya, se-prema dekhite
śuṣka-kāṣṭha-pāṣāṇādi milāya bhumite*

By the sight of His love, even dry wood and stone melted, what to speak of His servants.

In dry wood there is no tinge of water; the same is true of stone. Yet by the manifestation of Gaurasundara's love even hearts that were as dry as wood and as hard as stone became flooded with love. As a result of their service, all His servants became absorbed in love of God. Even inanimate objects that were incapable of seeing His love melted.

CB Madhya-khaṇḍa 3.007

TEXT 7

*chāḍi' dhana, putra, gr̥ha, sarva-bhakta-gaṇa
ahar-niśa prabhu-saṅge karena kīrtana*

All the devotees left aside their wealth, children, and household and engaged day and night in *kīrtana* with the Lord.

All the Lord's servants gave up attachment for their houses, children, and wealth and constantly engaged in *kīrtana* with the Lord.

CB Madhya-khaṇḍa 3.008-017

TEXT 8-17

*hailena gauracandra kṛṣṇa-bhakti-maya
yakhana ye-rūpa śune, sei-mata haya*

*dāsya-bhāve prabhu yabe karena rodana
 haila prahara-dui gaṅgā-āgamana
 yabe hāse, tabe prabhu prahareka hāse
 mūrchita haile—prahareka nāhi śvāse
 kṣaṇe haya svānubhāva,—dambha kari’ vaise
 “muñi sei, muñi sei”ihā bali’ hāse
 “kothā gela nādā budā,—ye ānila more?
 bilāimu bhakti-rasa prati-ghare-ghare”
 sei-kṣaṇe ‘kṛṣṇa re! bāpa re!’ bali’ kānde
 āpanāra keśa āpanāra pāye bāndhe
 akrūra-yānera śloka paḍiyā-paḍiyākṣaṇe
 paḍe prthivīte daṇḍavat haiyā
 hailena mahāprabhu yehena akrūra
 sei-mata kathā kahe, bāhya gela dūra
 “mathurāya cala, nanda! rāma-kṛṣṇe
 lai-yādhanur-makha rāja-mahotsava dekhi giyā”
 ei-mata nānā bhāve nānā kathā kaya
 dekhiyā vaiṣṇava-saba ānande bhāsaya*

Gauracandra became filled with devotion to Kṛṣṇa. Whenever the Lord heard any topic about Kṛṣṇa, He was immediately influenced by that. When the Lord cried for six hours in the mood of a servant, it appeared that the Ganges was flowing from His eyes. When He laughed, He laughed for three hours. When He lost consciousness, He would not breath for three hours. Sometimes He would proudly manifest His opulence, laugh, and say, “I am He. I am He. Where is that old Nādā who brought Me here? I will distribute the sweet nectar of devotional service to each and every house.” At that time He would cry and say, “O Kṛṣṇa, O My dear!” Then He would wind His hair around His feet. Sometimes He would recite verses in the mood of

Akrūra and offer obeisances by falling like a rod to the ground. While fully absorbed in the mood of Akrūra, Mahāprabhu lost all external consciousness and said, “O Nanda, let us go to Mathurā with Balarāma and Kṛṣṇa to see the royal festival of the bow sacrifice.” When the Vaiṣṇavas saw the Lord speaking in these various moods, they floated in waves of ecstasy.

Being fully absorbed in the service of Kṛṣṇa, whenever Gaurasundara heard about Kṛṣṇa’s pastimes from His devotees, He immediately became absorbed in those pastimes and displayed the respective mood. He would sometimes become absorbed in the mood of a servant and shed tears for six hours like the flowing of the Ganges. Sometimes He would remain intoxicated by laughing for as long as three hours. Sometimes He would remain unconscious, holding His breath for three hours. Sometimes He would smile, proudly manifest His opulence, and exclaim, “I am He.” If Lord Gaurasundara reveals Himself as God to people, there is no deviation from the truth. But if demoniac offenders try to ruin themselves by accepting the statement, “Everyone is God,” then they will never be benefited. Although in His Gaura pastimes Lord Kṛṣṇa accepted the mood of a devotee and acted as a servant by uncovering the good fortune of the living entities, He nevertheless bewildered many demoniac atheists and impersonalists by uttering statements befitting the Māyāvādīs. Gaurahari sometimes said, “Where has that old Advaita Ācārya gone? After bringing Me to this world from Vaikuṅṭha, He has left Me behind. Simply by His desire I will distribute devotional mellows to each and every house.” Speaking in this way, Gaurasundara wrapped His long curly hair around His feet. Sometimes He cried while loudly addressing Kṛṣṇa, “O Kṛṣṇa, O Bāpa, O Saumya, O Priya!” Sometimes He lost all external consciousness and spoke in the mood of Akrūra when he came to Vraja to take Kṛṣṇa, “O Nanda, let us take Rāma and Kṛṣṇa to Mathurā, where we can all see the festival called Dhanur-yajña.” (See *Śrīmad Bhāgavatam*, Tenth Canto, Chapters Thirty-nine and Forty-two.) Sometimes He fell like a rod to offer obeisances on the ground. The devotees became

ecstatic on seeing these characteristics.

The phrase *dhanur-makha* [verse 16] refers to the Dhanur-yajña, or bow sacrifice. See Tenth Canto, Chapter Forty-two.

CB Madhya-khaṇḍa 3.018

TEXT 18

*eka-dina varāha-bhāvera śloka śuni’
garjiyā murāri-ghare calilā āpani*

One day when the Lord heard a verse glorifying Varāha, He roared loudly and went to the house of Murāri.

CB Madhya-khaṇḍa 3.019-020

TEXT 19-20

*antare murāri-gupta-prati baḍa prema
hanūmān-prati prabhu rāmacandra yena
murārira ghare gelā śrī-śacīnandana
sambhrame karilā gupta caraṇa-vandana*

The Lord was greatly affectionate to Murāri, just as Lord Rāmacandra was affectionate to Hanumān. As Śrī Śacīnandana entered the house of Murāri, Murāri immediately offered Him obeisances.

Just as Śrī Rāmacandra exhibited heart-felt affection for Hanumān, Mahāprabhu treated Murāri as an object of great love. On hearing descriptions of Varāha one day, the Lord became absorbed in the mood of Varāha and went to the house of Murāri while roaring loudly.

CB Madhya-khaṇḍa 3.021-024

TEXT 21-24

*“śūkara śūkara” bali’ prabhu cali’ yāya
stambhita murāri-gupta catur-dike cāya*

*viṣṇu-gr̥he praviṣṭa hailā viśvambhara
sammukhe dekhena jala-bhājana sundara*

*varāha-ākāra prabhu hailā sei-kṣaṇe
svānubhāve gāḍu prabhu tulilā daśane*

*garje yajña-varāha—prakāśe' khura cāri
prabhu bale,—“mora stuti karaha murāri!”*

As the Lord entered the house of Murāri, He called out, “Boar, Boar.” Murāri Gupta was astounded and looked all around. Viśvambhara then entered the Viṣṇu temple, wherein He saw a beautiful waterpot with a spout. The Lord immediately assumed the form of Varāha and by His own sweet will picked up the waterpot with His teeth. In His form as Varāha, the supreme enjoyer of all sacrifices grunted and manifested four hoofs. Then the Lord ordered, “Murāri, offer prayers to Me!”

Gaurahari suddenly rushed towards Murāri’s house, where He entered the Viṣṇu temple while calling out, “Boar, Boar.” On hearing the sudden roaring and the words “Sūkara, Sūkara,” from Gaurasundara, Murāri could not understand what was happening. When the Lord saw a large waterpot within the Viṣṇu temple, He picked it up with His teeth. At that time Murāri saw the Lord roaring in His form as a four-legged boar, the enjoyer of all sacrifices. Varāhadeva is an incarnation of Lord Viṣṇu. So for Lord Gaurasundara to display the form of His Varāha incarnation to His appropriate devotee was proper. A Māyāvādī should not misunderstand from this that when a conditioned soul is freed from ignorance he is able to exhibit such moods of the Supreme Lord in imitation of the Lord. To disrespect those deceitful hellish persons who are cheated in this way by considering themselves Viṣṇu, the Lord personally exhibited these pastimes for their bewilderment. The eternally averse atheists fall into illusion by imitating the Lord’s activities without understanding the Lord’s characteristics. Thus they bring havoc into this world by arranging for some duplicitous people to honor them in such a

way that the painful conditions of hellish life, which are suitable rewards for such envious people, await them with miseries for unlimited years to come. The covered incarnation, Śrī Gaurasundara, kept His own identity secret, even from His own devotees. If an abominable conditioned soul who is eligible for suffering unlimited years of hellish life and who daily undergoes three conditions of life considers the Supreme Lord to be a living entity like himself and makes special endeavors to be honored by his cheated followers, then such a cheater and the cheated lose their qualification to be called human beings and, due to the absence of four-legs like a stool-eating boar, become two-legged animals. Such two-legged animals can never exhibit four legs. In some future life, however, they will become four-legged, stool-eating animals. Śrī Caitanyadeva exhibited the four legs of His Varāha incarnation, and if an insignificant living entity tries to imitate His pastimes, it is simply ludicrous.

CB Madhya-khaṇḍa 3.025

TEXT 25

*stabdha hailā murāri apūrva-daraśane
ki balibe murāri, nā āise vadane*

Seeing this unprecedented sight, Murāri became stunned. He was unable to find any words to speak.

CB Madhya-khaṇḍa 3.026

TEXT 26

*prabhu bale,—“bola bola kichu bhaya nāñi
eta-dina nāhi jāna’ muñi ei thāñi”*

The Lord said, “Speak up. Do not be afraid. All these days you did not know that I am here.”

CB Madhya-khaṇḍa 3.027

TEXT 27

kampita murāri kahe kariyā minati
“tumi se jānaha prabhu! tomāra ye stuti

Murāri trembled and humbly spoke, “O Lord, only You know Your glories.

On seeing the Varāha form of the Lord, Murāri Gupta trembled out of fear and spoke as follows: “O Lord, I am incapable of properly offering You prayers. Only You Yourself can do so.” When Murāri became hesitant to offer prayers, and especially when he became frightened on seeing the Lord’s gigantic Varāha form, the Lord told him that he had no cause of fear, “For so many days you did not know who I am. Actually I am the fountainhead of all Viṣṇu incarnations.”

When topics of the Lord’s exhibition of these pastimes were made know in this world, everyone understood that Śrī Gaurasundara was the Supreme Lord. Although the Lord brought these pastimes into the world through the vision of His associate devotees, even those with firm faith in the Lord’s associates could understand that Śrī Caitanya is nondifferent from Kṛṣṇa and He is the source of all incarnations, and they recorded these pastimes of the Lord for the benefit of their descendants, like myself. Vaiṣṇavas inclined to the service of the Lord can properly describe topics of their worshipable object. Poets, writers, and litterateurs attached to material enjoyment can never properly describe the characteristics of the Supreme Lord. The mundane philosophers’ material conceptions under the influence of the three modes of material nature will never be able to comprehend the transcendental prowess of Śrī Gaurasundara. Because of their offensive nature, they are averse to the service of the Lord; and because they are bereft of proper association with saintly persons, they display pride and foolishness. Thus they simply commit offenses at the lotus feet of Śrī Caitanya. But fortunate devotees attached to the service of the Lord can easily understand the transcendental prowess of the Lord and gain freedom from the clutches of

material conceptions. Because of their offensive nature, the materialists in the course of their speculations are unable to realize the true meaning of the word *adhokṣaja*, or that which transcends the limits of sense perception. They accept Adhokṣaja Śrī Caitanyadeva as a conditioned soul prone to material enjoyment. As a result, they are bound to eventually consider Śrī Gurudeva, who is most dear to Śrī Caitanya, as a mortal being and create differences of opinion in order to exhibit their envy of the Vaiṣṇavas.

CB Madhya-khaṇḍa 3.028-029

TEXT 28-29

*ananta brahmāṇḍa yāra eka phaṇe dhare
sahasra-vadana hai' yāre stuti kare
tabu nāhi pāya anta, sei prabhu kaya
tomāra stavete āra ke samartha haya?*

“Lord Ananta, who holds unlimited universes on one of His hoods, constantly glorifies You with His thousand mouths. Yet He Himself admits that He has not reached the end. Therefore who else is capable of glorifying You?”

Murāri said, “The gigantic universes are heavy and innumerable. The thousand-headed Ananta properly glorifies You with His thousand tongues, yet He does not find satiation. He holds innumerable universes on top of His one hood, so no one is able to surpass Anantadeva in properly glorifying You.”

CB Madhya-khaṇḍa 3.030

TEXT 30

*ye vedera mata kare sakala saṁsāra
sei veda sarva tattva nā jāne tomāra*

“Even the *Vedas*, whose injunctions are followed by all, are unable to

know You in full.

“Following the injunctions of the *Vedas*, the people of the world live together in a civilized manner. Yet these *Vedas* are also unable to describe Your glories in full.”

CB Madhya-khaṇḍa 3.031

TEXT 31

*yata dekhi śuni prabhu! ananta bhuvana
to 'ra loma-kūpe giyā milāya yakhana*

“O Lord, the unlimited universes that we see or hear about are all absorbed within the pores of Your hairs.

“The universes are innumerable, or unlimited. These innumerable universes are all situated within the pores of Your bodily hairs.”

CB Madhya-khaṇḍa 3.032

TEXT 32

*hena sadānanda tumi ye kara yakhane
bala dekhi vede tāhā jānibe kemane*

“You are always full of bliss in whatever You do, so how can the *Vedas* know Your activities?

“O eternally blissful Viśvambhara, how will the limited *Vedas* know the topics of Your variegated pastimes that You manifest at various times? The *Vedas* are one means of vision for living entities endowed with material knowledge and conditioned by the three modes of material nature, yet they are unable to describe the transcendental topics of Vaikuṅṭha. Vedic literatures do not impart the Supreme Absolute Truth, which is easily achieved by devotees, to persons who are expert in *karma-kāṇḍa* and *jñāna-kāṇḍa* and engaged in materialistic pursuits.”

CB Madhya-khaṇḍa 3.033

TEXT 33

*ataeva tumi se tomāre jāna' mātra
tumi jānāile jāne tora kṛpā-pātra*

“Therefore only You know Yourself. Others can know You only if You reveal Yourself to them.

In the *Śrīmad Bhāgavatam* (2.9.32) it is stated:

*yāvān ahaṁ yathā-bhāvo
yad-rūpa-guṇa-karmakaḥ
tathaiva tattva-vijñānam
astu te mad-anugrahāt*

“All of Me, namely My actual eternal form and My transcendental existence, color, qualities and activities—let all be awakened within you by factual realization, out of My causeless mercy.” Even if a conditioned soul lives in the abode of the Lord, his ignorance about the prowess of the Lord is not vanquished. Only those who are favored by the Lord can understand all these topics. This is confirmed in the following words:

yam evaiṣa vṛṇute tena labhyas tasyaiṣa ātmā vivṛṇute tanūṁ

svām—“The Lord is obtained only by one whom He Himself chooses. To such a person He manifests His own form.”

CB Madhya-khaṇḍa 3.034

TEXT 34

*tomāra stutiye mora kon adhikāra”
eta bali' kānde gupta, kare namaskāra*

“What qualification do I have to offer You prayers?” Speaking in this way, Murāri Gupta cried and offered obeisances to the Lord.

CB Madhya-khaṇḍa 3.035

TEXT 35

*gupta-vākye tuṣṭa hailā varāha-īśvara
veda-prati krodha kari' balaye uttara*

Lord Varāha was pleased with the statements of Murāri Gupta. Displaying anger towards the *Vedas*, He spoke as follows.

In order to deceive persons endowed with material knowledge and desirous of liberation, the *Vedas* manifest for them the *ajñā-rūḍhi* of words, or the conventional meaning of words according to the unenlightened. Since the materialistic Māyāvādīs study the *Vedas* through the ascending process and the Vedic literatures encourage them in that way, the Lord's anger towards the bewildering potency of the *Vedas* is a prime example of *jīve-dayā*, or compassion on the living entities. Actually there is no possibility of the Lord becoming angry with the *Vedas*, for they are engaged in His service. Therefore His anger is aimed at the inauspiciousness of persons who study the *Vedas* from the impersonal point of view.

CB Madhya-khaṇḍa 3.036

TEXT 36

*“hasta pada mukha mora nāhika locana
ei-mata vede more kare viḍambana*

“The *Vedas* mock Me by accusing Me of having no hands, legs, mouth, or eyes.

The impersonalists are unable to understand the eternal form of the Supreme Lord, and they accuse Him on the basis of the *Vedas* as having material hands, legs, mouth, etc. Thus they consider that the Supreme has neither form nor pastimes. But if one accepts *vidvad-rūḍhi*, the conventional meaning of words according to enlightened persons, for understanding the meaning of a word, then it is clearly understood that the Supreme Lord possesses spiritual hands, legs, mouth, and eyes rather than material hands, legs, mouth, and eyes. This is confirmed in the *Vedas* (*Śvetāśvatara Upaniṣad* 3.19) as follows: *apāṇi-pādo javano*

grahītā paśyaty acakṣuḥ sa śṛṇoty akarṇaḥ—“Although the Supreme Lord has no hands and legs, He nonetheless accepts all sacrificial offerings; although He has no eyes, He sees everything; and although He has no ears, He hears everything.” In order to exhibit compassion on those who cannot understand the actual purpose of the *Vedas* and who are bewildered as a result, Śrī Gaurahari did not respect such persons’ understanding of the *Vedas*.

CB Madhya-khaṇḍa 3.037

TEXT 37

*kāśīte paḍāya beṭā prakāśa-ānanda
sei beṭā kare mora aṅga khaṇḍa khaṇḍa*

“There is one wretch in Kāśī named Prakāśānanda, who cuts My body to pieces while teaching the *Vedas*.

“An impersonalist *sannyāsī* professor named Prakāśānanda cuts My eternal transcendental limbs to pieces in his explanation of the *Vedas*.” Some people mistakenly consider that Prakāśānanda was none other than Prabodhānanda, the younger brother of Venkaṭa Bhaṭṭa, who lived on the bank of the Kāverī. Since such mistakes are found in the *sahajiyā* book named *Bhakta-māla*, the same mistake is also often found among modern writers.

CB Madhya-khaṇḍa 3.038

TEXT 38

*vākhānaye veda, mora vighraha nā māne
sarva aṅge haila kuṣṭha, tabu nāhi jāne*

“He explains the *Vedas* but does not accept My form. His entire body is afflicted with leprosy, yet he does not come to his senses.

“Although Prakāśānanda explains the *Upaniṣads* and other Vedic literatures, he does not accept the eternal existence of the Lord’s spiritual

form. As a result, he became an offender and his entire body was afflicted with leprosy. Still, his knowledge has not awakened.”

CB Madhya-khaṇḍa 3.039

TEXT 39

*sarva-yajña-maya mora ye aṅga pavitra
aja-bhava-ādi gāya yāhāra caritra*

“My pure body is the personification of all sacrifices. Personalities such as Brahmā and Śiva glorify its characteristics.

“I am Viṣṇu, the Lord of all sacrifices, so there is no possibility of attributing any kind of impurity or fault on My spiritual body. My characteristics are the object of glorification for personalities like Brahmā and Śiva.”

That the Lord is the personification of all sacrifices is described in the *Śrīmad Bhāgavatam* (2.7.1) *krauḍīm tanuṁ sakala-yajña-mayīm anantaḥ* and in *Śrīmad Bhāgavatam* (3.13.32-44).

CB Madhya-khaṇḍa 3.040

TEXT 40

*punya pavitratā pāya ye-aṅga-paraśe
tāhā'mithyā bale beṭā kemana sāhase?*

“By the touch of My body, purity is sanctified. So how can that wretch say that My body is false?

“The body of the Supreme Lord is eternal, therefore unpleasantness, insignificance, abomination, and division cannot be attributed to it. The touch of such supremely pure limbs of the Lord greatly purifies less purified objects. Therefore I cannot understand how he dares to establish such an eternal body as temporary.”

CB Madhya-khaṇḍa 3.041

TEXT 41

*śunaha murāri-gupta, kahi mata sāra
veda-guhya kahi ei tomāra gocara*

“O Murāri Gupta, listen as I tell you the essence of all doctrines. I will disclose the confidential purport of the *Vedas* to you.

CB Madhya-khaṇḍa 3.042

TEXT 42

*āmi yajña-varāha—sakala-veda-sāra
āmi se karinu pūrve pṛthivī uddhāra*

“I am Varāha, the enjoyer of all sacrifices and the essence of the *Vedas*. It was I who previously delivered the earth.

“I previously took the form of Varāha, the enjoyer of all sacrifices, and delivered the earth, which was devoid of Vedic knowledge, from the waters of material knowledge. Therefore I am the essence of all the *Vedas*.”

CB Madhya-khaṇḍa 3.043

TEXT 43

*saṅkīrtana-ārambhe mohāra avatāra
bhakta-jana lāgi’ duṣṭa karimu saṅhāra*

“I have incarnated to inaugurate the *saṅkīrtana* movement. I will destroy the miscreants for the sake of My devotees.

“Before the inauguration of *saṅkīrtana*, I bewildered the entire world as an ordinary dwarf who was forced to accept the fruits of his karma. But to propagate the *saṅkīrtana* movement, I have descended to this world from Vaikuṅṭha—I have already made this known to everyone. The reason for My appearance here is that envious demons constantly place various obstacles in the spiritual progress of My devotees. To protect the

devotees from such impediments, I will destroy those envious elements.”
CB Madhya-khaṇḍa 3.044-045

TEXT 44-45

*sevakera droha muñi sahite nā pāroṅputra
yadi haya mora, tathāpi saṁhāroṅ
putra kāṭoṅnāpanāra sevaka lāgiyāmithyā
nāhi kahi gupta śuna mana diyā*

“I cannot tolerate the oppression of My devotees. I kill the oppressor even if he is My own son. I cut down My own son for the sake of My servant. I am not telling a lie. O Gupta, listen attentively.

“I can never tolerate the behavior of persons who are envious of My devotees. If even one of My sons becomes envious of My devotees, I am also prepared to kill that dear son. What to speak of this, for the sake of My devotees, I am ready to cut My own son into pieces. I am telling you the actual truth—this is not an exaggeration.”

CB Madhya-khaṇḍa 3.046

TEXT 46

*ye kāle karinu muñi pṛthivī-uddhāra
haila kṣitira garbha parśe āmāra*

“When I was delivering the earth, she became pregnant by My touch.

“When I picked up the earth, which was submerged in water, she became pregnant from My touch.” The earth’s statement in the *Viṣṇu Purāṇa*, which is quoted in the *Śrī Vaiṣṇava-toṣaṇī* commentary on the *Śrīmad Bhāgavatam* (10.58.38), confirms this as follows:

*arcitaṁ punar ity āha
nārāyaṇa jagat-pate
ātmānandena pūrṇasya
karavāṇi kim alpakaḥ*

“O Lord, when You delivered me in Your boar incarnation, I gave birth to a son as a result of Your touch.”

CB Madhya-khaṇḍa 3.047

TEXT 47

*haila ‘naraka’-nāme putra mahābala
āpane putrere dharma kahila sakala*

“I begot a powerful son named Naraka, and I personally instructed him on religious principles.

“As a result of My touch, a most powerful son named Naraka was born. I instructed him about religious principles.”

CB Madhya-khaṇḍa 3.048

TEXT 48

*mahārāja hailena āmāra nandana
deva-dvija-guru-bhakta karena pālana*

“My son became a great king, and he properly maintained the demigods, the twice-born, the gurus, and the devotees.

CB Madhya-khaṇḍa 3.049

TEXT 49

*daiva-doṣe tāhāra haila duṣṭa saṅga
bāṇera saṁsarge haila bhakta-drohe raṅga*

“By providence, he fell into bad association with Bāṇa and began to take pleasure in oppressing the devotees.

“Although by My instructions his life was pure for some time, by the bad association of King Bāṇa in the course of time he developed an interest in oppressing the devotees.”

CB Madhya-khaṇḍa 3.050

TEXT 50

*sevakera himsā mui nā pārōṅ sahite
kāṭinu āpana putra sevaka rākhite*

“I cannot tolerate the oppression of My servants, so I cut down My own son to protect My servants.

“I can never tolerate any kind of envy or hatred directed towards My beloved servants. That is why I took the side of My devotees and even cut down My own son.”

CB Madhya-khaṇḍa 3.051

TEXT 51

*janame janame tumi seviyācha more
eteka sakala tattva kahila tomāre”*

“You have served Me birth after birth. Therefore I have disclosed these truths to you.”

CB Madhya-khaṇḍa 3.052

TEXT 52

*śuniyā murāri gupta prabhura vacana
vihvala haiyā gupta karena krandana*

On hearing the Lord’s words, Murāri Gupta became overwhelmed and began to cry.

CB Madhya-khaṇḍa 3.053

TEXT 53

*murāri-sahita gauracandra jaya jaya
jaya yajña-varāha—sevaka-rakṣā-maya*

All glories to Gauracandra in the association of Murāri! All glories to

Varāha, the Lord of sacrifice and protector of His devotees!

All glories to Varāha, the enjoyer of all sacrifices, who protects the devotees, and all glories to Gauracandra in the company of Murāri!

CB Madhya-khaṇḍa 3.054

TEXT 54

*ei-mata sarva-sevakera ghare ghare
kṛpāya ṭhākura jānāyena āpanāre*

In this way the Lord revealed Himself to all of His servants at each of their houses.

CB Madhya-khaṇḍa 3.055

TEXT 55

*ciniyā sakala bhṛtya—prabhu āpanāra
parānanda-maya citta haila sabāra*

When the servants recognized their Lord, their hearts became filled with bliss.

CB Madhya-khaṇḍa 3.056

TEXT 56

*pāṣaṇḍīre āra keha bhaya nāhi kare
hāṭe ghāṭe sabe 'kṛṣṇa' gāya ucca-svare*

Then they no longer feared the atheists, and they freely and loudly chanted the names of Kṛṣṇa at all public places.

When Gaurahari manifested His real identity to the devotees, they all abandoned their various material inconveniences and merged in spiritual bliss. Therefore these devotees constantly and loudly chanted the names of Kṛṣṇa everywhere without fear of the royal punishment threatened by the atheists.

TEXT 57

*prabhu-saṅge miliyā sakala bhakta-gaṇa
mahānande ahar-niśa karaye kīrtana*

In the company of the Lord, all the devotees happily engaged day and night in chanting the holy names.

CB Madhya-khaṇḍa 3.058

TEXT 58

*mililā sakala bhakta, bai nityānanda
bhāi nā dekhiyā baḍa duḥkhī gauracandra*

All the devotees assembled together, except Nityānanda. Gauracandra became unhappy on not seeing His brother.

When Gaurasundara saw that all the devotees participated in the blissful *kīrtana* pastimes except Nityānanda, He became especially unhappy in separation from Nityānanda.

CB Madhya-khaṇḍa 3.059

TEXT 59

*nirantara nityānanda smare viśvambhara
jānilena nityānanda—ananta īśvara*

Viśvambhara constantly remembered Nityānanda, and Nityānanda, who is nondifferent from Ananta, could understand this.

In the absence of Nityānanda, Viśvambhara constantly thought of Him and realized His original position. Mahāprabhu knew Śrī Nityānanda as the Supreme Lord, Ananta Vāsudeva.

CB Madhya-khaṇḍa 3.060

TEXT 60

*prasaṅge śunaha nityānandera ākhyāna
sūtra-rūpe janma-karma kichu kahi tāna*

In this connection, please hear the narrations regarding Nityānanda. I will briefly describe His birth and activities in the form of codes.

CB Madhya-khaṇḍa 3.061

TEXT 61

*rāḍha-deśe ekacākā-nāme āche grāma
yañhi janmilena nityānanda bhagavān*

In Rāḍha-deśa there is a village named Ekacakrā, where Lord Nityānanda took birth.

CB Madhya-khaṇḍa 3.062

TEXT 62

*'mauḍeśvara'-nāme deva āche kata dūre
yāre pūjyāche nityānanda haladhare*

Near this village there is a deity of Mauḍeśvara Śiva that was worshiped by Nityānanda Haladhara.

Lord Nityānanda appeared in the village named Ekacakrā, in Rāḍha-deśa, which is on the western side of the Ganges. A short distance from this village is a deity of Śiva named Mauḍeśvara (Mayūreśvara, by other opinion). Sometimes Lord Nityānanda worshiped him.

CB Madhya-khaṇḍa 3.063-066

TEXT 63-66

*sei grāme vaise vipra hādāi paṇḍita
mahā-viraktera prāya dayālu-carita*

*tānra patnī padmāvatī nāma pati-vratāparamā
vaiṣṇavī-śakti—sei jagan-mātā*

*parama-udāra dui brāhmaṇa
brāhmaṇītānra ghare nityānanda janmilā āpani*

*sakala putrera jyeṣṭha—nityānanda-rāya
sarva-sulakṣaṇa dekhi' nayana juḍāya*

In this village lived a *brāhmaṇa* named Hāḍāi Paṇḍita, who was greatly renounced and full of compassion. His chaste wife's name was Padmāvatī. She was a great Vaiṣṇavī and the mother of the universe. Both the *brāhmaṇa* and his wife were most magnanimous. In their house, Nityānanda took birth. Lord Nityānanda was the eldest of their sons. On seeing all His auspicious symptoms, one's eyes were satiated.

In that village of Ekacakrā lived a magnanimous renounced *brāhmaṇa* named Hāḍāi Paṇḍita. His chaste wife, named Padmāvatī-devī, was the mother of the universe. She was profusely invested with Lord Viṣṇu's energies. Among their few sons, Lord Nityānanda was the eldest.

CB Madhya-khaṇḍa 3.067

TEXT 67

*tāna bālya-līlā ādi-khaṇḍete vistara
ethāya kahile haya grantha bahutara*

His childhood pastimes have already been described in the *Ādi-khaṇḍa*. If I narrate them again here, this book will become voluminous.

CB Madhya-khaṇḍa 3.068

TEXT 68

*ei-mata kata-dina nityānanda rāya
hāḍāi paṇḍitera ghare āchena līlāya*

In this way Lord Nityānanda engaged in blissful pastimes as He lived for some days in the house of Hāḍāi Paṇḍita.

CB Madhya-khaṇḍa 3.069-073

TEXT 69-73

*gṛha chāḍibāre prabhu karilena mana
nā chāḍe janani-tāta-duḥkhera kāraṇa*

*tila-mātra nityānande nā dekhile mātāyuga-prāya
hena vāse', tato 'dhika pitā*

*tila-mātra nityānanda-putrere chāḍiyākothā
o hāḍāi ojhā nā yāya caliyā*

*kibā kṛṣi-karme, kibā yajamāna-ghare
kibā hāṭe, kibā bāṭe yata karma kare*

*pāche yadi nityānanda-candra cali' yāya
tilārthe śateka-bāra ulaṭiyā cāya*

Nityānanda Prabhu then decided to leave home, but His parents, fearing distress in His absence, did not leave Him alone. If Nityānanda's mother did not see Him for a moment, she considered that moment equal to a *yuga*, and His father considered it even longer. Hāḍāi Ojhā could not go anywhere without Nityānanda, for even a moment. Whether farming, in the house of his disciple, in the marketplace, or on the road—whatever he was doing—he would glance at Nityānanda a hundred times every minute out fear that He might leave.

Although Nityānanda Prabhu was not bound by His parents' affection like an ordinary conditioned soul who wants to enjoy the fruits of his karma and He intended to leave home for the benefit of the living entities, His most affectionate parents would not leave Him for even a moment. For this reason, Nityānanda Prabhu became morose. His parents would not let Him out of sight for even the shortest time; they always stayed with Him.

In the course of their household activities, farming, acting as priest, traveling, and acquiring items, they repeatedly looked at their son, who accompanied them, out of fear that their son would leave home.

CB Madhya-khaṇḍa 3.074-075

TEXT 74-75

*dhariyā dhariyā puna āliṅgana kare
nanīra putalī yena milāya śarīre*

*ei-mata putra-saṅge bule sarva-ṭhāi
prāṇa hailā nityānanda, śarīra hāḍāi*

As Hāḍāi Paṇḍita repeatedly embraced Him, the soft-as-butter, delicate body of Nityānanda would merge in his body. In this way, Hāḍāi Paṇḍita went everywhere accompanied by his son. It seemed Hāḍāi Paṇḍita was the body and Nityānanda was the life air.

The father traveled everywhere with his son, and he would always keep Him on his lap. Just as the body and life airs are inseparable as one unit, Hāḍāi Paṇḍita, the father of Nityānanda, was like the body and his son was like the life airs within the body.

CB Madhya-khaṇḍa 3.076

TEXT 76

*antaryāmī nityānanda, ihā saba jāne
pitṛ-sukha-dharma pāli' āche pitā-sane*

As the Supersoul, Nityānanda knew everything. He stayed with His father for his pleasure and as a matter of duty.

As Nityānanda Prabhu is directly the Supersoul, Viṣṇu, He knew everything in detail. To increase His father's happiness, He remained appropriately engaged in His father's service.

CB Madhya-khaṇḍa 3.077

TEXT 77

*daive eka-dina eka sannyāsī sundara
āilena nityānanda-janakera ghara*

One day, by providence, an attractive *sannyāsī* arrived at the house of Hāḍāi Paṇḍita.

CB Madhya-khaṇḍa 3.078

TEXT 78

*nityānanda-pitā tāne bhikṣā karāirā
rākhilena parama-ānanda-yukta hañā*

Nityānanda's father invited him for a meal and happily kept him in his house.

With great happiness, Hāḍāi Paṇḍita invited an attractive wandering *sannyāsī* to his house and fed him. Since the *pañca-sūnā* sacrifices are not meant for the independent *sannyāsīs*, they eat at the houses of *brāhmaṇas*. It is the principal duty of householders to offer meals and other nonduplicitous service to the *sannyāsīs*, who are situated in the highest order of spiritual life.

CB Madhya-khaṇḍa 3.079

TEXT 79

*sarva rātri nityānanda-pitā tānra saṅge
āchilena kṛṣṇa-kathā-kathana-prasaṅge*

Nityānanda's father passed the entire night discussing topics of Kṛṣṇa with the *sannyāsī*.

He fed the *sannyāsī* and spent the entire night discussing topics of Kṛṣṇa with him.

CB Madhya-khaṇḍa 3.080

TEXT 80

*gantū-kāma sannyāsī hailāuṣā-kāle
nityānanda-pitā-prati nyāsi-vara bale*

In the early morning, when the *sannyāsī* was about to leave, he spoke to Nityānanda's father as follows.

Sannyāsīs do not become bound by the affection of householders by spending much time in their homes. That is why the following morning the *sannyāsī* was preparing to leave the house of Hādāi Paṇḍita and go somewhere else, when he began to speak.

CB Madhya-khaṇḍa 3.081-084

TEXT 81-84

*nyāsī bale,—“eka bhikṣā āchaye āmāra”
nityānanda-pitā bale,—“ye icchā tomāra”*

*nyāsī bale,—“karibāṇa tīrtha-paryatana
saṁhati āmāra bhāla nāhika brāhmaṇa*

*ei ye sakala-jyeṣṭha-nandana tomāra
kata-dina lāgi deha' saṁhati āmāra*

*prāṇa-atirikta āmi dekhiba uhāne
sarva-tīrtha dekhibena vividha-vidhāne”*

The *sannyāsī* said, “I wish to beg alms from you.” Nityānanda's father replied, “Ask for whatever you like.” The *sannyāsī* said, “I have a plan to visit the holy places, but I do not have a suitable *brāhmaṇa* companion. Please give me this eldest son of yours to accompany me for some days. I will take better care of Him than my own life, and He will be able to see all the holy places.”

The Vaiṣṇava *sannyāsī* said, “I have appeal.” In answer to this, Hādāi Paṇḍita gave him permission to disclose his mind. The *sannyāsī* said, “Now I am engaged in visiting holy places. Since it is not the duty of a

sannyāsī to light fires and cook, and since everywhere there is a shortage of suitable *brāhmaṇas*, I do not get meals at proper times. Therefore I require a *brāhmaṇa* companion. If you give me your eldest son for some time, I will love Him more than my own life and your son will become conversant with various holy places.”

The word *samhati* means “with” or “in the company of.”

CB Madhya-khaṇḍa 3.085

TEXT 85

*śuniyā nyāsīra vākya śuddha-vipra-vara
mane mane cinte baḍa haiyā kātara*

On hearing the words of the *sannyāsī*, the pure *brāhmaṇa* became afflicted with distress and contemplated as follows.

CB Madhya-khaṇḍa 3.086

TEXT 86

*“prāṇa-bhikṣā karilena āmāra sannyāsīnā
dile o ‘sarva-nāśa haya’ hena vāsi*

“This *sannyāsī* has asked for my very life; and if I don’t give him, I will be ruined.

On hearing the heart-rending words of the Vaiṣṇava *sannyāsī*, the *brāhmaṇa* became extremely afflicted with distress and thought, “I am only the body, and my eldest son is the life air. Therefore this *sannyāsī* will take away my life and leave my body here. If I do not fulfill his request, then I will face imminent danger.”

CB Madhya-khaṇḍa 3.087

TEXT 87

*bhikṣukere pūrve mahāpuruṣa-sakala
prāṇa-dāna diyāchena kariyā maṅgala*

“Many great personalities in the past have given their lives to *sannyāsīs* and thereby achieved auspiciousness.

It is found in many previous histories that great personalities desiring their own benefit have given their lives to *sannyāsīs*.

CB Madhya-khaṇḍa 3.088-089

TEXT 88-89

*rāmacandra putra—daśarathera jīvana
pūrve viśvāmitra tāne karilā yācana*

*yadyapiha rāma-vine rājā nāhi jīye
tathāpi dilena—ei purāṇete kahe*

“Viśvāmitra previously begged Daśaratha for his son Rāmacandra, who was Daśaratha’s very life. Although the King could not live without Rāma, he nevertheless gave Him. This is described in the *Purāṇas*.

On the request of Viśvāmitra, Mahārāja Daśaratha gave him his own son, who was the very life of Daśaratha. This is found in the ancient histories. Although it was very difficult for Daśaratha to survive in the absence of Rāma, in such a situation Mahārāja Daśaratha gave up his son, who was equal to his own life.

CB Madhya-khaṇḍa 3.090-091

TEXT 90-91

*sei ta’ vṛttānta āji haila āmāre
e-dharma-saṅkaṭe kṛṣṇa! rakṣā kara’ more”*

*daive se-i vastu, kene nahiba se mati?
anyathā lakṣmaṇa kene gr̥hete utpatti?*

“The same thing has happened to me today. O Kṛṣṇa, please save me from this dilemma.” By providence, it was the same situation, so why the mentality would not be the same? Otherwise why would

Lakṣmaṇa appear in his house?

“O Kṛṣṇa, in this great predicament please protect me from my wavering mentality, because I am in the same situation as Daśaratha was. By providence, I am that Daśaratha and my son is Rāma. Otherwise, why has my son developed such a mentality? If this was not true, then why have the symptoms of renunciation manifest in my son?”

CB Madhya-khaṇḍa 3.092

TEXT 92

*bhāviyā calilā vipra brāhmaṇīra sthāne
ānupūrva kahilena saba vivaraṇe*

After contemplating in this way, the *brāhmaṇa* went to his wife and explained the situation in detail.

CB Madhya-khaṇḍa 3.093

TEXT 93

*śuniyā balilā pati-vratā jagan-mātā“
ye tomāra icchā prabhu! sei mora kathā”*

On hearing about the request, that chaste wife and mother of the universe said, “Dear Prabhu, I agree with whatever you decide.”

CB Madhya-khaṇḍa 3.094

TEXT 94

*āilā sannyāsi-sthāne nityānanda-pitānyāsīre
dilena putra, noiyā māthā*

The father of Nityānanda then came before the *sannyāsī* with his head down and handed over his son to the *sannyāsī*.

CB Madhya-khaṇḍa 3.095

TEXT 95

*nityānanda saṅge calilena nyāsi-vara
hena mate nityānanda chāḍilena ghara*

The best of *sannyāsīs* then departed with Nityānanda. In this way, Nityānanda left home.

CB Madhya-khaṇḍa 3.096

TEXT 96

*nityānanda gele mātra hāḍāi paṇḍita
bhumite paḍilā vipra haiyā mūrchita*

As soon as Nityānanda left home, the *brāhmaṇa* Hāḍāi Paṇḍita fell unconscious to the ground.

CB Madhya-khaṇḍa 3.097

TEXT 97

*se vilāpa krandana kariba kon jane?
vidare pāṣāṇa kāṣṭha tāhāra śravaṇe*

Who can describe that *brāhmaṇa*'s pathetic crying? Even stone and wood melted from the sound.

CB Madhya-khaṇḍa 3.098-099

TEXT 98-99

*bhakti-rase jaḍa-prāya haila vihvala
loke bale “hāḍo ojhā haila pāgala”*

*tina māsa nā karilā annera grahaṇa
caitanya-prabhāve sabe rahila jīvana*

Hāḍo Ojhā became overwhelmed and inert in the mellows of ecstatic love. People said, “Hāḍo Ojhā has become mad.” Indeed, he did not

eat anything for three months; he survived only by the mercy of Śrī Caitanya.

After giving away his son, the devotee Hāḍo Upādhyāya became practically mad. He was overwhelmed by the mellows of devotional service and appeared like inert matter in the eyes of ordinary people. For three months Hāḍāi Paṇḍita abstained from accepting food and drink, as generally taken by ordinary human beings. Still, his body did not deteriorate as would happen in the case of ordinary people. Although he survived, he remained lifeless.

CB Madhya-khaṇḍa 3.100

TEXT 100

*prabhu kene chāḍe, yāra hena anurāga?
viṣṇu-vaiṣṇavera ei acintya-prabhāva*

Why does the Lord leave someone who is so attached to Him? This is the inconceivable authority of Lord Viṣṇu and the Vaiṣṇavas.

One may question in this regard, that, being affectionate to His devotees, how did Lord Nityānanda ignore His father's attachment for Him? In answer to this it can be said that the potency of Lord Viṣṇu and the Vaiṣṇavas is incomparable. Their prowess is immeasurable by human calculation.

CB Madhya-khaṇḍa 3.101-107

TEXT 101-107

*svāmi-hīnā devahūti-jananī chāḍiyācalilā
kapila-prabhu nirapekṣa haiyā*

*vyāsa-hena vaiṣṇava janaka chāḍi' śuka
calilā, ulaṭi nāhi cāhilena mukha*

*śacī-hena janani chāḍiyā ekākinīcalilena
nirapekṣa hai' nyāsi-maṇi*

*paramārthe ei tyāga—tyāga kabhu nahe
e sakala kathā bujhe kona mahāśaye*

*e sakala līlā jīva-uddhāra-kāraṇe
mahākāṣṭha drave' yena ihāra śravaṇe*

*yena pitāhārāiyā śrī-raghunandane
nirbhare śunile tāhā kāndaye yavane*

*hena mate gṛha chāḍi' nityānanda-rāya
svānubhāvānande tīrtha bhramiyā veḍāya*

Lord Kapila displayed indifference by leaving behind His widowed mother. Śukadeva left behind such a great Vaiṣṇava father as Vyāsadeva without even looking back at his face. The crest jewel of *sannyāsīs* displayed indifference by leaving behind His helpless mother, Śacī. On the spiritual platform such renunciation is not renunciation. Only a few great personalities can understand this topic. These pastimes are all meant for the deliverance of the living entities. Even wood melts by hearing such topics. On hearing about Daśaratha's lamentation after sending away his son Rāma, even the Yavanas cry profusely. In this way Lord Nityānanda left home and traveled to the holy places out of His own sweet will.

When Kapila's father left for His own abode, Lord Kapila displayed indifference by leaving His afflicted mother, Devahūti; Śukadeva displayed indifference by leaving his father, Mahatma Vyāsa, in spite of his repeated calls; Śacīnandana took *sannyāsa* in order to display indifference by leaving His helpless unsupported mother; and in order to deliver the fallen souls in the same way, Śrī Nityānanda Prabhu, who is nondifferent from Mūla-saṅkarṣaṇa Baladeva, enacted the pastime of visiting the holy places out of His own spiritual ecstasy. Ordinary people cannot immediately understand the importance and necessity of such renunciation for spiritual progress. The living entities' eternal constitutional duty is cultivation of Kṛṣṇa consciousness, which is the ultimate goal of spiritual life. In comparison to this, severe renunciation

cannot be given much importance. Only those who are advanced in spiritual life can understand that Nityānanda Prabhu’s leaving behind such an affectionate father and mother for another purpose was most reasonable and necessary. Daśaratha’s lamentation due to separation from his son Rāmacandra overwhelms even the hearts of Yavanas. Even the hardest hearts of intoxicated materialists are softened with transcendental mellows while hearing these topics.

The word *nirbhare* means “completely” or “excessively.”

The second line of verse 106 indicates that even Yavanas cry profusely when they hear such topics.

The word *svānubhāvānande* means “in His own spiritual bliss.”

CB Madhya-khaṇḍa 3.108-114

TEXT 108-114

*gayā, kāśī, prayāga, mathurā,
dvārāvatīnara-nārāyaṇāśrama gelā mahāmati*

*bauddhālaya giyā gelā vyāsera ālaya
raṅganātha, setubandha, gelena malaya*

*tabe anantera pura gelā mahāśaya
bhrameṇa nirjana-vane parama-nirbhaya*

*gomatī, gaṇḍakī gelā sarayū, kāverīayodhyā,
daṇḍakāraṇye bulena vihari’*

*trimalla, vyeṅkaṭanātha, sapta-godāvarīmaheśera
sthāna gelā kanyakā-nagarī*

*revā, māhiṣmatī, malla-tīrtha, haridvāra
yañhi pūrve avatāra haila gaṅgāra*

*ei-mata yata tīrtha nityānanda-rāya
sakala dekhiyā punaḥāilā mathurāya*

The most magnanimous Nityānanda visited Gayā, Kāśī, Prayāga,

Mathurā, Dvārakā, and the āśrama of Nara-Nārāyaṇa. He went to the place of the Buddhists and the residence of Vyāsa. He visited Raṅganātha, Setubandha, and the Malaya Hills. He then went to Anantapura and fearlessly traveled through uninhabited forests. He visited the Gomatī, Gaṇḍakī, Saryū, and Kāverī Rivers. He also went to Ayodhyā and then wandered through the forest of Daṇḍakāraṇya. He went to Trimalla, Vyeṅkaṭanātha, Sapta-Godāvarī, the abode of Lord Śiva, and Kanyā-kumārī. Lord Nityānanda visited the Revā River, Māhiṣmatī, Malla-Tīrtha, and Haridvāra, where the Ganges descended in ancient times. In this way, after traveling to all the holy places, Lord Nityānanda returned to Mathurā.

See the description of Lord Nityānanda's pilgrimage in the *Ādi-khaṇḍa*, Chapter Nine.

The word *bauddhālaya* refers to Kapila-vāstu, Buddha-gayā, Sāranātha, and Kāśī.

CB Madhya-khaṇḍa 3.115

TEXT 115

*cinite nā pāre keha anantera dhāma
huṅkāra karaye dekhi' pūrva-janma-sthāna*

No one could recognize Nityānanda, the origin of Ananta, as He roared loudly on seeing His previous birthplace.

CB Madhya-khaṇḍa 3.116

TEXT 116

*niravadhi bālya-bhāva, āna nāhi sphure
dhūlākhele khele vṛndāvanera bhitare*

He remained always in the mood of a child, without displaying any other mood, as He sported in the dust of Vṛndāvana.

CB Madhya-khaṇḍa 3.117-119

TEXT 117-119

*āhārera ceṣṭā nāhi karena kothāya
bālyā-bhāve vṛndāvane gaḍāgaḍi yāya*

*keha nāhi bujhe tāna caritra udāra
kṛṣṇa-rasa vine āra nā kare āhāra*

*kadacit kona dina kare dugdha-pāna
seha yadi ayācita keha kare dāna*

He never endeavored for His meals and repeatedly rolled in the dust of Vṛndāvana in the mood of a child. No one could understand His magnanimous characteristics. He did not consume anything other than the mellows of Kṛṣṇa consciousness. On some days He drank some milk if someone offered Him without asking.

No one could understand Śrī Nityānanda Prabhu's pastimes of rolling in the dust of Vṛndāvana. All living entities require to collect eatables to maintain their bodies, but when one's constitutional propensities are awakened, he loses interest in accumulating anything other than the mellows of service to Viṣṇu and the Vaiṣṇavas. Nityānanda Prabhu maintained His body simply by occasionally drinking milk that He received without asking.

CB Madhya-khaṇḍa 3.120

TEXT 120

*ei-mate vṛndāvane vaise nityānanda
navadvīpe prakāśa hailā gauracandra*

In this way Nityānanda Prabhu resided in Vṛndāvana, while in Navadvīpa, Gauracandra revealed Himself.

While Lord Nityānanda was wandering in Vṛndāvana, Gaurasundara Mahāprabhu manifested His identity in Navadvīpa.

CB Madhya-khaṇḍa 3.121

TEXT 121

*nirantara saṅkīrtana—parama-ānanda
duḥkha pāya prabhu nā dekhiyā nityānanda*

The Lord constantly engaged in *saṅkīrtana* in great happiness, yet He became unhappy on not seeing Nityānanda.

While Mahāprabhu was constantly and happily engaged in propagating *saṅkīrtana* at Navadvīpa, He felt distress because of Nityānanda Prabhu's absence.

CB Madhya-khaṇḍa 3.122

TEXT 122

*nityānanda jānilena prabhura prakāśa
ye avadhi lāgi' kare vṛndāvane vāsa*

Nityānanda understood that the Lord had manifested Himself. He had waited in Vṛndāvana for this moment.

Lord Nityānanda lived in Vṛndāvana while waiting for Mahāprabhu to reveal Himself.

The phrase *ye avadhi lāgi'* means “waiting for that auspicious moment.”

CB Madhya-khaṇḍa 3.123

TEXT 123

*jāniyā āilā jhāṭa navadvīpa-pure
āsiyā rahilā nandana-ācāryera ghare*

On realizing this, He immediately went to Navadvīpa, where He stayed at the house of Nandana Ācārya.

The word *jhāṭa* means “quickly.” For a description of Nandana Ācārya, one may see *Caitanya-caritāmṛta* (Ādi 10.39) or *Caitanya-bhāgavata*, *Madhya-khaṇḍa*, Chapter Seventeen.

CB Madhya-khaṇḍa 3.124

TEXT 124

*nandana-ācārya mahā-bhāgavatottama
dekhi mahā-tejorāśi yena sūrya-sama*

Nandana Ācārya was a *mahā-bhāgavata*. He saw that the bodily effulgence of Nityānanda was equal to the sun.

The topmost *uttama-adhikārīs* are pure devotees of the Lord. This is confirmed in the *Śrīmad Bhāgavatam* (11.2.45) as follows:

*sarva-bhūteṣu yaḥ paśyed
bhagavad-bhāvam ātmanaḥ
bhūtāni bhagavaty ātmany
eṣa bhāgavatottamaḥ*

“The most advanced devotee sees within everything the soul of all souls, the Supreme Personality of Godhead, Śrī Kṛṣṇa. Consequently he sees everything in relation to the Supreme Lord and understands that everything that exists is eternally situated within the Lord.” Being the foremost of such liberated souls, the *mahā-bhāgavata* Śrī Nityānanda Prabhu is the origin of all pure devotees of the Lord. He is most effulgent and is the basis of spiritual illumination. The reflection of His bodily effulgence revives the constitutional position of the living entities. Those who are under His shelter can also have similar effulgence. In the material conception of life there is an absence of spiritual effulgence. Until one achieves spiritual realization, he cannot be freed from the contamination of forgetting his real identity. When the spiritual effulgence that emanates from Nityānanda and destroys the darkness of ignorance enters the heart of a person, it vanquishes the darkness of ignorance.

CB Madhya-khaṇḍa 3.125

TEXT 125

mahā-avadhūta-veśa prakāṇḍa śarīra

niravadhi gabhīratā dekhi mahādhīra

Nityānanda appeared as a great *avadhūta* with a large body. He was always grave and most sober.

Only those who have attained perfection in the *sannyāsa* order of life and have naturally become indifferent to external renunciation are known as *avadhūtas*. Many people are bewildered on seeing the *avadhūtas*' disdain for external signs. When a strict *sannyāsī* attains perfection in the *sannyāsa* order, he becomes renowned as a learned *sannyāsī* or *avadhūta*. Śrī Nityānanda Prabhu is the topmost of such *avadhūtas*. His gravity and extreme patience were observed by Nandana Ācārya.

CB Madhya-khaṇḍa 3.126

TEXT 126

*ahar-niśa vadane balaye kṛṣṇa-nāma
tribhuvane advitīya caitanyera dhāma*

He chanted the names of Kṛṣṇa day and night. He was the abode of Lord Caitanya, incomparable within the three worlds.

That Nityānanda was always engaged in chanting the names of Kṛṣṇa. Śrī Caitanyadeva has pervaded the three worlds on the support of Nityānanda. Śrī Nityānanda alone is the unparalleled effulgence of Śrī Caitanyadeva. He is like the blazing sun in dissipating the darkness of the conditioned souls' ignorance of identifying themselves as enjoyers. Śrī Nityānanda alone is most expert in enacting the pastimes of rendering ten forms of service to Śrī Caitanyadeva. No other object may be compared with Him. Śrī Nityānanda is the backbone in manifesting the Supreme Lord among the living entities.

CB Madhya-khaṇḍa 3.127

TEXT 127

nijānande kṣaṇe kṣaṇe karaye huṅkāra

Sometimes He roared loudly in His own ecstasy. He appeared greatly intoxicated, just like the incarnation of Balarāma.

Śrī Nityānanda Prabhu sometimes roared loudly out of ecstasy in order to manifest His pastimes and identity in this world. He was fully intoxicated to constantly assist Śrī Caitanyadeva's pastimes of distributing love of God. Just as Śrī Baladeva Prabhu fully engaged in the service of Śrī Kṛṣṇa in Vraja, in Gauḍa-deśa also, where Caitanya enjoyed His pastimes, the intoxicated mood and emotional ecstasy of Nityānanda captured people's hearts through the help of their ears to vanquish the contamination from their hearts. No one should misunderstand the meaning of the word *nijānanda* by thinking that Śrī Nityānanda is an insignificant conditioned soul like us. The word *nija* here indicates realization of the Supreme Lord. According to material consideration, the *ānanda* of the conditioned souls is always obstructed and there is gulf of difference between real *ānanda* and their *ānanda*. Since Nityānanda Prabhu is Himself the origin of the *viṣṇu-tattvas*, if one attributes on Him the material consideration of differentiation between the body and the self, then one will certainly be baffled in his attempts to realize the true meaning of the word *nijānanda*.

TEXT 128

CB Madhya-khaṇḍa 3.128

*koṭi candra jiniyā vadana manohara
jagata-jīvana hāsya sundara adhara*

His attractive face defeated the beauty of millions of moons, and His enchanting smile was the life and soul of the universe.

The second line of this verse indicates that His beautiful smile gave life to all living entities of the entire universe.

CB Madhya-khaṇḍa 3.129

TEXT 129

*mukutā jiniyā śrī-daśanera jyotiḥāyata
aruṇa dui locana subhāti*

The effulgence of His teeth defeated that of pearls, and His two broad reddish eyes increased the beauty of His face.

This verse indicates that the radiance of His teeth defeated even the luster of pearls. His two broad reddish eyes expanded the beauty of His face.

CB Madhya-khaṇḍa 3.130

TEXT 130

*ājānulambita bhujā supīvara vakṣa
calite komala baḍa pada-yuga dakṣa*

His hands stretched down to His knees, and His chest was high. His two soft lotus feet were expert in movement.

His two hands extended down to His knees, and His chest was raised. Although His lotus feet were extremely soft, they were very expert in the act of walking.

CB Madhya-khaṇḍa 3.131

TEXT 131

*parama kṛpāya kare sabāre sambhāṣa
śunile śrī-mukha-vākya karma-bandha-nāśa*

He spoke to everyone with great compassion. On hearing the words from His lotus mouth, one's bondage due to fruitive activities was destroyed.

One who hears the words emanating from the lotus mouth of Nityānanda Prabhu has no possibility of maintaining material conceptions. The conditioned souls proudly identify themselves as the doers and engage in material activities while considering themselves products of matter. If

the living entities hear the words of Śrī Nityānanda Prabhu, then their thirst for material enjoyment will be vanquished and their constitutional propensities will awaken. He pleases everyone with His most compassionate words.

CB Madhya-khaṇḍa 3.132

TEXT 132

*āilā nadīyā-pure nityānanda-rāya
sakala bhuvane jaya-jaya-dhvani gāya*

When Lord Nityānanda arrived in Nadia, there were shouts of joy all over the world.

CB Madhya-khaṇḍa 3.133

TEXT 133

*se mahimā bale hena ke āche pracaṇḍa
ye prabhu bhāṅgilā gaurasundarera daṇḍa*

Who can describe the glories of that Lord who broke the *sannyāsa-daṇḍa* of Gaurasundara?

He is directly Lord Baladeva, therefore the power of His glories cannot be compared with any other object. How can anyone's power be compared with the power of He who transgressed His exhibition of subordination to Gaurasundara by breaking His *sannyāsa daṇḍa* accepted out of formality. Everyone is forced to follow the rules and regulations enjoined by Gaurasundara. When the Lord of the fourteen worlds was personally following the rules and regulations to set example for people in general, Nityānanda Prabhu, being intolerant, altered the Lord's exemplary pastimes of following the rules and regulations. See *Antya-khaṇḍa*, Chapter Two.

CB Madhya-khaṇḍa 3.134

TEXT 134

*vaṇik adhama mūrkhā ye karilā pāra
brahmāṇḍa pavitra haya nāma laile yānra*

The entire universe is purified by chanting the names of He who delivered the fallen, the foolish, and the merchants.

When the eternal servants of Kṛṣṇa situate themselves within the *varṇa* principles of this world, they engage in trade as members of the third *varṇa*. Such communities are called *vaiśyas* or *vaṇiks*. In order to direct their propensities, they spend their time protecting cows, cultivating land, trading, and loaning money on interest. When one forgets Kṛṣṇa, he develops a taste for the propensities of a merchant and as a result of such desires he takes birth in the house of a merchant. Being dependent on such merchants, other communities award them such titles as *śreṣṭhi* (aristocratic), *ādhyā* (rich), and *mahājana* (wholesale merchant). As a result of being respected in this way, such merchants become proud. The superiority and inferiority of a merchant is determined by the items in which he trades. Those whose business is to sell intoxicants are also merchants, but they are comparatively inferior to other merchants. Nevertheless they are also considered *vaiśyas*. Since a living entity's propensity for serving Hari is greatly disturbed by becoming absorbed in exchanging gold, the gold merchants are condemned and also considered inferior *vaiśyas*. Persons who appeared in such families as well as those who had similar propensities as a result of impressions from previous lives were delivered by Nityānanda Prabhu from their absorption in matter and awarded the title of Ācārya. External identifications are temporary. When all such identifications are removed, the living entity awakens to his constitutional position. He is then liberated and engages in the service of Hari.

According to material consideration, people are of higher, middle, or lower classes. According to the consideration of intelligent persons, people are either learned, uneducated, or foolish. These external

identifications temporarily cover the intelligence of Kṛṣṇa's eternal servants and cause them to become absorbed in matter. Due to forgetfulness of one's spiritual consciousness a dormant spirit soul is bereft of the Lord's service and forgets his eternal identification. By His instructions, Śrī Nityānanda Prabhu removes the living entities' absorption in matter and bestows eternal benefit on them. The living entities are then freed from material conceptions and travel to the spiritual kingdom. The external identification of liberated souls bewilders those who are engaged in identifying themselves with matter and entangles them in the laws of karma. In order to benefit persons who have mercantile propensities and those born in merchant families as well as fools who are condemned by people in general, Nityānanda Prabhu, who is unlimitedly merciful, relieved them from their material conceptions. Just by hearing the name of Nityānanda Prabhu, the people of the entire world are purified from the propensity for committing sin. Even the merchants, the fallen, and the foolish are purified and become knowers of the Absolute Truth and devotees of the Supreme Lord. Then no one can doubt their purity. See *Antya-khaṇḍa*, Chapter Five.

CB Madhya-khaṇḍa 3.135

TEXT 135

*pāiyā nandanācārya haraṣita hañārākhilena
nija-gr̥he bhikṣā karāiyā*

Nandana Ācārya welcomed Nityānanda Prabhu, fed Him, and kept Him in his house.

CB Madhya-khaṇḍa 3.136

TEXT 136

*navadvīpe nityānanda-candra-āgamana
ihā yei śune, tāre mile prema-dhana*

Anyone who hears about the arrival of Nityānanda in Navadvīpa will certainly receive the wealth of love.

Those who hear the topics of Lord Nityānanda’s auspicious arrival in Navadvīpa become conversant with His distribution of love of Godhead, or *kṛṣṇa-prema*, and achieve love for Kṛṣṇa.

CB Madhya-khaṇḍa 3.137

TEXT 137

*nityānanda-āgamana jāni’ viśvambhara
ananta hariṣa prabhu hailā antara*

When Viśvambhara understood that Nityānanda had arrived, He became unlimitedly joyful at heart.

CB Madhya-khaṇḍa 3.138

TEXT 138

*pūrva-vyapadeśe sarva-vaiṣṇavera sthāne
vyañjiyā āchena, keha marma nāhi jāne*

On some pretext the Lord had previously given the Vaiṣṇavas some hint about Nityānanda’s arrival, yet none of them had understood.

Before the arrival of Nityānanda, Gaurasundara had hinted to the Vaiṣṇavas that some great personality would come, but the Vaiṣṇavas could not grasp the meaning of Gaurasundara’s statement.

CB Madhya-khaṇḍa 3.139

TEXT 139

*“āre bhāi, dina dui tintera bhitare
kona mahāpuruṣa eka āsibe ethāre”*

“O brothers, within two or three days some great personality will come here.”

TEXT 140

*daive sei dina viṣṇu pūji' gauracandra
satvare mililā yathā vaiṣṇavera vṛnda*

By providence, after worshiping Viṣṇu that same day, Gauracandra soon met with all the Vaiṣṇavas.

CB Madhya-khaṇḍa 3.141

TEXT 141

*sabākāra sthāne prabhu kahena āpane
“aji āmi aparūpa dekhiluṅ svapane*

The Lord told everyone, “Today I have seen something wonderful in a dream.

CB Madhya-khaṇḍa 3.142

TEXT 142

*tāla-dhvaja eka ratha—saṁsārera sāra
āsīyā rahila ratha—āmāra duyāra*

“A chariot adorned by a flag marked with a palm tree and expert in bestowing the essence of life on all people arrived at My doorstep.

On the pretext of explaining the topics of His dream, Gaurasundara said, “I saw Śrī Baladeva Prabhu’s chariot adorned with a flag marked with a palm tree arrive at My doorstep. This chariot adorned with a flag marked with a palm tree delivers one from the nonessentials of this material world and awards the essence of life. In this material world, everything is temporary, but those who are attracted by Baladeva’s chariot adorned by a flag marked with a palm tree are eligible to be attracted by the essential objects of this world. The height of the chariot adorned by a flag marked

with a palm tree is incomparable, just as a palm tree is higher than other trees. Similarly, the mental chariot of conditioned souls is tiny in comparison to the palm tree marked on that flag. The palm tree marked on the top of Baladeva's chariot is adorned with fruits.”

CB Madhya-khaṇḍa 3.143

TEXT 143

*tāra mājhe dekhi eka prakāṇḍa śarīra
mahā eka stambha skandhe, gati nahe sthira*

“Within the chariot I saw someone with a huge body. He held a post on His shoulder and His movements were unsteady.

“I saw a great personality with a massive body sitting within that chariot adorned by a flag marked with a palm tree. He carried a pole on His shoulder, in other words, He carried a plough and club. He was maddened with restlessness.”

CB Madhya-khaṇḍa 3.144

TEXT 144

*vetra bāndhā eka kamaṇḍalu vāma hāte
nīla-vastra paridhāna, nīla-vastra māthe*

“In His left hand He carried a waterpot wrapped with cane. He was dressed in blue garments and His head was decorated with a blue cloth.

“Like Baladeva, He wore blue cloth on His upper and lower limbs. He held a waterpot made of cane in His left hand.”

CB Madhya-khaṇḍa 3.145

TEXT 145

*vāma-śruti-mūle eka kuṇḍala vicitra
haladhara-bhāva hena bujhi ye caritra*

“His left ear was decorated with charming earring. By His characteristics I could understand that He was none other than Haladhara.

“He wore an enchanting golden earring on His left ear. By seeing His characteristics, I naturally thought that He was absorbed in the mood of Baladeva.”

CB Madhya-khaṇḍa 3.146

TEXT 146

*‘ei bādī nimāñi paṇḍitera haya haya?’
daśa-bāra viśa-bāra ei kathā kaya*

“He repeatedly inquired ten or twenty times, ‘Is this the house of Nimāi Paṇḍita?’

“That great personality that I saw in My dream learned Hindi in Vṛndāvana, and when He came to the doorstep of My house, He asked the neighbors in Hindi ten or twenty times, ‘Does this house belong to Nimāi Paṇḍita or not?’”

CB Madhya-khaṇḍa 3.147

TEXT 147

*mahā avadhūta-veśa parama pracaṇḍa
āra kabhu nāhi dekhi emana uddaṇḍa*

“He was dressed like an *avadhūta* and appeared to be most powerful. I have never seen such a personality before.

CB Madhya-khaṇḍa 3.148

TEXT 148

*dekhiyā sambhrama baḍa pāilāma āmi
jijñāsila āmi, ‘kon mahājana tumi?’*

“I was filled with respect on seeing Him and asked, ‘Which great personality are You?’

CB Madhya-khaṇḍa 3.149

TEXT 149

*hāsiyā āmare bale, ‘ei bhāi haya
tomāya āmāya kāli haiba paricaya’*

“He smiled and said, ‘I am Your brother. Tomorrow We will meet.’

“He smiled and said to Me, ‘I am Your brother. Tomorrow We will get to know each other.’”

CB Madhya-khaṇḍa 3.150

TEXT 150

*hariṣa bādila śuni’ tāhāra vacana
āpanāre vāsoṅ muñi yena sei-sama”*

“I became most pleased by hearing His words, and I considered Myself to be identical with Him.”

Mahāprabhu said, “My happiness increased on hearing the words of that personality whom I saw in My dream. On seeing Him, I felt like ‘I am He.’”

CB Madhya-khaṇḍa 3.151

TEXT 151

*kahite prabhura bāhya saba gela dūra
haladhara-bhāve prabhu garjaye pracura*

While speaking in this way, the Lord lost His external consciousness and roared loudly in the mood of Haladhara.

CB Madhya-khaṇḍa 3.152

TEXT 152

*“mada āna’ mada āna’” bali’ prabhu ḍāke
hunkāra śunite yena dui karṇa phāṭe*

The Lord repeatedly cried out, “Bring wine! Bring wine!” His cry was so loud that everyone’s eardrums were almost broken.

While describing in this way, the Lord shouted, “Bring wine!” in such a way that the listeners’ ears were practically broken.

CB Madhya-khaṇḍa 3.153-154

TEXT 153-154

*śrīvāsa paṇḍita bale, “śunaha gosāñi
ye madirā cāha tumi, se tomāra ṭhāñi
tumi ya’re vilāo, sei se tāhā pāya!”
kampita bhakata-gaṇa dūre rahi’ cāya*

Śrīvāsa Paṇḍita said, “Please hear me, O Gosāñi. The wine that You are demanding is available only with You. Only one whom You give it to can have it.” The devotees were trembling as they looked on from a distance.

When Śrīvāsa Paṇḍita heard the roaring of the Lord in the mood of Baladeva, he said, “The wine that You are requesting to drink is not available anywhere else, it is available only with You. Only one who receives that wine from You can also have it.”

CB Madhya-khaṇḍa 3.155

TEXT 155

*mane mane cinte saba vaiṣṇavera gaṇa
“avaśya ihāra kichu āchaye kāraṇa”*

All the Vaiṣṇavas contemplated, “There must be a reason for this.”

CB Madhya-khaṇḍa 3.156

TEXT 156

*āryā tarjā paḍe prabhu aruṇa-nayana
hāsiyā dolāya aṅga, yena saṅkarṣaṇa*

The reddish-eyed Lord recited poems and laughed as His body swayed back and forth like Saṅkarṣaṇa.

The word *āryā* refers to the line of a poem. Those poems with lines having more syllables than prescribed and that are also not essays are called *āryās*. The word *tarjā* refers to *āryās* in the form of spontaneously composed songs.

CB Madhya-khaṇḍa 3.157

TEXT 157

*kṣaṇeke hailā prabhu svabhāva-caritra
svapna-ārtha sabāre vākhāne rāma-mitra*

After a while the Lord returned to His normal state. Then the friend of Rāma began to explain the meaning of the dream.

After a while, when the Lord regained His composure, the friend of Balarāma explained the meaning of the dream. If the word *rāma-mitra* refers to Hanumān, the servant of Rāma, then it indicates that Murāri Gupta explained the meaning of the Lord's dream.

The phrase *svabhāva-caritra hailā* indicates that the Lord regained His normal, or natural, state.

CB Madhya-khaṇḍa 3.158

TEXT 158

*“hena bujhi, mora citte laya eka
kathākona mahāpuruṣeka āsiyāche ethā*

“It appears to Me that some great personality has arrived here.

CB Madhya-khaṇḍa 3.159

TEXT 159

*pūrve āmi baliyāchoñ tomā sabāra sthāne
'kona mahājana sane haiba daraśane'*

“I have already previously informed you that we will soon meet a great personality.

CB Madhya-khaṇḍa 3.160

TEXT 160

*cala haridāsa! cala śrīvāsa paṇḍita!
cāha giyā dekhi ke āise kon bhita”*

“O Haridāsa! O Śrīvāsa! Go immediately and see who has come.”

CB Madhya-khaṇḍa 3.161

TEXT 161

*dui mahā-bhāgavata prabhura ādeśe
sarva-navadvīpa cāhi' bulaye hariṣe*

On the order of the Lord, the two *mahā-bhāgavatas* happily searched throughout Navadvīpa.

Both Haridāsa Ṭhākura and Śrīvāsa Paṇḍita are *mahā-bhāgavatas*. By the will of Śrī Gaurasundara they began to joyfully search all the villages of Navadvīpa beginning with Śrī Māyāpur to find that great personality who had appeared in the Lord's dream.

CB Madhya-khaṇḍa 3.162

TEXT 162

*cāhite cāhite kathā kahe dui jana
“e bujhi āilā kibā prabhu saṅkarṣaṇa”*

While searching in this way, they confided to each other, “It seems

Lord Saṅkarṣaṇa has come.”

CB Madhya-khaṇḍa 3.163

TEXT 163

*ānande vihvala duñhe cāhiyā veḍāya
tilārdheka uddeśa kothā o nāhi pāya*

Overwhelmed in ecstasy, the two looked everywhere but were unable to get any indication of where He was.

CB Madhya-khaṇḍa 3.164

TEXT 164

*sakala nadīyā tina-prahara cāhiyā āilā
prabhura sthāne kāhoṅ nā dekhiyā*

They looked all over Nadia for nine hours without finding anyone and then returned to the Lord.

CB Madhya-khaṇḍa 3.165-167

TEXT 165-167

*nivedila āsi’ doñhe prabhura caraṇe
“upādhika kothā o nahila daraśane
ki vaiṣṇava, ki sannyāsī, ki gṛhastha-sthala
pāṣaṇḍīra ghara-ādi—dekhiluṅ sakala
cāhilāma sarva-navadvīpa yāra nāma
sabe nā cāhiluṅ prabhu! giyā anya grāma”*

The two informed the Lord, “We have not found anyone new. We have searched the residences of Vaiṣṇavas, *sannyāsīs*, and *gṛhasthas*; we have even gone to the houses of atheists. We have looked all over Navadvīpa, but we did not go outside Navadvīpa.”

The two returned to the Lord and said, “We haven’t found anyone new, or anyone with different external symptoms. We have searched all over Navadvīpa for nine hours at the residences of Vaiṣṇavas, *sannyāsīs*, and *grhasthas*—we even went to the houses of atheists who are envious of the Vaiṣṇavas. We have searched everywhere except the villages outside Navadvīpa.”

CB Madhya-khaṇḍa 3.168

TEXT 168

*doñhāra vacana śuni’ hāse gauracandra
chale bujhāila ‘baḍa gūḍha nityānanda’*

Gauracandra smiled as he heard their report. By this pastime He revealed that Nityānanda is most confidential.

Due to the covered nature of Gaura’s pastimes, no one can immediately recognize Kṛṣṇa and Balarāma. Nityānanda is also the most confidential covered form of Baladeva. Mahāprabhu smiled as He disclosed the confidential mystery of Śrī Nityānanda to Haridāsa and Śrīvāsa.

CB Madhya-khaṇḍa 3.169-170

TEXT 169-170

*ei avatāre keha gauracandra gāya
nityānanda-nāma śuni’ uṭhiyā palāya
pūjaye govinda yena, nā māne śaṅkara
ei pāpe aneke yāiba yama-ghara*

Some persons sing the glories of Gauracandra in this incarnation and run away when they hear the name of Nityānanda. If one worships Govinda but does not respect Lord Śiva, as a result of this sin he will go to the abode of Yamarāja.

Just as many people who worship the Supreme Lord remain indifferent to the worship of His devotees and nourish hatred towards the devotees and

as a result are eligible for punishment by Yamarāja, similarly those who display a lack of faith for Nityānanda, who is nondifferent from Baladeva Prabhu, while being faithful to Gaurasundara commit offenses and as a result invite misfortune and punishment.

Śrī Rudradeva is the topmost Vaiṣṇava. He is an *ācārya* and teacher of devotional service to Viṣṇu, therefore anyone who disrespects him does not achieve any benefit. Just as the disciplic succession of Viṣṇusvāmī has originated from Mahādeva, pure devotional service has been propagated in this world by the mercy of Śrī Nityānanda.

*arcayitvā tu govindam
tadīyān nārcayet tu yaḥna sa
bhāgavato jñeyaḥ kevalam
dāmbhikaḥ smṛtaḥ*

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

The undivided Absolute Truth, Vrajendra-nandana, and His devotees are one, just as there is no difference between the energy and the energetic. Those who try to make a distinction between Lord Viṣṇu and the Vaiṣṇavas have no possibility of achieving auspiciousness.

CB Madhya-khaṇḍa 3.171

TEXT 171

*baḍa gūḍha nityānanda ei avatāre
caitanya dekhāya yāre, se' dekhite pāre*

In this incarnation Lord Nityānanda is most confidential. One can see Him only when Lord Caitanya reveals Him.

Only the dear servants of Śrī Caitanyadeva can, by His mercy, understand the characteristics of Śrī Nityānanda. It is impossible for conditioned souls to take shelter of the lotus feet of Śrī Nityānanda. The truth

regarding Nityānanda is realized only by the grace of Śrī Caitanya's merciful form as the *caitya-guru*, the Supersoul. By uselessly and proudly advertising themselves as devotees of Caitanya, ordinary ignorant people who are averse to Caitanya cannot understand the most confidential pastimes of Nityānanda. Those who are not awakened to spiritual consciousness have no entrance in the unmanifested most mysterious pastimes of Nityānanda. Ignorant fools exhibit disgust on seeing the pastimes of Nityānanda. That is why they are punished by Yamarāja and ultimately receive unlimited suffering.

CB Madhya-khaṇḍa 3.172

TEXT 172

*nā bujhi' ye ninde' tāna caritra agādha
pāiyā o viṣṇu-bhakti haya tāra vādha*

The progress of anyone who blasphemes Him without understanding the depth of His characteristics is obstructed, even if he achieves devotional service to Viṣṇu.

Those who find restlessness in Nityānanda's characteristics, which are adorned with gravity as deep as the ocean, and are thus cheated from attaining shelter at His lotus feet and blaspheme Him by not understanding His supreme service to Gaura-Kṛṣṇa, even though they are constitutionally eternal servants of Kṛṣṇa, they fall from their position as servants of Kṛṣṇa and ruin themselves by lording it over material nature.

CB Madhya-khaṇḍa 3.173

TEXT 173

*sarvathāśrīvāsa ādi tānra tattva jāne
nā haila dekhā kona kautuka-kāraṇe*

Devotees like Śrīvāsa certainly know the truth regarding Nityānanda, but for some curious reason they could not find Him.

There are many mysteries in the pastime of unsuccessfully searching for Śrī Nityānanda Prabhu exhibited by the eternally perfect associates of the Lord like Śrīvāsa Paṇḍita. Baladeva Prabhu hid Himself and did not show His form to Haridāsa and Śrīvāsa Paṇḍita. He has thereby shown that the eternal Absolute Truth cannot be seen through external practice or designation.

CB Madhya-khaṇḍa 3.174

TEXT 174

*kṣaṇeke thākura bale īṣat hāsiyā“
āisa āmāra saṅge sabe dekhi giyā”*

After a while the Lord smiled and said, “Everyone come and see Him with Me.”

CB Madhya-khaṇḍa 3.175

TEXT 175

*ullāse prabhura saṅge sarva-bhakta-gaṇa
‘jaya kṛṣṇa’ bali’ sabe karilā gamana*

All the devotees happily went with the Lord while chanting, “Jaya Kṛṣṇa.”

CB Madhya-khaṇḍa 3.176

TEXT 176

*sabā lañā prabhu nandana-ācāryera ghara
jāniyā uṭhila giyāśrī-gaurasundara*

Śrī Gaurasundara led all the devotees to the house of Nandana Ācārya.

CB Madhya-khaṇḍa 3.177

TEXT 177

*vasiyāche eka mahā-puruṣa-ratana
sabe dekhilena—yena koṭi-sūrya-sama*

Sitting there was one great jewel-like personality. Everyone saw that His effulgence was like that of millions of suns.

CB Madhya-khaṇḍa 3.178

TEXT 178

*alakṣita-āveśa bujhana nāhi yāya
dhyāna-sukhe paripūrṇa hāsaye sadāya*

No one could understand His internal mood. His was absorbed in happiness from His meditation and continually smiled.

Unless one sees Nityānanda Prabhu with service-inclined eyes, one will never understand His mood. Externally He was constantly smiling, and internally He was always absorbed in the happiness of Śrī Caitanya's service.

CB Madhya-khaṇḍa 3.179

TEXT 179

*mahā-bhakti-yoga prabhu bujhiyā tānhāra
gaṇa-saha viśvambhara hailā namaskāra*

Understanding His pure devotional mood, Viśvambhara and the devotees offered Him obeisances.

On seeing His pure devotional mood, Gaurahari and His followers offered obeisances to Nityānanda.

CB Madhya-khaṇḍa 3.180

TEXT 180

sambhrame rahilā sarva-gaṇa dāṇḍāiyākeha

kichu nā balena rahila cāhiyā

Everyone then stood there watching Him in awe and reverence without speaking a word.

CB Madhya-khaṇḍa 3.181

TEXT 181

*sammukhe rahilā mahāprabhu viśvambhara
cinilena nityānanda—prāṇera īśvara*

Mahāprabhu Viśvambhara stood directly in front of Nityānanda, who immediately recognized the Lord of His life.

CB Madhya-khaṇḍa 3.182

TEXT 182

*viśvambhara-mūrti yena madana-samāna
divya gandha mālya divya vāsa paridhāna*

The form of Viśvambhara was as attractive as that of Cupid. He was decorated with divine sandalwood pulp, flower garlands, and garments.

The most grave form of the original Personality of Godhead Śrī Mahāprabhu was adorned with various ornaments, beautified with fragrant flower garlands, dressed in shining garments, and more enchanting than millions of Cupids.

CB Madhya-khaṇḍa 3.183

TEXT 183

*ki haya kanaka-dyuti se dehera āge
se vadana dekhite cāndera sādha lāge*

How can the luster of shining gold be compared with His body? Even the moon desires to see His face.

His most dazzling bodily effulgence diminished the luster of gold. Śrī Gaurasundara was such a matchlessly beautiful personality that the moon, whose unparalleled beauty is described by great poets, was full of anxiety to see His face.

CB Madhya-khaṇḍa 3.184

TEXT 184

*manohara śrī-gaurāṅga nityānanda rāya
bhakata-jana-saṅge nagare veḍāya*

Accompanied by the devotees, the most enchanting Śrī Gaurāṅga and Nityānanda wander throughout Navadvīpa.

CB Madhya-khaṇḍa 3.185

TEXT 185

*se danta dekhite kothā mukutāra dāma
se keśa-bandhana dekhi' nā rahe geyāna*

The value of pearls is minimized on seeing His beautiful teeth, and one loses consciousness on seeing His tied-up hair.

The word *dāma* means “class.” The phrase *keśa-bandhana* refers to braided hair, but in this case it refers to top-knotted hair.

CB Madhya-khaṇḍa 3.186

TEXT 186

*dekhite āyata dui aruṇa nayana
āra ki kamala āche hena haya jñāna*

One who sees His elongated lotus eyes wonders whether other lotuses exist.

In comparison to the beauty of Gaurasundara’s long lotus eyes, the beauty of other lotuses becomes insignificant.

TEXT 187

*se ājānu dui bhujā, hṛdaya supīna
tāhe śobhe sūkṣma yajña-sūtra ati kṣīṇa*

His hands reach down to His knees, and His raised chest is adorned with a thin white *brāhmaṇa* thread.

The phrase *hṛdaya supīna* refers to His raised chest. The phrase *ati kṣīṇa* means “very thin.” The *brāhmaṇa* thread is thin in comparison to His raised chest.

CB Madhya-khaṇḍa 3.188

TEXT 188

*lalāṭe vicitra ūrdhva-tilaka sundara
ābharaṇa vinā sarva-aṅga manohara*

His forehead is beautified with marks of *tilaka*, and His entire body looks most enchanting even without ornaments.

CB Madhya-khaṇḍa 3.189

TEXT 189

*kibā haya koṭi maṇi se nakhe cāhite
se hāsya dekhite kibā kariba amṛte*

What is the beauty of millions of jewels compared with the beauty of His toenails? What is the use of nectar when we see His smile?

If one sees Gaurasundara’s toenails, he will see the beauty of millions of jewels present therein. His enchanting smile belittles nectar.

CB Madhya-khaṇḍa 3.190

TEXT 190

*śrī kṛṣṇa-caitanya nityānanda-cānda jāna
vṛndāvana-dāsa tachu pada-yuge gāna*

**Accepting Śrī Caitanya and Nityānanda Prabhu as my life and soul, I,
Vṛndāvana dāsa, sing the glories of Their lotus feet.**

*Thus ends our English translation of the Gauḍīya-bhāṣya commentary on
Śrī Caitanya-bhāgavata, Madhya-khaṇḍa, Chapter Three, entitled “The
Lord Manifests His Varāha Form in the House of Murāri and Meets with
Nityānanda.”*

Chapter Four:

Revelation of Nityānanda's Glories

This chapter describes the various devices employed by Śrī Gaurasundara to reveal Nityānanda's glories to His devotees, Mahāprabhu's instruction to Śrīvāsa to recite a verse from *Śrīmad Bhāgavatam*, Nityānanda's falling unconscious and exhibiting various transformations of love on hearing the verse from *Śrīmad Bhāgavatam*, Mahāprabhu's embracing Nityānanda, Mahāprabhu and Nityānanda's conversation by signs, Nitāi's revealing the purpose of Mahāprabhu's appearance, and the author's description of Nityānanda's glories.

When Mahāprabhu understood that Nityānanda Prabhu had arrived at the house of Nandana Ācārya, He immediately went there with His associates and offered Nityānanda obeisances. Śrī Nityānanda Prabhu, who is nondifferent from Śrī Baladeva, enacted the pastime of relishing the beauty of His eternally worshipable Śrī Gaurasundara through all His senses. Then Śrī Gaurasundara, the Supersoul of everyone, instructed Śrīvāsa to recite a verse from *Śrīmad Bhāgavatam* to reveal the glories of Nityānanda Prabhu. Understanding the hint of the Lord, Śrīvāsa recited a verse describing Kṛṣṇa's Vṛndāvana pastimes, whereupon Śrī Nityānanda, who is the personification of ecstatic love, fell unconscious to the ground. According to the instructions of Mahāprabhu, Śrīvāsa Paṇḍita continued reciting verses, and after some time Nityānanda Prabhu regained His consciousness. When Nityānanda again fell to the ground, everyone became frightened and prayed to Kṛṣṇa for His protection. As the devotees saw various transformations of love of God manifest in the body

of Nityānanda, they all became stunned and attempted to hold Him still. When they failed in their attempts, Mahāprabhu personally took Nityānanda in His arms. After a while Nityānanda regained His external consciousness, and the Vaiṣṇavas all became jubilant. As Gadādhara, who knows Nityānanda’s glories, saw that apparent contradiction—in other words, when he saw the same Nityānanda who in the form of Ananta serves Gaurasundara in His ten different forms was now lying on the lap of Mahāprabhu—he began to smile within his mind. After thus meeting Nityānanda, Gaurasundara disclosed Nityānanda’s confidential characteristics through various words of praise. And after the two sufficiently conversed with each other through gestures, the Lord asked Nityānanda where He came from. As Nityānanda Prabhu described His travels to the holy places, He revealed the purpose of Mahāprabhu’s appearance. In other words, He personally disclosed that Mahāprabhu was nondifferent from the son of Nanda Mahārāja and had now appeared in Navadvīpa in His most magnanimous form. On hearing the conversation between Mahāprabhu and Nityānanda, the devotees began to contemplate in various ways. Although they did not understand the confidential meaning of Their conversation, they nevertheless understood that both were long known to each other and both were worshipable Lords. Although Nityānanda Prabhu belongs to the category of ‘worshipable,’ He eternally engages in various services to Śrī Gaurasundara, who is nondifferent from the son of Nanda Mahārāja. No one is qualified to serve Gaurasundara without the mercy of Nityānanda. The body of Nityānanda Prabhu is nondifferent from that of Śrī Gaurasundara. Those who desire to cross the ocean of material existence and merge in the ocean of devotional service should take shelter of the lotus feet of Śrī Nityānanda, for this is the only means to achieve the desired goal.

*jaya jaya jagat-jīvana gauracandra
anukṣaṇa hau smṛti tava pada-dvandva*

All glories to Śrī Gauracandra, the life and soul of the entire

universe! May Your lotus feet be constantly fixed in my mind.

CB Madhya-khaṇḍa 4.001

TEXT 1

*nityānanda-sammukhe rahilā viśvambhara
cinilena nityānanda āpana īśvara*

As Viśvambhara stood in front of Nityānanda, Nityānanda recognized His worshipable Lord.

CB Madhya-khaṇḍa 4.002

TEXT 2

*hariṣe stambhita hailā nityānanda-rāya
eka-drṣṭi hai' viśvambhara-rūpa cāya*

Nityānanda became stunned in ecstasy as He stared at the beautiful form of Viśvambhara.

CB Madhya-khaṇḍa 4.003

TEXT 3

*rasanāya lihe yena, daraśane pāna
bhujē yena āliṅgana, nāsikāye ghrāṇa*

He appeared to be licking that beautiful form with His tongue, drinking it with His eyes, embracing it with His arms, and smelling it with His nose.

On seeing the beautiful form of Gaurasundara, Nityānanda displayed the pastime of relishing that form as if by licking it with His tongue, drinking it with His eyes, embracing it with His arms, and smelling it with His nose.

CB Madhya-khaṇḍa 4.004

TEXT 4

*ei-mata nityānanda haiyā stambhita
nā bale, nā kare kichu, sabei vismita*

In this way, Nityānanda became stunned. He neither spoke nor did anything. Everyone there was astonished.

CB Madhya-khaṇḍa 4.005

TEXT 5

*bujhilena sarva-prāṇanātha gaura-rāya
nityānanda jānāite sṛjilā upāya*

Lord Gaurāṅga, the life and soul of all, then devised some means of revealing the identity of Nityānanda.

Gaurasundara, the Lord of everyone's heart, understood Nityānanda's service propensity. Thinking of a means to reveal His own form to Nityānanda, He told Śrīvāsa Paṇḍita to recite a verse glorifying the beautiful form of Kṛṣṇa.

CB Madhya-khaṇḍa 4.006

TEXT 6

*iṅgite śrīvāsa-prati balila ṭhākure
bhāgavatera eka śloka pāṭha karibāre*

The Lord indicated that Śrīvāsa should recite a verse from *Śrīmad Bhāgavatam*.

CB Madhya-khaṇḍa 4.007

TEXT 7

*prabhura iṅgita bujhi' śrīvāsa paṇḍita
kṛṣṇa-dhyāna eka śloka paḍila tvarita*

Understanding the Lord's gesture, Śrīvāsa Paṇḍita immediately recited a verse in glorification of Kṛṣṇa's characteristics.

CB Madhya-khaṇḍa 4.008

TEXT 8

*barhāpīḍam naṭa-vara-vapuḥ karṇayoḥ karṇikāram
bibhrad vāsaḥ kanaka-kapiśam vaijayantīm ca mālām
randhrān veṇor adhara-sudhayāpūrayan gopa-vṛndair
vṛndāranyaṁ sva-pada-ramaṇam prāviśad gīta-kīrtiḥ*

“Wearing a peacock-feather ornament upon His head, blue *karṇikāra* flowers on His ears, a yellow garment as brilliant as gold, and the Vaijayantī garland, Lord Kṛṣṇa exhibited His transcendental form as the greatest of dancers as He entered the forest of Vṛndāvana, beautifying it with the marks of His footprints. He filled the holes of His flute with the nectar of His lips, and the cowherd boys sang His glories.”

CB Madhya-khaṇḍa 4.009

TEXT 9

*śuni' mātra nityānanda śloka-uccāraṇa
paḍilā mūrchita hañānāhika cetana*

As soon as Nityānanda heard this verse, He fell unconscious to the ground.

CB Madhya-khaṇḍa 4.010

TEXT 10

*ānande mūrchita hailā nityānanda-rāya
“paḍa, paḍa” śrīvāsere gaurāṅga śikhāya*

As Lord Nityānanda lost consciousness in ecstasy, Gaurāṅga instructed Śrīvāsa to continue reciting.

TEXT 11

*śloka śuni' kata-kṣaṇe hailā cetana
tabe prabhu lāgilena karite krandana*

Hearing the verses for some time, He regained His consciousness and began to cry.

CB Madhya-khaṇḍa 4.012

TEXT 12

*punaḥ punaḥśloka śuni' bāḍaye unmāda
brahmāṇḍa bhedaye hena śuni' simha-nāda*

His madness increased as He heard the continual recitation of verses. He roared so loudly that the sound pierced the universe.

CB Madhya-khaṇḍa 4.013

TEXT 13

*alakṣite antarīkṣe paḍaye āchāḍa
sabe mane bhāve, kibā cūrṇa haila hāḍa*

He suddenly jumped in the air and fell forcefully to the ground. Everyone there thought that His bones were smashed.

The word *alakṣite* means “unnoticed by people.” Those who were watching could not imagine beforehand that by hearing those verses such a situation would arise.

The word *antarīkṣe* means “above the surface of the earth,” “in the air” or “while jumping.”

CB Madhya-khaṇḍa 4.014

TEXT 14

anyera ki dāya, vaiṣṇavera lāge bhaya
“rakṣa kṛṣṇa, rakṣa kṛṣṇa” sabe saṅaraya

What to speak of others, even the Vaiṣṇavas were frightened. They prayed, “O Kṛṣṇa, please protect Him.”

CB Madhya-khaṇḍa 4.015

TEXT 15

gaḍāgaḍi yāya prabhu pṛthivīra tale
kalevara pūrṇa haila nayanera jale

As the Lord rolled on the ground, His entire body became wet with tears of love.

CB Madhya-khaṇḍa 4.016

TEXT 16

viśvambhara-mukha cāhi’ chāḍe ghana-śvāsa
antare ānanda, kṣaṇe kṣaṇe mahā-hāsa

He sighed deeply while looking at the face of Viśvambhara. His heart was full of ecstasy, and He repeatedly laughed loudly.

CB Madhya-khaṇḍa 4.017

TEXT 17

kṣaṇe nṛtya, kṣaṇe nata, kṣaṇe bāhutāla
kṣaṇe yoḍa-yoḍa-lampha dei dekhi bhāla

One moment He danced, one moment He bowed down, one moment He clapped His hands, and one moment He jumped wonderfully with His feet together.

The word *bāhutāla* refers to the sound made by wrestlers as they slap their arms in the wrestling arena.

The phrase *yoḍa-yoḍa-lampha* means “jumping with one’s legs together.”

Another reading for this phrase is *ghoḍa-ghoḍa-lampḥa*, which means “jumping like a horse.”

CB Madhya-khaṇḍa 4.018

TEXT 18

*dekhiyā adbhuta kṛṣṇa-unmāda-ānanda
sakala vaiṣṇava-saṅge kānde gauracandra*

Seeing His amazing ecstatic madness in love of Kṛṣṇa, Gauracandra and all the Vaiṣṇavas began to cry.

CB Madhya-khaṇḍa 4.019

TEXT 19

*punaḥ punaḥ bāde sukha ati anivāra
dharena sabāi—keha nāre dharibāra*

His happiness constantly increased. Although they tried to hold Him still, they were unable.

The word *anivāra* refers to that which cannot be checked.

CB Madhya-khaṇḍa 4.020

TEXT 20

*dharite nārilā yadi vaiṣṇava-sakale
viśvambhara lailena āpanāra kole*

When all the Vaiṣṇavas failed to hold Him still, Viśvambhara personally took Him in His arms.

CB Madhya-khaṇḍa 4.021

TEXT 21

*viśvambhara-kole mātra gelā nityānanda
samarpiyā prāṇa tāne hailā niṣpanda*

As soon as Nityānanda was taken on Viśvambhara’s lap, He surrendered His life to the Lord and became motionless.

CB Madhya-khaṇḍa 4.022

TEXT 22

*yāra prāṇa, tāne nityānanda samarpiyā
āchena prabhura kole aceṣṭa haiyā*

Nityānanda surrendered His life to whom it belonged and remained inert in the Lord’s lap.

CB Madhya-khaṇḍa 4.023-024

TEXT 23-24

*bhāse nityānanda caitanyera prema-jale
śakti-hata lakṣmaṇa ye-hena rāma-kole
prema-bhakti-bāṇe mūrchā gelā nityānanda
nityānanda kole kari’ kāṇde gauracandra*

Nityānanda floated in the waters of Caitanya’s love. Just as Lakṣmaṇa remained in the lap of Rāmacandra after being hit by the śakti-śela arrow, Nityānanda lost consciousness due to being hit by the arrow of ecstatic love. Holding Nityānanda on His lap, Gauracandra began to cry.

Just as Lord Rāmacandra took Lakṣmaṇa on His lap after He was hit by the śakti-śela arrow, Gaurasundara took on His lap Nityānanda, who was motionless and overwhelmed with ecstasy. In this case, ecstatic love acted as the arrow.

CB Madhya-khaṇḍa 4.025

TEXT 25

ki ānanda-viraha haila dui jane

pūrve yena śuniyāchi śrī-rāma-lakṣmaṇe

The exchange of happiness that the two enjoyed was similar to what is heard of between Rāma and Lakṣmaṇa.

CB Madhya-khaṇḍa 4.026

TEXT 26

*gauracandra nityānande snehera ye
sīmāśrī-rāma-lakṣmaṇa vahi nāhika upamā*

There is no comparison to the affection between Gauracandra and Nityānanda other than that which is found between Rāma and Lakṣmaṇa.

CB Madhya-khaṇḍa 4.027

TEXT 27

*bāhya pāilena nityānanda kata-kṣaṇe
hari-dhvani jaya-dhvani kare sarva-gaṇe*

After some time, Nityānanda regained His external consciousness and all the devotees chanted the name of Hari.

CB Madhya-khaṇḍa 4.028

TEXT 28

*nityānanda kole kari' āche viśvambhara
viparīta dekhi' mane hāse gadādhara*

When Gadādhara saw Nityānanda on the lap of Viśvambhara, he was surprised by the reversal of roles and smiled within.

Seeing Nityānanda on the lap of Gaurasundara, Gadādhara became astonished. Rather than Nityānanda carrying and serving Gaurasundara, Gaurasundara held Nityānanda at this juncture and thereby created the impression of a reversal in roles.

TEXT 29

*“ye ananta niravadhi dhare viśvambhara
āji tāra garva cūrṇa—kolera bhitara”*

“The pride of Ananta, who constantly holds Viśvambhara, is smashed today, while being held in the Lord’s lap.”

CB Madhya-khaṇḍa 4.030

TEXT 30

*nityānanda-prabhāvera jñātāgadādhara
nityānanda—jñātā gadādharera antara*

Gadādhara knows the glories of Nityānanda, and Nityānanda knows the mind of Gadādhara.

Gadādhara is Gaurasundara’s most confidential energy, therefore he knows the wonderful glories of Gaura’s servant, Nityānanda. Nityānanda also more or less knows the mind of Gadādhara.

CB Madhya-khaṇḍa 4.031

TEXT 31

*nityānanda dekhiyā sakala bhakta-gaṇa
nityānanda-maya haila sabākāra mana*

While watching Nityānanda, the minds of all the devotees became filled with eternal bliss.

CB Madhya-khaṇḍa 4.032

TEXT 32

*nityānanda gauracandra doṅhe doṅhā dekhi’
keha kichu nāhi bale, jhare mātra āṅkhi*

As Nityānanda and Gauracandra gazed at each other, They did not speak a word as tears flowed from Their eyes.

CB Madhya-khaṇḍa 4.033

TEXT 33

*doñhe doñhā dekhi' baḍa hariṣa
hailādoñhāra nayana-jale pṛthivī bhāsilā*

They were both filled with happiness on seeing each other. The earth became flooded with Their tears.

CB Madhya-khaṇḍa 4.034

TEXT 34

*viśvambhara bale,—“śubha divasa āmāra
dekhilāña bhakti-yoga—cāri-veda-sāra*

Viśvambhara said, “Today is an auspicious day for Me, for I have seen devotional service, which is the essence of the four *Vedas*.

Devotional service alone is the purport and essence of the four *Vedas*. The Vedic literatures have ascertained devotional service as the only “essence.” When the living entity’s full knowledge is awakened, then devotional service, which is his eternal propensity, is aroused. A heart that is filled with the service attitude is qualified to achieve knowledge of the Supreme Lord, and, after achieving knowledge, it becomes fixed in the service of the Lord.

CB Madhya-khaṇḍa 4.035

TEXT 35

*e-kampa, e aśru, e garjana huhuñkāra
eha ki īśvara-śakti bai haya āra*

“Are such shivering, such tears, and such loud roaring possible for

anyone other than one who is empowered by the Lord?

CB Madhya-khaṇḍa 4.036

TEXT 36

*sakṛt e bhakti-yoga nayane dekhile
tāhāre o kṛṣṇa nā chāḍena kona-kāle*

“Kṛṣṇa will never forsake one who even once directly sees such devotional service.

Kṛṣṇa can never leave the fortunate servant who sees such mental and physical transformations of love in the course of Nityānanda’s service.

CB Madhya-khaṇḍa 4.037-043

TEXT 37-43

*bujhilāma—īśvarera tumi pūrṇa-śakti
tomā bhajile se jīva pāya kṛṣṇa-bhakti
tumi kara catur-daśa bhuvana pavitra
acintya agamyā gūḍha tomāra caritra
tomā dekhibeka hena āche kon jana
mūrtimanta tumi kṛṣṇa-prema-bhakti-dhana
tilārdha tomāra saṅga ye janāra haya
koṭi pāpa thākile o tāra manda naya
bujhilāma—kṛṣṇa more karibe uddhāra
tomā hena saṅga āni’ dilena āmāra
mahābhāgye dekhilāma tomāra caraṇa
tomā bhajile se pāi kṛṣṇa-prema-dhana”
aviṣṭa haiyā prabhu gaurāṅga-sundara
nityānande stuti kare—nāhi avasara*

“I understand that You are the full power of Godhead. Only by

worshiping You can a living entity attain devotional service to Kṛṣṇa. You are able to purify the fourteen worlds. Your confidential characteristics are inconceivable and unfathomable. Who is qualified to recognize You, for You are the personified wealth of loving devotion to Lord Kṛṣṇa. If a person associates with You for even a moment, he will be delivered even if he has committed millions of sinful activities. I have understood that Kṛṣṇa will deliver Me, because He has given Me Your association. Out of great fortune I have seen Your lotus feet. Just by worshiping You I will achieve the wealth of love for Kṛṣṇa.” Lord Gaurāṅga was fully absorbed as He incessantly offered prayers to Nityānanda.

Gaurasundara was fully absorbed as He offered incessant prayers to Nityānanda. He said, “You are the full manifestation of the Lord’s energy and the personification of the *sandhinī-śakti*. Just by serving You a living entity’s propensity for serving Kṛṣṇa is awakened. O Nityānanda, You are capable of easily purifying the seven upper planetary systems of Bhūr, Bhuvar, Svar, Mahar, Janas, Tapas, and Satya as well as the seven lower planetary systems headed by Atala. Your activities are beyond the jurisdiction of the living entities’ mental perception. Your confidential characteristics are incomprehensible to the living entities. In fact, no one is able to understand You in truth. You are the direct manifestation of ecstatic love in devotional service to Kṛṣṇa. If anyone infested with millions of sinful activities attains Your association for even a moment, he can never be called unfortunate. Although he is sinful, he is nevertheless most fortunate. I have clearly understood that Lord Kṛṣṇa has sent You to deliver Me. One who worships You will certainly attain the wealth of love for Kṛṣṇa. Since I have attained the good fortune of seeing Your lotus feet, it is to be understood that I have met with some particularly good fortune.”

CB Madhya-khaṇḍa 4.044

*nityānanda-caitanyaera aneka ālāpa
saba kathāṭhāreṭhore, nāhika prakāśa*

Nityānanda and Caitanya conversed with each other through signals and gestures that were unknown to others.

The phrase *ṭhāreṭhore* means “through signals,” “through gestures,” or “without direct speaking.”

CB Madhya-khaṇḍa 4.045

TEXT 45

*prabhu bale,—“jijñāsā karite kari bhaya
kon dika haite śubha karile vijaya?”*

The Lord said, “I am afraid to ask, but from which direction have You come?”

Mahāprabhu asked Nityānanda Prabhu, “Śrīpāda, from where have You made Your auspicious arrival?”

CB Madhya-khaṇḍa 4.046

TEXT 46

*śiśu-mati nityānanda—parama-vihvala
bālakera prāya yena vacana cañcala*

The greatly overwhelmed Nityānanda displayed the mentality of a child. He spoke with the restlessness of a young boy.

CB Madhya-khaṇḍa 4.047

TEXT 47

*‘ei prabhu avatīrṇa’ jānilena marma
kara-yoḍa kari’ bale hai’ baḍa namra*

He understood, “This is My Lord who has descended.” He folded His hands and humbly spoke.

TEXT 48

*prabhu kare stuti, śuni' lajjita
haiyāvyapadeśe sarva kathā kahena bhāṅgiyā*

He was embarrassed on hearing the Lord glorify Him, so He tactfully clarified the Lord's statements.

The word *vyapadeśe* means “through gesture” or “through signal.”

CB Madhya-khaṇḍa 4.049-051

TEXT 49-51

*nityānanda bale,—“tīrtha karila aneka
dekhila kṛṣṇera sthāna yateka yateka
sthāna-mātra dekhi, kṛṣṇa dekhite nā pāi
jijñāsā karila tabe bhāla-loka-ṭhāñi
simhāsana saba kene dekhi ācchādita
kaha bhāi saba, 'kṛṣṇa gelā kon bhita?'*

Nityānanda said, “I have visited many holy places and seen various sites connected with Lord Kṛṣṇa. I could only see the place, but I could not see Kṛṣṇa. Then I inquired from some responsible persons why all the thrones were covered. I asked them, ‘O brothers, where has Kṛṣṇa gone?’

Nityānanda said, “I have traveled to many holy places, but I found that Kṛṣṇa was absent from every place related with Kṛṣṇa. Then I asked from the local people, ‘Why are these places and thrones vacant? Where is Kṛṣṇa, who sits on these thrones and in these places?’”

CB Madhya-khaṇḍa 4.052

TEXT 52

*tārā bale, 'kṛṣṇa giyāchena gauḍa-deśe
gayā kari' giyāchena kateka divase'*

“They said, ‘Kṛṣṇa has gone to Gauḍa-deśa. He returned a few days ago from His visit to Gayā.’

“When I made inquiries, some responsible persons told Me, ‘Kṛṣṇa has left Mathurā-maṇḍala and gone to Navadvīpa-maṇḍala in Gauḍa-deśa. He went to Gayā and has again returned to Nadia a few days ago.’”

CB Madhya-khaṇḍa 4.053-054

TEXT 53-54

*nadīyāya śuni' baḍa hari-saṅkīrtana
keha bale, 'ethāya janmila nārāyaṇa'*

*patitera trāṇa baḍa śuni nadīyāya
śuniyā āiluṅ muṅi pātakī ethāya”*

“I heard that in Nadia there is extensive congregational chanting of Lord Hari’s glories. Someone said, ‘Lord Nārāyaṇa has taken birth there.’ I have also heard that sinful persons are delivered in Navadvīpa, therefore I, being most sinful, have come here.”

Nityānanda said, “I am afflicted with a burden of sinful activities. I have heard from people that Lord Nārāyaṇa has taken birth in Navadvīpa-Śrī Māyāpur and has inaugurated *hari-saṅkīrtana*. I am fallen, so I have come here to You with a desire for deliverance.”

CB Madhya-khaṇḍa 4.055-056

TEXT 55-56

*prabhu bale,—“āmarā-sakala bhāgyavān
tumi-hena bhaktera haila upasthāna*

*āji kṛtakṛtya hena mānila āmarādekhila
ye tomāra ānanda-vāridhārā”*

The Lord said, “We are all fortunate to have a great devotee like You among us. We consider that today our lives have become successful for we have seen Your flowing tears of love.”

The Lord replied, “Today we are most fortunate. Our lives have become successful by the arrival of a servant of the Lord like You and by seeing Your tears of love.”

The word *upasthāna* (*upa*—“near” + *sthā*—“to remain” + *an*—*bhāve*—*anaṭ*) means “presence” or “come near.”

CB Madhya-khaṇḍa 4.057

TEXT 57

*hāsiyā murāri bale,—“tomarā
tomarāuhā ta’nā bujhi kichu āmarā-sabārā”*

Murāri smiled and said, “You understand each other, but we do not understand anything You are saying.”

Murāri smiled and said, “The conversation that took place between Gaura and Nityānanda—only They could understand. None of us could enter into those topics.”

The phrase *āmarā-sabārā* means “all of us.”

CB Madhya-khaṇḍa 4.058

TEXT 58

*śrīvāsa balena,—“uhā āmarā ki bujhi?
mādhava-śaṅkara yena donhe donhā pūji”*

Śrīvāsa said, “What can we understand of that? It is like Mādhava and Śaṅkara worshiping each other.”

Śrīvāsa said, “We are unable to understand Their (Mahāprabhu and Nityānanda’s) conversation. This present situation is similar to when Hari and Hara formerly bewildered people by worshiping each other.”

CB Madhya-khaṇḍa 4.059

TEXT 59

*gadādhara bale,—“bhāla balilā paṇḍita
sei bujhi, yena rāma-lakṣmaṇa-carita”*

Gadādhara said, “O Paṇḍita, whatever you have said is correct. I think Their characteristics resemble those of Rāma and Lakṣmaṇa.”

Gadādhara said, “Śrīvāsa Paṇḍita has spoken the truth. I think Their sentiments are also similar to those aroused when Rāma and Lakṣmaṇa met each other.”

CB Madhya-khaṇḍa 4.060

TEXT 60

*keha bale,—“dui-jana yena dui kāma”
keha bale,—“dui-jana yena kṛṣṇa-rāma”*

Someone said, “These two are just like two Cupids.” Someone else said, “These two are like Kṛṣṇa and Balarāma.”

Some persons said, “Both Gaura and Nityānanda are just like Kamadeva. They are the basis of all beauty and qualities of this world.” Others said, “These two are Kṛṣṇa and Balarāma.”

CB Madhya-khaṇḍa 4.061

TEXT 61

*keha bale,—“āmi kichu viśeṣa nā jāni
kṛṣṇa-kole yena ‘śeṣa’ āilā āpani”*

Someone said, “I don’t know so much, but it appears that Lord Śeṣa is lying on the lap of Kṛṣṇa.”

Some others said, “I cannot understand much, but I think that Śeṣa has personally taken shelter of Kṛṣṇa’s lap.”

CB Madhya-khaṇḍa 4.062

TEXT 62

*keha bale,—“dui sakhā yena kṛṣṇārjuna
sei-mata dekhilāma sneha-paripūrṇa”*

Someone said, “They are just like the two friends Kṛṣṇa and Arjuna, because They are filled with such affection.”

Some of them said, “Their friendship and affection is similar to that found between Kṛṣṇa and Arjuna.”

CB Madhya-khaṇḍa 4.063

TEXT 63

*keha bale,—“dui-jane baḍa paricaya
kichui nā bujhi, saba ṭhāreṭhore kaya”*

Someone else said, “It seems They are well known to each other. I cannot understand anything They speak through Their gestures.”

Yet others said, “They are so compatible that Their affection for each other cannot be understood by ordinary people. We only see a few gestures.”

CB Madhya-khaṇḍa 4.064

TEXT 64

*ei-mata hariṣe sakala-bhakta-gaṇa
nityānanda-daraśane karena kathana*

In this way all the devotees happily discussed the Lord’s meeting with Nityānanda.

CB Madhya-khaṇḍa 4.065

TEXT 65

*nityānanda gauracandra donhe daraśana
ihāra śravaṇe haya bandha-vimocana*

Anyone who hears about the meeting between Nityānanda and Gauracandra is freed from material bondage.

CB Madhya-khaṇḍa 4.066

TEXT 66

*saṅgī, sakhā, bhāi, chatra, śayana, vāhana
nityānanda bahi anya nahe kona jana*

Nityānanda alone serves the Lord as His companion, friend, brother, umbrella, bed, and carrier.

No one other than Nityānanda Prabhu can become Gaurasundara's companion, friend, brother, umbrella to shelter from the sunrays, bed on which to rest, and carrier for moving about. Only Nityānanda is fully capable of serving Gaurasundara. In *Caitanya-caritāmṛta* (Ādi 5.123-124) it is stated: "He serves Lord Kṛṣṇa, assuming all the following forms: umbrella, slippers, bedding, pillow, garments, resting chair, residence, sacred thread and throne. He is thus called Lord Śeṣa, for He has attained the ultimate end of servitude to Kṛṣṇa. He takes many forms for the service of Kṛṣṇa, and thus He serves the Lord."

CB Madhya-khaṇḍa 4.067

TEXT 67

*nānā-rūpe seve prabhu āpana-icchāya
yāre dena adhikāra, sei jana pāya*

He serves the Lord in various ways out of His own sweet will. Only one who is favored by Him can be qualified to serve the Lord.

Just by the mercy of Nityānanda, a living entity becomes qualified to serve Śrī Gaurasundara. He is the source of all qualification for serving the Lord. When, out of compassion, He bestows the qualification on others, they also become qualified.

CB Madhya-khaṇḍa 4.068

TEXT 68

*ādi-deva mahāyogīśvara vaiṣṇava
mahimāra anta ihā nā jānaye saba*

Even the greatest Vaiṣṇava and yogi, Lord Mahādeva, does not know the limit of His glories.

Even Mahādeva is incapable of understanding the limits of Nityānanda Prabhu's glorious service. Although Rudradeva is most self-controlled and in the category of supreme controller, he is unable to serve Gaura in all respects like Nityānanda.

CB Madhya-khaṇḍa 4.069

TEXT 69

*nā jāniyā ninde' tānra caritra agādha
pāiyā o viṣṇu-bhakti haya tāra vādha*

The progress of anyone who blasphemes Him without understanding the depth of His characteristics is obstructed, even if he achieves devotional service to Viṣṇu.

Even if by some good fortune they achieve devotion to Viṣṇu, those who are bereft of Nityānanda Prabhu's service and who blaspheme Him, being unable to appreciate His unfathomable pastimes, will be checked in their progress.

CB Madhya-khaṇḍa 4.070

TEXT 70

*caitanyera priya deha—nityānanda rāma
hau mora prāṇa-nātha—ei manaskāma*

My only desire is that Nityānanda Rāma, who is most dear to Lord Caitanya, may be the Lord of my life.

Another reading of *priya deha* is *priya seha*, which means “also dear.”

The phrase *priya deha* indicates that His body is nondifferent from that of the Lord.

CB Madhya-khaṇḍa 4.071

TEXT 71

*tāñhāra prasāde haila caitanyete mati
tāñhāra ājñāya likhi caitanyera stuti*

By His mercy my mind became attracted to Lord Caitanya, and by His order I am writing this glorification of Lord Caitanya.

CB Madhya-khaṇḍa 4.072

TEXT 72

*‘raghunātha,’ ‘yadunātha’—yena nāma bheda
ei-mata bheda—‘nityānanda,’ ‘baladeva’*

Just as Raghunātha and Yadunātha are different names for the same person, I know that Nityānanda and Baladeva are different only in name.

Just as Rāghava Rāmacandra and Yādava Kṛṣṇa are nondifferent, yet Their names are different because of Their different pastimes; Nityānanda and Gaurasundara are different from Baladeva and Kṛṣṇa only in name because of the difference in Their pastimes.

CB Madhya-khaṇḍa 4.073

TEXT 73

*samsārera pāra hañā bhaktira sāgare
ye ḍubibe se bhajuka nitāi-cāndere*

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

CB Madhya-khaṇḍa 4.074

TEXT 74

*ye vā gāya ei kathā haiyā tatpara
sagoṣṭhīre tāre vara-dātā viśvambhara*

Anyone who attentively chants these topics receives with his associates benedictions given by Viśvambhara.

Mahāprabhu awards benedictions to those persons, along with their friends, who engage in the service of Gauracandra and sing His glories under the direction of Nityānanda.

CB Madhya-khaṇḍa 4.075

TEXT 75

*jagate durlabha baḍa viśvambhara-nāma
sei prabhu caitanya—sabāra dhana-prāṇa*

The name of Viśvambhara is very rare in this world. That Lord is Śrī Caitanya, the life and soul of all.

Śrī Caitanyadeva is the all-in-all for the entire world and the life and soul of the fourteen worlds. The name Viśvambhara is very rare in this world. This Viśvambhara is Śrī Caitanya. Those who sing the glories of taking shelter at the lotus feet of Nityānanda, the dearmost servant of Śrī Viśvambhara, are also rare. Such good fortune is not possible for everyone. That is why the name of Viśvambhara is rare.

CB Madhya-khaṇḍa 4.076

TEXT 76

*śrī kṛṣṇa-caitanya nityānanda-cānda jāna
vṛndāvana-dāsa tachu pada-yuge gāna*

Accepting Śrī Caitanya and Nityānanda Prabhu as my life and soul, I, Vṛndāvana dāsa, sing the glories of Their lotus feet.

Thus ends our English translation of the Gauḍīya-bhāṣya commentary on

Śrī Caitanya-bhāgavata, Madhya-khaṇḍa, *Chapter Four, entitled*
“Revelation of Nityānanda’s Glories.”

Chapter Five:

Lord Nityānanda's Vyāsa-pūjā Ceremony and His Darśana of the Lord's Six-armed Form

This chapter describes the *Adhivāsa kīrtana* prior to the ceremony of Vyāsa-pūjā in the house of Śrīvāsa Paṇḍita, Mahāprabhu's accepting the mood of Baladeva and revealing the cause of His appearance on the pretext of calling Advaita Ācārya, Nityānanda's breaking His own *sannyāsa-daṇḍa* and waterpot, the pastimes of Nityānanda's observance of Vyāsa-pūjā under the guidance of Śrīvāsa, Śrī Gaurasundara's exhibiting His six-armed form to Nityānanda, Nityānanda's falling unconscious to the ground, Nityānanda's characteristics, the glories of Lord Viṣṇu and the Vaiṣṇavas, and the ecstatic chanting during the Vyāsa-pūjā ceremony.

One day during His Navadvīpa pastimes Śrīman Mahāprabhu proposed to Nityānanda to celebrate Vyāsa-pūjā. Understanding the intention of Mahāprabhu, Nityānanda Prabhu expressed His desire to observe Vyāsa-pūjā at the house of Śrīvāsa. When Mahāprabhu asked Śrīvāsa to take responsibility of that important event, he happily agreed. Śrīman Mahāprabhu was pleased with the words of Śrīvāsa, and He led Nityānanda and others to Śrīvāsa's house, where they locked the door from inside and began to perform the *Adhivāsa kīrtana* for the celebration of Vyāsa-pūjā. In order to manifest the Baladeva feature of Nityānanda Prabhu, the Lord became absorbed in the mood of Baladeva and suddenly sat down on the *siṃhāsana*. The Lord then demanded Baladeva's plough and club from Nityānanda Prabhu, who immediately

placed the plough and club in the Lord's hands. As Nityānanda Prabhu placed His hand on the hand of Mahāprabhu, some persons directly saw a plough and club and some saw only Their hands. Then Mahāprabhu, in the mood of Balarāma, asked for Vāruṇī, or wine. All the devotees were initially perplexed, but then they gave the Lord some Ganges water, which Mahāprabhu accepted as wine and drank. In order to please Mahāprabhu in that particular mood, the devotees then began to glorify Baladeva. When Mahāprabhu then repeatedly called out, "Nāḍā, Nāḍā," the devotees were unable to understand who the Lord was addressing, and therefore they asked Mahāprabhu, who replied, "Advaita Ācārya is Nāḍā. Because of Advaita's loud calls, I have descended from Goloka to this world to preach the congregational chanting of the Lord's holy names, which is the religion for this age. I will distribute love and devotion that is rare for even the demigods headed by Lord Brahmā to everyone except those who are intoxicated with education, wealth, fame, austerity, and high birth and who are offensive to Vaiṣṇavas." On hearing these words of the Lord, all the devotees became very happy. Thereafter Mahāprabhu embraced the devotees with love, and when He begged pardon for His restlessness, the devotees could not control their smiling. When Nityānanda Prabhu became overwhelmed with the mellows of ecstatic love and began to exhibit restlessness, Mahāprabhu pacified Him and then returned to His home. The devotees also returned to their respective homes, but Nityānanda Prabhu remained at Śrīvāsa's house, where that night He roared loudly and broke His *sannyāsa-daṇḍa* and waterpot. When Rāmāi Paṇḍita saw this the next morning, he informed Śrīvāsa, who sent Rāmāi to inform Mahāprabhu. As soon as Mahāprabhu heard this news, He came there with His devotees, picked up the pieces of the broken *daṇḍa*, and went with Nityānanda to take bath in the Ganges. He then threw those pieces into the Ganges. When Nityānanda Prabhu began to manifest various restless behavior while taking bath, Mahāprabhu instructed Nityānanda to quickly complete His bath and prepare for celebrating Vyāsa-pūjā. Thereafter Nityānanda returned to Śrīvāsa's

house with Mahāprabhu. The devotees also gathered there and began to engage in chanting the holy names of Kṛṣṇa. Śrīvāsa Paṇḍita, the priest of the Vyāsa-pūjā ceremony, duly performed all the required formalities and then gave Nityānanda a flower garland to offer to Vyāsadeva and also requested Nityānanda to offer His obeisances to Vyāsadeva while chanting mantras. Nityānanda Prabhu, however, held the garland in His hand and began to look all around. When Śrīvāsa Paṇḍita informed Mahāprabhu about Nityānanda's behaviour, Mahāprabhu ordered Nityānanda Prabhu to worship Vyāsadeva. Nityānanda Prabhu then offered the garland to Mahāprabhu, who immediately manifested His six-armed form. As soon as Nityānanda Prabhu saw the conch, disc, and other weapons in the hands of the Lord's six-armed form, He immediately fell unconscious to the ground. While trying to help Nityānanda regain consciousness, Mahāprabhu declared that without Nityānanda's mercy no one can achieve love and devotion. One who is envious of Nityānanda cannot become dear to Mahāprabhu, even by worshiping Mahāprabhu. On hearing the words of Gaurasundara, Nityānanda regained consciousness and became very pleased by seeing the Lord's six-armed form.

Nityānanda Prabhu is nondifferent from Balarāma, and as the eternal basis of everything He is the only cause of creation, maintenance, and annihilation. Yet in each of His incarnations it is His eternal nature to teach everyone to become the servant of Kṛṣṇa. Although in His incarnation as Balarāma He appeared as the elder brother of Kṛṣṇa, He did not give up the mood of servitorship from His heart. It is extremely foolish and offensive to discriminate between Balarāma and Nityānanda. If one shows disrespect to the servitor Personality of Godhead, then he commits an offense at the feet of Viṣṇu. Although goddess Lakṣmī is worshiped by the demigods headed by Brahmā and Śiva, she is attached to the service of the lotus feet of the Lord; similarly, the eternal characteristic of the omnipotent Baladeva is to serve the eternally worshipable Lord Kṛṣṇacandra. It is also the eternal nature of the served Personality of Godhead Lord Kṛṣṇa to sing the glories of the servitor

Personality of Godhead. Although in the spiritual realm They constantly see each other, the pastimes They perform in Their various incarnations are all inconceivable. The pastimes of the Supreme Lord are the *Vedas*. One cannot understand them without engaging in the process of devotional service. The pastimes of the Lord are known only to the few followers of Gaurasundara, through His mercy. The Vaiṣṇavas are eternal servants of the Supreme Lord and are highly learned, therefore their pastimes of quarreling among themselves is simply a joke. If a person who sees such quarrels takes the side of one Vaiṣṇava and blasphemes the other Vaiṣṇava, he will certainly fall down. What to speak of becoming envious of Vaiṣṇavas, if anyone ignorant that Lord Viṣṇu is situated within the hearts of all living entities becomes envious of others and worships Viṣṇu with material conceptions, then his worship becomes useless and he attains unlimited miseries as a result of such enviousness. Yet the sin incurred by blaspheming a Vaiṣṇava is a hundred times worse than by tormenting other living entities. Therefore an offender at the feet of a Vaiṣṇava can never achieve any auspiciousness. Those who faithfully worship Viṣṇu in His Deity form but do not respect the devotees of Viṣṇu or do not show compassion towards the living entities are *prākṛta-bhaktas*, the lowest class of devotees. After the completion of Vyāsa-pūjā, Mahāprabhu instructed the devotees to perform *kīrtana*. Nityānanda Prabhu and Mahāprabhu became intoxicated by dancing in the *kīrtana* and displayed various transformations of ecstatic love. Mother Śacī watched this whole incident in great ecstasy. On seeing Nityānanda and Gaurasundara, she felt both of them were her own sons. When the Vyāsa-pūjā celebration was completed at the end of the day, Mahāprabhu asked Śrīvāsa Paṇḍita for the remnants of Vyāsadeva's offering and personally distributed them to everyone. The devotees honored that *prasāda* with great happiness. Mahāprabhu also distributed *mahā-prasāda* to the servants and maidservants of Śrīvāsa.

TEXT 1

*jaya navadvīpa-nava-pradīpa
prabhāvaḥ pāṣaṇḍa-gajaika-simhaḥ
svanāma-saṅkhyā-japa-sūtra-dhārī
caitanya-candro bhagavān murāriḥ*

All glories to Caitanyacandra, who is nondifferent from Lord Murāri, who is the new lamp of Navadvīpa, who is like an unparalleled lion in subduing the elephant-like atheists, and who holds a string for counting His own names, “Hare Kṛṣṇa,” which He chants.

CB Madhya-khaṇḍa 5.002

TEXT 2

*jaya jaya sarva-prāṇa-nātha viśvambhara
jaya nityānanda-gadādhara īśvara*

All glories to Viśvambhara, the life and soul of all! All glories to the Lord of Nityānanda and Gadādhara!

CB Madhya-khaṇḍa 5.003

TEXT 3

*jaya jaya advaitādi-bhaktera adhīna
bhakti-dāna deha’ prabhu uddhārāha dīna*

All glories to the Lord, who is controlled by His devotees headed by Advaita! O Lord, please distribute Your devotional service and deliver the fallen souls.

“Please deliver the ignorant nondevotees, those who are devoid of devotional service, from their engagement in material enjoyment by awarding them the propensity for serving Kṛṣṇa.” In accordance with this desire of Advaita, Lord Gaurasundara appeared in this world to propagate devotional service. The Lord advented in this world to deliver the fallen

souls as a service to Śrī Advaita; therefore, since He fulfilled the prayer of Advaita, Gaurasundara is under His control.

In the *Caitanya-candrāmṛta* (36) it is stated: “A person who does not take advantage of the nectar of devotional service overflowing during the presence of Śrī Caitanya Mahāprabhu’s cult is certainly the poorest of the poor.”

CB Madhya-khaṇḍa 5.004

TEXT 4

*hena-mate nityānanda-saṅge kutūhale
kṛṣṇa-kathā-rase sabe hailā vihvale*

In this way, all the devotees became overwhelmed while discussing topics of Kṛṣṇa in the association of Nityānanda.

CB Madhya-khaṇḍa 5.005

TEXT 5

*sabe mahā-bhāgavata parama udāra
kṛṣṇa-rase matta sabe karena huṅkāra*

All the devotees were greatly magnanimous *mahā-bhāgavatas*. They roared loudly as they became intoxicated in the mellows of Kṛṣṇa consciousness.

CB Madhya-khaṇḍa 5.006

TEXT 6

*hāse prabhu nityānanda cāri-dike dekhi’
vahaye ānanda-dhārā sabākāra-āṅkhi*

Nityānanda Prabhu smiled as He looked around. Tears of love flowed from everyone’s eyes.

CB Madhya-khaṇḍa 5.007

TEXT 7

*dekhiyā ānanda mahāprabhu viśvambhara
nityānanda-prati kichu karilā utara*

When Mahāprabhu Viśvambhara saw this ecstatic scene, He spoke something to Nityānanda.

CB Madhya-khaṇḍa 5.008

TEXT 8

*“śuna śuna nityānanda śrīpāda gosāñi
vyāsa-pūjā tomāra haibe kon ṭhāñi?*

“O Śrīpāda Nityānanda Gosāñi, please hear. Where should we hold Your Vyāsa-pūjā ceremony?”

Introductory knowledge of the Absolute Truth, Vrajendra-nandana, who is the predominating Deity of the *samvit* potency, is called *Veda*. The marginal potency, one of the three potencies of the Supreme Lord, has spiritual characteristics. *Advaya-jñāna* Vrajendra-nandana is situated within the conceptions of knower, knowledge, and the object of knowledge. The Lord, who is the personification of knowledge, takes the form of sound and manifests as Vedic literature. When the Vedic literatures, consisting of knowledge related to *sambandha*, *abhidheya*, and *prayojana*, fail to check impersonal concepts, then the *advaya-jñāna*, or Absolute Truth, gives up its variegated characteristics. In the perfectional stage of their impersonal conceptions, those who give importance to material variegatedness lose their individuality. Śrī Kṛṣṇa-dvaipāyana Vyāsa divided the *Vedas* into three parts. The *Rg*, *Sāma*, and *Yajur Vedas* entangle materialistic persons in *karma-kāṇḍa* and create illusions in their understanding of the actual purport of the *Vedas*. Since the impersonalists do not accept the eternality of distinctions such as great and small, they are unable to accept Śrī Vedavyāsa as spiritual master and they therefore forcibly consider him the propounder of their

ignorance. Being unable to understand the actual intention of Śrīmad Vyāsa, those covered Buddhists who claim that the Supreme Lord is a product of matter and are thus bereft of His service consider themselves Brahman, which is devoid of distinctions such as individuality, devotion, and aversion. Śrīmad Ānandatīrtha remained a true servant of his spiritual master and became renowned as the topmost follower of Śrī Vyāsa by establishing a difference of opinion with such persons. In the disciplic succession from Madhva we hear topics of great personalities like Śrīman Lakṣmīpati Tīrtha and Śrī Mādhavendra Purīpāda. Although the tradition of Guru-pūjā, or Vyāsa-pūjā, is current among the Māyāvādīs, or the *pañcopāsakas*, in such Vyāsa-pūjā there is a prominence of false ego. Due to the absence of pure devotional service, they can never conduct Śrī Vyāsa-pūjā. In the Māyāvādīsampradāya the make-show of Vyāsa-pūjā is seen on Guru Pūrṇimā day in the month of Āṣāḍha (June-July). The *Vedas* state that the very moment one develops detachment, one will retire from material enjoyment and achieve a taste for the service of the Lord. In this regard there is no consideration of proper or improper time. As soon as the living entity's material enjoyment is vanquished, he approaches an *ācārya* and takes shelter of his lotus feet. Taking shelter at the lotus feet of an *ācārya* in this way is the real meaning of the term Vyāsa-pūjā. Śrī Vyāsa-pūjā is a prescribed function for all four *āśramas*, but particularly the *sannyāsīs* should observe this function. Members of those *sampradāyas* in Āryāvarta that accept the teachings of Śrī Vyāsadeva are famous as *vedānugas*, or followers of the *Vedas*. Every year they all worship their spiritual master on his appearance day. The most suitable day for accepting *sannyāsa* is Pūrṇimā, the full moon day. Whether impersonalist or personalist, all *sannyāsīs* worship their spiritual masters. That is why Vyāsa-pūjā is generally celebrated on the full moon day of Āṣāḍha, which is considered the appearance day of the spiritual master. The servants of Śrī Gauḍīya Maṭha observe Śrī Vyāsa-pūjā every year on the fifth day of the waning moon in the month of Māgha (January-February) as a sign of respect. The

observance of Śrī Vyāsa-pūjā differs in various branches. Since *brāhmaṇas* of all four *āśramas* who have undergone the prescribed purificatory processes are under the shelter of a spiritual master who represents Śrī Vyāsa, they more or less regularly worship Śrī Vyāsadeva as a prescribed duty; but the annual observance of Vyāsa-pūjā is the beginning of worshiping the spiritual master throughout the year. Another name for Śrī Vyāsa-pūjā is Śrī Guru-pāda-padme pādyārpaṇa, or “bathing the lotus feet of the spiritual master with five ingredients,” or the process by which it is made known that the inner desire of the spiritual master is to properly serve the Lord. That is why our well-wishing guide and predecessor spiritual master Śrīla Ṭhākura Narottama has glorified our primary guru, Śrī Rūpa Gosvāmī, as follows:

*śrī-caitanya-mano-’bhīṣṭam sthāpitam yena bhū-tale
svayaṁ rūpaḥ kadā mahyaṁ dadāti sva-padāntikam*

“When will Śrīla Rūpa Gosvāmī Prabhupāda, who has established within this material world the mission to fulfill the desire of Lord Caitanya, give me shelter under his lotus feet?” The most merciful Śrī Caitanyadeva’s pastimes of distributing love of Kṛṣṇa that Śrī Rūpa prescribed to his followers as the remedy for curing the disease of aversion to the service of the Lord are the ideal offering for Vyāsa-pūjā.

CB Madhya-khaṇḍa 5.009

TEXT 9

*kāli haibe paurṇamāsī vyāsera pūjana
āpane bujhiyā bala, yāre laya mana”*

“Tomorrow is the full moon day when Vyāsa is worshiped, so consider and inform us what is to be done.”

CB Madhya-khaṇḍa 5.010

TEXT 10

*nityānanda jānilena prabhura iṅgita
hāte dhari' ānilena śrīvāsa paṇḍita*

Nityānanda understood the Lord's hint and brought Śrīvāsa Paṇḍita forward by the hand.

Jagad-guru Śrī Nityānanda Prabhu was a brahmacārī disciple of Parivrājakācārya Śrī Lakṣmīpati Tīrtha, who enacted the pastimes of subordination to the Śrī Madhva-sampradāya. Therefore He understood that since the following day was Pūrṇimā, the day renounced persons shave their heads, the day of Vyāsa-pūjā had arrived. When Śrī Mahāprabhu saw that Pūrṇimā was drawing near, He asked Nityānanda Prabhu where Vyāsa-pūjā should be celebrated. Vyāsa-pūjā is observed on the full moon day by renounced persons like sannyāsīs and brahmacārīs. The term Śrī Vyāsa-pūjā indicates the offering of oblations and śrāddha to one's predecessor gurus. At that time Śrī Gaurasundara had not yet enacted the pastime of accepting sannyāsa. But since Śrī Nityānanda Prabhu was enacting the pastime of a servant of the most renounced Tīrthapāda, He was engaged in the pastime of practicing strict brahmacarya. We find His brahmacārī name was "Śrī Nityānanda Svarūpa." From ancient times brahmacārī disciples of Tīrtha and Āśrama sannyāsīs have been addressed as Svarūpa.

CB Madhya-khaṇḍa 5.011

TEXT 11

*hāsi' bale nityānanda,—“śuna viśvambhara
vyāsa-pūjā ei mora vāmanāra ghara”*

Nityānanda smiled and said, “Please hear, O Viśvambhara, I will observe Vyāsa-pūjā in the house of this brāhmaṇa.”

The phrase *vāmanāra ghara* refers to the house or residence of Śrīvāsa.

CB Madhya-khaṇḍa 5.012

TEXT 12

śrīvāsera prati bale prabhu viśvambhara
“baḍa bhāra lāgila ye tomāra upara”

Lord Viśvambhara said to Śrīvāsa, “This is a great responsibility for you.”

CB Madhya-khaṇḍa 5.013

TEXT 13

paṇḍita balena,—“prabhu kichu nahe bhāra
tomāra prasāde sarva ghareī āmāra

Śrīvāsa Paṇḍita replied, “O Lord, this is not at all a burden for me. By Your mercy, everything is available in my home.

CB Madhya-khaṇḍa 5.014

TEXT 14

vastra, mudga, yajña-sūtra, ghr̥ta, guyā, pāna
vidhi-yogyā yata sajja saba vidyamāna

“Cloth, mung dāl, brāhmaṇa threads, ghee, betel, pan, and whatever else is needed are all there.

CB Madhya-khaṇḍa 5.015

TEXT 15

paddhati-pustaka mātra māgiyā āniba
kāli mahābhāgya, vyāsa-pūjana dekhiba”

“I only have to borrow a book explaining the procedures. I am most fortunate, for tomorrow I will see the Vyāsa-pūjā.”

The process for Vyāsa-pūjā differs in the various *sannyāsa sampradāyas*. It was decided that the same process of Vyāsa-pūjā that Śrī Nityānanda Prabhu was accustomed to would be observed in the house of Śrīvāsa.

CB Madhya-khaṇḍa 5.016

TEXT 16

*prīta hailā mahāprabhu śrīvāsera bole
'hari hari' dhvani kare vaiṣṇava-sakale*

Mahāprabhu was greatly pleased by the words of Śrīvāsa, and all the Vaiṣṇavas began to chant “Hari, Hari.”

CB Madhya-khaṇḍa 5.017

TEXT 17

*viśvambhara bale,—“śuna śrīpāda gosāi
śubha kara, sabe paṇḍitera ghara yāi”*

Viśvambhara said, “O Śrīpāda Gosāñi, please listen. With Your blessing, we will all go to Śrīvāsa Paṇḍita’s house.”

CB Madhya-khaṇḍa 5.018

TEXT 18

*ānandita nityānanda prabhura vacane
sei kṣaṇe ājñā lai’ karilā gamane*

Nityānanda was pleased with the Lord’s words. Taking the Lord’s instruction, they all immediately departed.

CB Madhya-khaṇḍa 5.019

TEXT 19

*sarva-gaṇe calilāṭhākura viśvambhara
rāma-kṛṣṇa veḍi’ yena gokula-kiṅkara*

As Nityānanda and Viśvambhara went along with Their associates, it appeared that Balarāma and Kṛṣṇa were surrounded by the residents of Gokula.

CB Madhya-khaṇḍa 5.020

TEXT 20

*praviṣṭa hailā mātra śrīvāsa-mandire
baḍa kṛṣṇānanda haila sabāra śarīre*

As soon as they entered the house of Śrīvāsa, everyone was filled with ecstatic love for Kṛṣṇa.

CB Madhya-khaṇḍa 5.021

TEXT 21

*kapāṭa paḍila tabe prabhura ājñāya
āpta-gaṇa vinā āra yāite nā pāya*

The Lord ordered that the main entrance be closed so that no one other than intimate associates could enter.

On entering Śrīvāsa's house, Śrī Gaura and Nityānanda ordered that the outside door be closed, then no one could enter Śrīvāsa's house other than persons who were surrendered to the Lord. All of Śrī Gaurasundara's functions would begin with *kīrtana*. That is why the door was closed to check those who were ineligible to see the function.

CB Madhya-khaṇḍa 5.022

TEXT 22

*kīrtana karite ājñā karilāṭhākura
uṭhila kīrtana-dhvani, bāhya gela dūra*

The Lord gave the instruction to begin *kīrtana*. As the sound of that *kīrtana* arose, everyone lost external consciousness.

Prior to Vyāsa-pūjā, Śrī Gaurasundara ordered the devotees to begin *kīrtana*. No one was allowed to enter the Vyāsa-pūjā arena except intimate servants of the Lord. When on the Lord's instruction the devotees began to loudly chant, they lost their various external perception and thoughts.

TEXT 23

*vyāsa-pūjā-adhivāsa-ullāsa-kīrtana
dui prabhu nāce, veḍi' gāya bhakta-gaṇa*

In the ecstatic Adhivāsa kīrtana prior to Vyāsa-pūjā, the two Lords danced as the devotees surrounding Them sang.

The devotees were jubilant in anticipation of the Vyāsa-pūjā ceremony. Śrī Gaura and Nityānanda both began to dance in the *kīrtana*. The devotees surrounded the Lords and expressed their joy through their performance of *kīrtana*.

CB Madhya-khaṇḍa 5.024

TEXT 24

*cira divasera preme caitanya-nitāi
doñhe doñhā dhyāna kari' nāce eka ṭhāñi*

Caitanya and Nitāi are bound by eternal love. They meditated on each other as They danced together.

Both Śrī Caitanya and Śrī Nityānanda are eternally bound to each other by love. Each one meditated on the other as They madly danced together. The Supreme Lord engaged in meditating on His servant, and the devotee engaged in meditating on His worshipable Lord. The word *dhyāna* in this verse does not refer to material thoughts. The word *dhyāna* here refers to spiritual absorption; in other words, absorption totally devoid of gross material thoughts and full of spiritual pleasure. Just as the material senses acquire the subtle status of an object from the gross world in order to serve the mind, which is the basis of the senses, and thus convert its gross status into a subtle one; giving up gross and subtle material enjoyment with the desire for only eternal spiritual objects causes the descent of variegated spiritual pleasure in this world. Material pleasure

derived from this world is completely distinct from spiritual pleasure that has descended.

CB Madhya-khaṇḍa 5.025

TEXT 25

*huñkāra karaye keha, keha vā garjana
keha mūrchā yāya, keha karaye krandana*

Someone roared loudly, and someone cried out. Someone fell unconscious, while someone else wept.

When spiritual consciousness awakens in the heart of a conditioned soul, the symptoms of ecstatic love manifest in his body. He then loses worldly conceptions and displays symptoms of variegated spiritual pleasure in this world. In order to exhibit this ideal, Śrī Gaurasundara, who is the Lord of the fourteen worlds and who is beyond the jurisdiction of material nature, danced with ecstatic love in the company of His associates. It is completely unreasonable to attribute the state of material conditioning on the transcendental pastimes that Vrajendra-nandana personally manifests in this world in order to remove the conditioned souls' darkness of ignorance. When conditioned souls are situated on the path of *sādhana*, they cannot understand the glorious transcendental nature of the Lord's pastimes.

CB Madhya-khaṇḍa 5.026

TEXT 26

*kampa, sveda, pulakāśru, ānanda-mūchā yata
īśvarera vikāra kahite jāni kata*

I am unable to describe the Lord's transformations of love such as shivering, perspiring, hairs standing on end, crying, and falling unconscious in ecstasy.

CB Madhya-khaṇḍa 5.027

TEXT 27

*svānubhāvānande nāce prabhu dui-jana
kṣaṇe kolākuli kari' karaye krandana*

As the two Lords danced in Their own ecstasy, They sometimes embraced each other and cried.

CB Madhya-khaṇḍa 5.028

TEXT 28

*doñhāra caraṇa doñhe dharibāre cāya
parama catura doñhe keha nāhi pāya*

They both tried to catch the other's feet, but They both cleverly avoided being caught.

In ordinary affairs under the influence of materialistic false ego, when someone touches the feet of another person, the person whose feet was touched becomes proud and considers himself great. But since such materialistic false ego is not found in Viṣṇu or the Vaiṣṇavas, they never hesitate to touch each other's feet. The transcendental activities of Vaiṣṇavas are not subject matters understandable by ordinary proud persons.

CB Madhya-khaṇḍa 5.029

TEXT 29

*parama ānande doñhe gaḍāgaḍi yāya
āpanā nā jāne doñhe āpana līlāya*

They both rolled on the ground in ecstasy and forgot Themselves while absorbed in Their own pastimes.

CB Madhya-khaṇḍa 5.030

TEXT 30

*bāhya dūra haila, vasana nāhi raya
dharaye vaiṣṇava-gaṇa, dharāṇa nā yāya*

**They lost all external consciousness, and Their cloth scattered.
Although the Vaiṣṇavas tried to pacify Them, they were unable.**

CB Madhya-khaṇḍa 5.031

TEXT 31

*ye dharaye tribhuvana, ke dhariba tāre
mahā-matta dui prabhu kīrtane vihare*

**Who can hold that personality who holds the three worlds? The two
Lords thus became intoxicated in the happiness of *kīrtana*.**

Both Śrī Gaura and Nityānanda are sustainers of all the worlds.
Therefore, how will created human beings of this world hold the
sustainers of all worlds?

CB Madhya-khaṇḍa 5.032

TEXT 32

*'bola, bola' bali' ḍāke śrī-gaurasundara
siñcita ānanda-jale sarva-kalevara*

**Śrī Gaurasundara called out, “Chant! Chant!” and His entire body
became soaked with tears of ecstasy.**

CB Madhya-khaṇḍa 5.033

TEXT 33

*cira-dine nityānanda pāi' abhilāṣe
bāhya nāhi, ānanda-sāgara-mājhe bhāse*

**After obtaining fulfillment of His long cherished desire for the
association of Nityānanda, the Lord forgot Himself and floated in an
ocean of bliss.**

The word *cira-dina* means “eternally.” The threefold miseries are present within the material world. In the kingdom of spiritual variegatedness, however, there is an ever-fresh outburst of happiness.

CB Madhya-khaṇḍa 5.034

TEXT 34

*viśvambhara nṛtya kare ati manohara
nija śira lāge giyā caraṇa-upara*

Viśvambhara’s dancing was most enchanting as His feet would touch His own head.

CB Madhya-khaṇḍa 5.035

TEXT 35

*ṭalamala bhumi nityānanda-pada-tale
bhumi-kampa hena māne vaiṣṇava-sakale*

The earth trembled under the feet of Nityānanda, and all the Vaiṣṇavas thought there was an earthquake.

CB Madhya-khaṇḍa 5.036

TEXT 36

*ei-mata ānande nācena dui nātha
se ullāsa kahibāre śakti āche kāta*

In this way the two Lords danced in ecstasy. Who has the power to describe Their jubilation?

CB Madhya-khaṇḍa 5.037

TEXT 37

*nityānanda prakāśite prabhu viśvambhara
balarāma-bhāve uṭhe khaṭṭāra upara*

In order to reveal the glories of Nityānanda, Lord Viśvambhara became absorbed in the mood of Balarāma and sat on the throne.

Although Viśvambhara is not Baladeva-tattva, He accepted the mood of Baladeva, who is His expansion, and sat on the throne. Śrī Nityānanda is Baladeva-tattva; therefore, in order to exhibit the pastimes performed by Baladeva-tattva, the Lord, who is Vrajendra-nandana, the original Personality of Godhead, enacted the pastime of becoming absorbed in the mood of Baladeva.

CB Madhya-khaṇḍa 5.038

TEXT 38

*mahā-matta hailā prabhu balarāma-bhāve
'mada āna, mada āna', bali' ghana ḍāke*

The Lord became intoxicated by the mood of Balarāma and repeatedly demanded, “Bring wine. Bring wine.”

CB Madhya-khaṇḍa 5.039

TEXT 39

*nityānanda-prati bale śrī-gaurasundara
jhāṭa deha' more hala-muṣala satvara*

Śrī Gaurasundara said to Nityānanda, “Quickly give Me Your plow and club.”

CB Madhya-khaṇḍa 5.040

TEXT 40

*pāiyā prabhura ājñā prabhu nityānanda
kare dilā, kara pāti' lailā gauracandra*

Being instructed by the Lord, Nityānanda Prabhu put those items in the hands of Gauracandra, who accepted them.

Receiving Śrī Gaurahari’s instruction, Nityānanda Prabhu placed the requested club and plow in the hands of Śrī Gaurasundara and Śrī Gaurasundara accepted them in His hands.

CB Madhya-khaṇḍa 5.041

TEXT 41

*kara dekhe keha, āra kichui nā dekhe
keha vā dekhila hala-muṣala pratyakṣe*

Some persons saw nothing other than Their hands, while others directly saw the plow and club.

Some of the audience did not directly see the plow and club but saw only an empty-handed exchange. Yet there were others who directly saw the exchange of plow and club.

CB Madhya-khaṇḍa 5.042

TEXT 42

*yāre kṛpā kare, sei ṭhākure se jāne
dekhile o śakti nāhi kahite kathane*

Only one who is favored by the Lord can know Him. Others, even if they see, they cannot explain.

In the *Brahma-tarka* it is stated:

*paśyamāno ‘pi tu hariṁ na tu vetti kathañcana
vetti kiñcit prasādena harer atha guros tathā*

“Even if a person sees Lord Hari, he cannot understand Him. One can understand the Lord only by the mercy of Śrī Hari and the spiritual master.” In the *Śrīmad Bhāgavatam* (10.14.29) it is stated:

*athāpi te deva padāmbuja-dvaya-
prasāda-leśānugṛhīta eva hi
jānāti tattvaṁ bhagavan-mahimno*

na cānya eko 'pi ciraṃ vicinvaṅ

“My Lord, if one is favored by even a slight trace of the mercy of Your lotus feet, he can understand the greatness of Your personality. But those who speculate to understand the Supreme Personality of Godhead are unable to know You, even though they continue to study the *Vedas* for many years.”

In the *Padma Purāṇa*, *Uttara-khaṇḍa*, Chapter Fifteen, it is said:

*cakṣur vinā yathā dīpaṃ yathā darpaṇam eva ca
samīpasthaṃ na paśyanti tathā viṣṇuṃ bahirmukhāḥ*

“As a blind person cannot see anything even with the help of a lamp or a mirror, persons who are averse to Lord Viṣṇu cannot see Him even if He stands before them.”

CB Madhya-khaṇḍa 5.043

TEXT 43

*e baḍa nigūḍha kathā keha mātra jāne
nityānanda vyakta sei sarva-jana-sthāne*

This topic is most confidential and is known only to those few persons who know the glories of Nityānanda.

CB Madhya-khaṇḍa 5.044-045

TEXT 44-45

*nityānanda-sthāne hala-muṣala laiya
'vāruṇī' vāruṇī prabhu ḍāke matta hañā
karo buddhi nāhi sphure, nā bujhe upāya
anyone sabāra vadana sabe cāya*

After accepting the plow and club from Nityānanda, the Lord was overwhelmed and called for Vāruṇī. Everyone was speechless and confused as they looked at each other.

After receiving Baladeva’s plow and club from Nityānanda, Gauracandra loudly called for wine by uttering the words, “Vāruṇī, Vāruṇī.” The surrounding audience could not understand what was to be given in response to the Lord’s request for Vāruṇī. Moreover the devotees could not understand why Śrī Gauracandra was asking Nityānanda for wine. Thus they were struck with wonder and simply looked at each other.

CB Madhya-khaṇḍa 5.046

TEXT 46

*yukati karaye sabe manete bhāviyāghaṭa
bhari’ gaṅgā-jala sabe dila laiya*

After careful consideration, they offered the Lord a pitcher of Ganges water.

CB Madhya-khaṇḍa 5.047

TEXT 47

*sarva-gaṇe dei jala, prabhu kare pāna
satya yena kādambarī piye, hena jñāna*

All the devotees offered water, and the Lord drank. It appeared as though Lord Balarāma Himself was drinking.

The word *kādambarī* means (*ku*—“blue” + *ambara*—“clothes”) “He whose clothing is blue” (Balarāma) or “a type of wine made from mollasses.”

CB Madhya-khaṇḍa 5.048

TEXT 48

*catur-dike rāma-stuti paḍe bhakta-gaṇa
‘nāḍā, nāḍā, ‘nāḍā prabhu bale anukṣaṇa*

The devotees on all sides offered prayers in glorification of Balarāma

as the Lord constantly called out, “Nāḍā, Nāḍā, Nāḍā.”

The phrase *rāma-stuti* refers to prayers in glorification of Balarāma. For an explanation of the word *nāḍā* one should see the purport to *Madhya-khaṇḍa*, Chapter Two, verse 264.

CB Madhya-khaṇḍa 5.049

TEXT 49

*saghane ḍhulāya śira, ‘nāḍā, ‘nāḍā bale
nāḍāra sandarbha keha nā bujhe sakale*

The Lord rolled His head back and forth while calling out, “Nāḍā, Nāḍā,” but no one understood the actual meaning of the word Nāḍā.

The word *sandarbha* means “purport,” “confidential meaning,” or “mystery.” It is stated: “Those statements that reveal a most confidential meaning, that are the essence of a subject, and that give various meanings to understand a subject matter are known by learned scholars as *sandarbha*.”

CB Madhya-khaṇḍa 5.050

TEXT 50

*sabe balilena,—“prabhu, ‘nāḍā bala kāre?”
prabhu bale,—“āiluṅ muṅi yāhāra huṅkāre*

Everyone inquired, “O Lord, who is this Nāḍā You are calling?” The Lord replied, “He by whose loud cries I came.

CB Madhya-khaṇḍa 5.051

TEXT 51

*‘advaita ācārya’ bali’ kathā kaha yāra
sei ‘nāḍā lāgi mora ei avatāra*

“This incarnation of Mine was induced by Nāḍā, whom you all call

TEXT 52

*mohāre ānilā nāḍā vaikuṅṭha
thākiyāniścinte rahila giyā haridāsa laiñā*

“Nāḍā has brought Me from Vaikuṅṭha, but now He is living free from all cares with Haridāsa.

CB Madhya-khaṇḍa 5.053

TEXT 53

*saṅkīrtana-ārambhe mohāra avatāra
ghare ghare karimu kīrtana-paracāra*

“I have descended to inaugurate the *saṅkīrtana* movement, by which I will preach the chanting of the holy names in each and every house.

In the *Saura Purāṇa* it is stated:

*svarṇa gaurah sudīrghāṅgas
tri-srota-tīra-sambhavaḥdayāluḥ
kīrtana-grāhī
bhaviṣyāmi kalau yuge*

“In the beginning of Kali-yuga I will appear in Navadvīpa on the bank of the Ganges in an enchanting golden form with arms that extend to the knees, and out of My causeless I will inaugurate the *saṅkīrtana* movement.” It is also stated in the *Śrīmad Bhāgavatam* (11.5.32):

*kṛṣṇa-varṇam tviṣākṛṣṇam
sāṅgopāṅgāstra-pārṣadam
yajñaiḥ saṅkīrtana-prāyair
yajanti hi su-medhasaḥ*

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

CB Madhya-khaṇḍa 5.054-055

TEXT 54-55

*vidyā-dhana-kula-jñāna-tapasyāra made
mora bhakta-sthāne yāra āche aparādhe
se adhama sabāre nā dimu prema-yoga
nagariyā prati dimu brahmādira bhoga”*

“I will not award love of God to those fallen souls who have offended My devotees, because they are proud of their education, wealth, high birth, knowledge, and austerities. Otherwise I will give everyone that which persons like Lord Brahmā enjoy.”

Persons overwhelmed with pride due to education, wealth, high birth, scriptural knowledge, and austerities naturally commit offenses to the devotees of the Lord. Since they are offenders to the Vaiṣṇavas, they are not eligible to attain love of Kṛṣṇa. I will distribute love of God that is available to personalities like Lord Brahmā to each and every resident of Śrī Māyāpur-Navadvīpa. The demigods are more dear to the Lord than the human beings. The mundane posts of the demigods are not their constitutional identities. All the demigods engage in worshiping the Supreme Lord, and their superiority and inferiority depends on the extent of their love for the Supreme Lord. The Śrī-sampradāya originated from Lakṣmīdevī, the Brahma-Madhva-sampradāya originated from the four-headed Brahmā, the Viṣṇusvāmi-sampradāya originated from Rudradeva, and the Nimbārka-sampradāya originated from the four Kumāras. These demigods who are *sampradāya ācāryas* are not devotees of the Lord simply on the merit of their posts. Their worship of the Lord has been

substantiated by their activities as founding gurus of their respective *sampradāyas*. Although according to the vision of materialists they are related to material enjoyment, unadulterated service of Hari is their constitutional duty. In the *Śrīmad Bhāgavatam* (1.8.26) it is stated:

*janmaiśvarya-śruta-śrībhir edhamāna-madaḥ pumān
naivārhaty abhidhātum vai tvām akiñcana-gocaram*

“My Lord, Your Lordship can easily be approached, but only by those who are materially exhausted. One who is on the path of [material] progress, trying to improve himself with respectable parentage, great opulence, high education and bodily beauty, cannot approach You with sincere feeling.” In this statement of Queen Kuntī it is understood that *janma* refers to the pride of high birth; *aiśvarya* refers to the pride of wealth; *śruta* refers to the pride of knowledge, education, and austerity; and *śrī* refers to the pride of education, wealth, high birth, knowledge, and austerity. Love and devotion are achieved through the chanting of the holy names of Hari. Therefore those with a predominance of pride born of high birth, wealth, knowledge, and beauty do not have a taste for taking shelter of the Supreme Lord by chanting His names and, as a result, do not obtain devotional service; whereas the materially exhausted Vaiṣṇavas who are free from the control of mundane pride have a natural taste for chanting the names of Kṛṣṇa. Proud persons’ natural tendency to commit offenses at the feet of Vaiṣṇavas is part of their inherent characteristics. Love of God is the only enjoyment for personalities such as Lord Brahmā.

CB Madhya-khaṇḍa 5.056

TEXT 56

*śuniyā ānande bhāse sarva-bhakta-gaṇa
kṣaṇeke susthira hailāśrī-śacīnandana*

On hearing the Lord’s statement, all the devotees floated in bliss.

After a while Śrī Śacīnandana became pacified.

CB Madhya-khaṇḍa 5.057

TEXT 57

*‘ki cāñcalya karilāna’—prabhu jijñāsaya
bhakta-saba bale,—“kichu upādhika naya”*

The Lord then asked, “Have I been restless?” The devotees replied, “Not particularly.”

After speaking in this way and considering the qualification of the audience, Śrī Gaurahari asked them, “Did you find any arrogance in My speech?” The devotees replied, “In Your statements You did not say anything unreasonable about gross and subtle designations. Generally every living entity is absorbed in temporary gross and subtle topics of this visible world. But Your words give eternal knowledge and bliss; they are the Absolute Truth without material designations.”

CB Madhya-khaṇḍa 5.058

TEXT 58

*sabāre karena prabhu prema-āliṅgana
“aparādha mora nā laibā sarva-kṣaṇa”*

The Lord lovingly embraced everyone and said, “Please do not ever be offended by My behavior.”

CB Madhya-khaṇḍa 5.059

TEXT 59

*hāse sarva-bhakta-gaṇa prabhura kathāya
nityānanda-mahāprabhu gaḍāgaḍi yāya*

On hearing the Lord’s words, all the devotees smiled. Then Nityānanda and Mahāprabhu rolled about on the ground.

TEXT 60

*sambarāṇa nahe nityānandera āveśa
prema-rase vihvala hailā prabhu ‘śeṣa’*

Nityānanda, who is nondifferent from Śeṣa, could not control His ecstatic mood and became overwhelmed in the mellows of loving devotion.

That Nityānanda Prabhu, whose plenary portion is the incarnation of Lord Viṣṇu known as Śeṣa, has been addressed here as Śeṣa. Since the portion is included in the whole, or since both the whole and portion are *viṣṇu-tattva*, there has been no contradiction in addressing Nityānanda Prabhu as Śeṣa. In *Śrī Caitanya-caritāmṛta (Ādi 5.124-125)* it is stated: “He is thus called Lord Śeṣa, for He has attained the ultimate end of servitude to Kṛṣṇa. He takes many forms for the service of Kṛṣṇa, and thus He serves the Lord. That person of whom Lord Ananta is a *kalā*, or part of a plenary part, is Lord Nityānanda Prabhu. Who, therefore, can know the pastimes of Lord Nityānanda?”

CB Madhya-khaṇḍa 5.061

TEXT 61

*kṣaṇe hāse, kṣaṇe kānde, kṣaṇe digambara
bālya-bhāve pūrṇa haila sarva-kalevara*

One moment He laughed, one moment He cried, and the next moment He was naked. His entire body was filled with the nature of a child.

CB Madhya-khaṇḍa 5.062

TEXT 62

*kothāya thākila daṇḍa, kothā kamaṇḍulu
kothā vā vasana gela, nāhi ādi-mūla*

Where was His *daṇḍa*, where was His waterpot, and where were His clothes? Nothing remained with Him.

CB Madhya-khaṇḍa 5.063

TEXT 63

*cañcala hailā nityānanda mahādhīra
āpane dhariyā prabhu karilena sthira*

The most grave Nityānanda became restless, but the Lord personally pacified Him.

CB Madhya-khaṇḍa 5.064

TEXT 64

*caitanyera vacana-aṅkuśa sabe māne
nityānanda-matta-simha āra nāhi jāne*

The maddened lionlike Nityānanda was controlled by the iron rodlike words of Lord Caitanya. He did not care for anything else.

The word *aṅkuśa* refers to an iron rod for controlling maddened elephants. Since the iron rod in the form of Śrī Caitanyadeva's *vacana*, or words, refines the madness and licentiousness of the living entities, His words have been described herein as *vacana-aṅkuśa*.

CB Madhya-khaṇḍa 5.065

TEXT 65

*“sthira hao, kāli pūjibāre cāha vyāsa”
sthira karāiyā prabhu gelā nija-vāsa*

“Be calm, tomorrow You must worship Vyāsadeva.” Speaking in this way, the Lord returned home.

CB Madhya-khaṇḍa 5.066

TEXT 66

*bhakta-gaṇa calilena āpanāra ghare
nityānanda rahilena śrīvāsa-mandire*

All the devotees then returned to their own homes, while Nityānanda remained in the house of Śrīvāsa.

CB Madhya-khaṇḍa 5.067

TEXT 67

*katho rātre nityānanda huṅkāra kariyānija
daṇḍa-kamaṇḍalu phelilā bhāṅgiyā*

In the dead of that night, Nityānanda suddenly roared loudly and broke His *daṇḍa* and *kamaṇḍalu*.

The word *kamaṇḍalu* refers to a waterpot used by both *sannyāsīs* and *brahmacārīs*. The householders have numerous pots to isolate purity from impurity. The *sannyāsīs*, however, have only one pot, a *kamaṇḍalu*. They are compelled to use this pot for all kinds of activities. According to the scriptures, the *sannyāsīs*’ pot is an *alābu*, or pot made from an ash gourd. Since the *brahmacārīs* duty is to serve the *sannyāsī*, he must carry the *kamaṇḍalu* of his guru. The *upakurvāṇa-brahmacārīs*, who marry after completing their vow, reside in a particular *āśrama* in which they study under a *grhastha* teacher. A *brahmacārī* is supposed to carry the *kamaṇḍalu* of a *parivrājaka-sannyāsī*. According to the opinion of some persons, since Śrī Nityānanda Svarūpa lived as a *brahmacārī* with Śrī Lakṣmīpati Tīrtha, He had a *kamaṇḍalu* and a *brahmacārī daṇḍa* (made from either *kadira*, *palāśa*, or bamboo). According to others, Śrī Nityānanda Prabhu traveled as a *brahmacārī* with Śrī Mādhavendra Purīpāda. At present, the *brahmacārī* disciples of the Tīrtha and Āśrama *sannyāsīs* are known as Svarūpa. The *brahmacārī* disciples of Sarasvatī, Bharati, and Purī *sannyāsīs* are known as Caitanya. The *brahmacārī* name of Nityānanda Prabhu was Svarūpa. Since Svarūpa is the *brahmacārī*

name of a Tīrtha *sannyāsī*s disciple, some people consider Him a follower of Lakṣmīpati Tīrtha rather than a follower of Mādhavendra Purī. Generally the *daṇḍa* is of two kinds—*ekadaṇḍa* or *tridaṇḍa* (see *Ādi-khaṇḍa*, Chapter One, verse 157, and *Ādi-khaṇḍa*, Chapter Two, verse 162).

Śrī Nityānanda Prabhu manifested His waywardness by breaking His own *daṇḍa* and *kamaṇḍalu* prior to Vyāsa-pūjā. One who experiences transformations of ecstatic love completely abandons the ingredients and external formalities of *vaidhī-bhakti*, or regulative devotional service. But if one creates disturbances by acting like an *ecade pākā*1, then he cannot be identified as a *rasika*, or expert in transcendental mellows.

CB Madhya-khaṇḍa 5.068

TEXT 68

*ke bujhaye īśvarera caritra akhaṇḍa
kene bhāṅgilena nija kamaṇḍalu-daṇḍa*

Who can understand the unlimited characteristics of the Supreme Lord? Why did He break His *daṇḍa* and *kamaṇḍalu*?

Various persons have various ideas about why Śrī Nityānanda Prabhu broke His *daṇḍa* and *kamaṇḍalu*. But we have to consider the degree of consistency between the imagination of ordinary people and the real purpose of Nityānanda Prabhu. Some people say that there is no need for rules and symbols in the worship of the Lord and that these are actually impediments on the path of *rāga*, or attachment. Others say that if an unqualified person breaks the rules and symbols, considering them obstacles on the path of *rāga*, he will simply create disturbances. It is stated:

*śruti-smṛti-purāṇādi-
pañcarātra-vidhiṁ vinā
aikāntikī harer bhaktir
utpātāyaiva kalpate*

“Devotional service of the Lord that ignores the authorized Vedic literatures like the *Upaniṣads*, *Purāṇas* and *Nārada-pañcarātra* is simply an unnecessary disturbance in society.” Since the acceptance of *brahmacārī* symbols by an *avadhūta paramahaṁsa* like Śrī Nityānanda Prabhu from a *sannyāsī* on the regulative platform will create various speculations unfavorable to devotional service, Lord Nityānanda Prabhu, who is beyond all rules and regulations of *varṇāśrama*, eliminated those insignificant formalities. But those who due to absorption in matter try to imitate and expand their own glories by engaging in activities beyond their qualification can never achieve any auspiciousness by such acts. All unqualified persons are not qualified. In the *Śrīmad Bhāgavatam* (10.33.30) it is stated:

*naitat samācarej jātu
manasāpi hy anīśvaraḥ
vinaśyaty ācaran maudhyād
yathārudro ‘bdhi-jaṁ viṣam*

“One who is not a great controller should never imitate the behavior of ruling personalities, even mentally. If out of foolishness an ordinary person does imitate such behavior, he will simply destroy himself, just as a person who is not Rudra would destroy himself if he tried to drink an ocean of poison.” One should be careful not to disregard this instruction. Elsewhere in the *Śrīmad Bhāgavatam* (10.14.21) it is stated:

*ko vetti bhūman bhagavan parātman
yogeśvarotīr bhavatas tri-lokyām
kva vā katham vā kati vā kadeti
vistārayan krīḍasi yoga-māyām*

“O supreme great one! O Supreme Personality of Godhead! O Supersoul, master of all mystic power! Your pastimes are taking place continuously in these three worlds, but who can estimate where, how and when You are employing Your spiritual energy and performing these innumerable

pastimes? No one can understand the mystery of how Your spiritual energy acts.”

CB Madhya-khaṇḍa 5.069

TEXT 69

*prabhāte uṭhiyā dekhe rāmāi paṇḍita
bhāṅgā daṇḍa-kamaṇḍalu dekhiyā vismita*

When Rāmāi Paṇḍita rose early the next morning, he was astonished on seeing the broken *daṇḍa* and *kamaṇḍalu*.

CB Madhya-khaṇḍa 5.070

TEXT 70

*paṇḍitera sthāne kahilena tata-kṣaṇe
śrīvāsa balena,— “yāo ṭhākurera sthāne”*

He immediately informed Śrīvāsa Paṇḍita, who told him, “Go and inform the Lord.”

The phrase *ṭhākurera sthāne* means “to Śrī Gaurasundara.”

CB Madhya-khaṇḍa 5.071

TEXT 71

*rāmāira mukhe śuni’ āilāṭhākura
bāhya nāhi, nityānanda hāsena pracura*

Being informed by Rāmāi, the Lord came there and found Nityānanda profusely laughing

CB Madhya-khaṇḍa 5.072

TEXT 72

*daṇḍa lailena prabhu śrī-haste tuliyā
calilena gaṅgā-snāne nityānanda laiñā*

The Lord picked up the broken *daṇḍa* with His own hands and went with Nityānanda to take bath in the Ganges.

CB Madhya-khaṇḍa 5.073

TEXT 73

*śrīvāsādi sabāi calilā gaṅgā-snāne
daṇḍa thuilena prabhu gaṅgāya āpane*

Accompanied by Śrīvāsa and other devotees, the Lord went to the Ganges and put the broken *daṇḍa* in the water.

Mahāprabhu personally threw Nityānanda Svarūpa's *daṇḍa* into the Ganges.

CB Madhya-khaṇḍa 5.074

TEXT 74

*cañcala śrī-nityānanda nā māne vacana
tabe eka-bāra prabhu karaye tarjana*

The restless Nityānanda did not listen to anyone. That is why the Lord sometimes admonished Him.

CB Madhya-khaṇḍa 5.075

TEXT 75

*kumbhīra dekhiyā tāre dharibāre yāya
gadādhara śrīnivāsa kare 'hāya hāya'*

When Nityānanda saw a crocodile, He attempted to catch it. Gadādhara and Śrīnivāsa exclaimed, "Alas, alas!"

CB Madhya-khaṇḍa 5.076

TEXT 76

sāntāre gaṅgāra mājhe nirbhaya śarīra

caitanyera vākye mātra kichu haya sthira

He fearlessly swam through the waters of the Ganges, but He was somewhat pacified by Caitanya's words.

CB Madhya-khaṇḍa 5.077

TEXT 77

*nityānanda-prati ḍāki' bale viśvambhara
“vyāsa-pūjā āsi' jhāṭa karaha satvara”*

Viśvambhara called to Nityānanda, “Come quickly and celebrate Vyāsa-pūjā.”

CB Madhya-khaṇḍa 5.078

TEXT 78

*śuniyā prabhura vākya uṭhilā takhane
snāna kari' gṛhe āilena prabhu-sane*

Hearing the Lord's words, Nityānanda completed His bath and returned to Śrīvāsa's house with the Lord.

CB Madhya-khaṇḍa 5.079

TEXT 79

*āsiyā mililā saba-bhāgavata-gaṇa
niravadhi 'kṛṣṇa', 'kṛṣṇa' kariche kīrtana*

All the devotees gradually assembled together, and they began to incessantly chant the names of Kṛṣṇa.

CB Madhya-khaṇḍa 5.080

TEXT 80

śrīvāsa paṇḍita vyāsa-pūjāra ācārya

caitanya ājñāya karena sarva-kārya

Śrīvāsa Paṇḍita was appointed the head priest. On Lord Caitanya's instructions, he completed all the formalities.

CB Madhya-khaṇḍa 5.081

TEXT 81

*madhura madhura sabe karena kīrtana
śrīvāsa-mandira haila vaikunṭha-bhavana*

Everyone chanted so sweetly that the house of Śrīvāsa was transformed into Vaikuṅṭha.

CB Madhya-khaṇḍa 5.082

TEXT 82

*sarva-śāstra-jñāta sei thākura paṇḍita
karilā sakala kārya ye vidhi-bodhita*

Śrīvāsa Paṇḍita was conversant with all scriptures. He performed all the activities according to scriptural injunctions.

Śrīvāsa Paṇḍita acted as the head priest for the Vyāsa-pūjā. He properly performed all the necessary functions. Śrīvāsa Paṇḍita was most learned in the scriptures. His house was directly Vaikuṅṭha. Profuse *kīrtana* was performed there.

CB Madhya-khaṇḍa 5.083

TEXT 83

*divya-gandha sahita sundara vana-mālā
nityānanda hāte diyā kahite lāgilā*

He placed an attractive garland of forest flowers in the hands of Nityānanda and spoke to Him.

CB Madhya-khaṇḍa 5.084

TEXT 84

*“śuna śuna nityānanda, ei mālā dhara
vacana paḍiyā vyāsadeve namaskara’*

“O Nityānanda, please listen. After reciting the appropriate mantras, offer this garland and Your obeisances to Vyāsadeva.

Śrīvāsa Paṇḍita placed a fragrant garland of forest flowers in the hands of Nityānanda and asked Him to offer obeisances to Vyāsa.

CB Madhya-khaṇḍa 5.085

TEXT 85

*śāstra-vidhi āche mālā āpane se dibāvyāsa
tuṣṭa haile sarva abhīṣṭa pāibā*

“It is the injunction of the scriptures that one should personally offer a garland to Vyāsadeva, for if Vyāsadeva is pleased all Your desires will be fulfilled.”

CB Madhya-khaṇḍa 5.086

TEXT 86

*yata śune nityānanda—kare, ‘haya haya’
kiserā vacana-pāṭha prabodha nā laya*

After hearing what Śrīvāsa said, Nityānanda replied, “Yes. Yes.” But He did not appear to know which mantras He should recite.

CB Madhya-khaṇḍa 5.087

TEXT 87

*kibā bale dhīre dhīre bujhana nā yāya
mālā hāte kari’ punaḥ cāri-dike cāya*

He murmured something that no one could understand, and while holding the garland in His hands, He looked around.

TEXT 88

*prabhure ḍākiyā bale śrīvāsa udāra
“nā pūjena vyāsa ei śrīpāda tomāra”*

Thereafter the magnanimous Śrīvāsa informed the Lord, “Your Śrīpāda is not worshiping Vyāsa.”

CB Madhya-khaṇḍa 5.089

TEXT 89

*śrīvāsera vākya śuni’ prabhu viśvambhara
dhāiyā sammukhe prabhu āilā satvara*

On hearing Śrīvāsa’s words, Lord Viśvambhara quickly came before Nityānanda.

CB Madhya-khaṇḍa 5.090

TEXT 90

*prabhu bale,— “nityānanda śunaha vacana
mālā diyā kara jhāṭa vyāsera pūjana”*

The Lord said, “O Nityānanda, please hear Me. Quickly offer the garland and then worship Vyāsadeva.”

CB Madhya-khaṇḍa 5.091

TEXT 91

*dekhilena nityānanda prabhu viśvambhara
mālā tuli’ dilā tānra mastaka-upara*

As Nityānanda saw Lord Viśvambhara standing before Him, He offered the garland to Him.

Śrī Nityānanda was not inspired by the words of Śrīvāsa, so He held the garland in His hands, murmured something, and looked around. When Nityānanda neglected to offer His obeisances and the garland to Śrī Vyāsa and Śrīvāsa informed Mahāprabhu about this, Mahāprabhu instructed Nityānanda Prabhu to worship Śrī Vyāsa with the garland. Thereafter Mahāprabhu saw Nityānanda offer the garland to Him. In this way Śrī Nityānanda completed Vyāsa-pūjā by offering a garland to that personality from whom everything emanates and whose empowered incarnation is Śrī Vyāsa. All expansions, incarnations, energies, and devotees are included within Lord Śrī Caitanyadeva. Therefore, according to the consideration of the two verses, *yathā taror mūla-niṣecanena* and *sattvaṁ viśuddhaṁ vasudeva-śabditaṁ*, by worshiping Śrī Caitanyadeva, who is the original source of everything, all spiritual masters are automatically worshiped. Also, in describing the chain of disciplic succession, the scriptures state: “Lord Brahmā, the creator of the universe became the disciple of the Supreme Personality of Godhead, Śrī Kṛṣṇa. Brahmā’s disciple was Nārada. Nārada’s disciple was Vyāsa. The famous Madhvācārya personally received initiation from Vyāsa. Madhvācārya’s disciple was the exalted Padmanābhācārya. Padmanābhācārya’s disciple was Narahari. Narahari’s disciple was Mādhava. Mādhava’s disciple was Akṣobhya. Akṣobhya’s disciple was Jayatīrtha, whose disciple was Jñānasindhu. Jñānasindhu’s disciple was Mahānidhi, whose disciple was Vidyānidhi. Vidyānidhi’s disciple was Rājendra, whose disciple was Jayadharmā Muni. A disciple of Jayadharmā was Puruṣottama, whose disciple was Vyāsatīrtha. Vyāsatīrtha’s disciple was Śrīman Lakṣmīpati, who was like a great reservoir of the nectar of devotional service. Lakṣmīpati’s disciple was Mādhavendra Purī, a great preacher of devotional service. Among Mādhavendra Purī’s disciples were Śrīman Īśvara Purī, Advaita Ācārya, and Nityānanda Prabhu. I worship Lord Caitanya, who accepted Śrīman Īśvara Purī as His spiritual master.”

TEXT 92

*cāñcara cikure mālāśobhe ati bhāla
chaya bhujā viśvambhara hailā tat-kāla*

**The garland looked most enchanting upon the curly hair of the Lord.
At that time Viśvambhara manifested His six-armed form.**

CB Madhya-khaṇḍa 5.093

TEXT 93

*śaṅkha, cakra, gadā, padma, śrī-hala-muṣala
dekhiyā mūrchita hailā nitāi vihvala*

**On seeing the conch, disc, club, lotus, plow, and *muṣala*, Nitāi was
overwhelmed and fell unconscious.**

Being garlanded by Nityānanda, Śrī Caitanyadeva displayed His six-
armed form. In His six hands He held the conch, disc, club, lotus, plow,
and *muṣala*. Upon seeing this, Nityānanda fell unconscious in ecstasy.

CB Madhya-khaṇḍa 5.094

TEXT 94

*ṣaḍ-bhuja dekhi' mūrchā pāilā nitāi
paḍilā pṛthivī-tale—dhātu-mātra nāi*

**As soon as Nitāi saw the six-armed form, He fell unconscious to the
ground with no symptoms of life.**

CB Madhya-khaṇḍa 5.095

TEXT 95

*bhaya pāilena saba-vaiṣṇavera gaṇa
“rakṣa kṛṣṇa, rakṣa kṛṣṇa”, kareṇa smarāṇa*

All the Vaiṣṇavas became frightened and prayed, “O Kṛṣṇa, please

protect Him. O Kṛṣṇa, please protect Him.”

CB Madhya-khaṇḍa 5.096

TEXT 96

*huṅkāra kareṇa jagannāthera nandana
kakṣe tāli dei' ghana viśāla garjana*

The son of Jagannātha roared loudly and repeatedly slapped His sides.

CB Madhya-khaṇḍa 5.097-098

TEXT 97-98

*mūrchā gela nityānanda ṣaḍ-bhuja dekhiyā
āpane caitanya tole gāya hāta diyā*

*“uṭha uṭha nityānanda, sthira kara cita
saṅkīrtana śunaha tomāra samīhita*

When Nityānanda fell unconscious on seeing the six-armed form, Lord Caitanya personally picked Him up with His own hands and said, “O Nityānanda, get up and steady Your mind. Listen to the congregational chanting that You have begun.

When Nityānanda Prabhu fell unconscious on seeing the six-armed form of Śrī Gaurasundara, Mahāprabhu picked Him up and said, “Steady Your mind and hear the *saṅkīrtana* inaugurated by You.”

CB Madhya-khaṇḍa 5.099

TEXT 99

*ye kīrtana nimitta tomāra avatāra
se tomāra siddha haila, kibā cāha āra?*

“The *kīrtana* for which You have incarnated to inaugurate is going on before You. What more do You want?

“Since there is a famine of Hari’s glorification in this world, You have incarnated from Goloka to glorify Hari and induce others to glorify Hari. That act is now fulfilled, so what further prayer do You have?”

CB Madhya-khaṇḍa 5.100

TEXT 100

*tomāra se prema-bhakti, tumi prema-maya
vinā tumi dile kāro bhakti nāhi haya*

“Loving devotional service belongs to You, for You are the personification of ecstatic love. Unless You distribute this devotional service, no one can possess it.

“You are the foremost of all devotees and are most dear to Mukunda. No one is able to achieve the Lord’s service without Your mercy. The wealth of love and devotion belongs to You alone. You are directly the personification of the Lord’s service.”

CB Madhya-khaṇḍa 5.101

TEXT 101

*āpanā sambari’ uṭha, nija-jana cāha
yāhāre tomāra icchā, tāhāre vilāha*

“Please control Yourself and get up. Glance mercifully on Your intimate associates and distribute this wealth to whomever You desire.

“You have become overwhelmed with ecstatic love and forgotten Yourself. But now control Your loving sentiments and distribute this love to anyone You desire. Please glance mercifully on Your subordinates.”

CB Madhya-khaṇḍa 5.102

TEXT 102

tilārdheka tomāre yāhāra dveṣa rahe

bhajile o se āmāra priya kabhu nahe”

“Anyone who maintains the slightest envy of You is never dear to Me even if he worships Me.”

“O Nityānanda, if a person has the slightest distaste for You and if under the influence of this he becomes envious of Your service, then even though such a person worships Me, I can never respect him.”

CB Madhya-khaṇḍa 5.103

TEXT 103

*pāilā caitanya nitāi prabhura vacane
hailā ānanda-maya ṣaḍ-bhuja-darśane*

Nitāi regained consciousness by the Lord’s words. He became filled with ecstasy on seeing the six-armed form.

By the words of Śrīman Mahāprabhu, Nityānanda regained external consciousness. He became absorbed in bliss on seeing the six-armed form of Śrī Gaurasundara.

CB Madhya-khaṇḍa 5.104

TEXT 104

*ye ananta-hṛdaye vaisena gauracandra
sei prabhu avismaya jāna nityānanda*

Know for certain that Ananta, in whose heart Gauracandra resides, is nondifferent from Nityānanda.

That Anantadeva in whose heart Gauracandra resides is none other than Nityānanda. There is no cause for astonishment or doubt in this regard. Know without doubt that Śrī Nityānanda Prabhu is Balarāma.

CB Madhya-khaṇḍa 5.105

TEXT 105

*chaya-bhuja-dr̥ṣṭitāne kon adbhuta
avatāra-anurūpa e saba kautuka*

The manifestation of the Lord's six-armed form is not astonishing, for all such manifestations are simply pastimes of His various incarnations.

Śrī Nityānanda Prabhu's *darśana* of Gaurasundara's six-armed form is not at all surprising. Such remarkable forms are manifest according to the requirement of Gaura's pastimes. Śrī Gaurasundara is the source of all incarnations. Therefore for Him to hold the plow and club of His expansion and the four weapons of His Viṣṇu form is not at all amazing. Śrī Nityānanda Prabhu is capable of seeing His own plow and club and the four weapons such as the conch and disc in the hands of the Lord, who is the origin of all *viṣṇu-tattvas*. That is why Śrīla Kavirāja Gosvāmī has acknowledged that the *tattvas*, or truths, like *svayam-rūpa*, *prakāśa*, and *avatāra* are included in He who is known by the name Kṛṣṇa Caitanya. The *prakāśa*, or expansion, the *avatāra*, or incarnation, the *śaktis*, or energies, and the bhaktas, or devotees, are not separate from the *svayam-rūpa*, or original Personality of Godhead. Within Kṛṣṇa Caitanya all of them are individually included with simultaneously distinct characteristics. To exhibit this *acintya-bhedābheda* philosophy in His Gaura-līlā, the Lord displayed His six-armed form to Śrī Nityānanda Prabhu.

CB Madhya-khaṇḍa 5.106

TEXT 106

*raghunātha-prabhu yena piṇḍa-dāna kailā
pratyakṣa haiyā tāhā daśaratha lailā*

When Lord Rāmacandra offered oblations to His father, Daśaratha, he directly accepted them.

When Rāmacandra during His pastimes offered oblations to His father, Daśaratha, His father personally came and accepted them. In the same

way, when Śrī Nityānanda Prabhu offered the garland in worship of Śrī Gaurasundara, He saw the Lord as having six arms.

CB Madhya-khaṇḍa 5.107

TEXT 107

*se yadi adbhuta, tabe eho adabhuta
niścaya sakala ei kṛṣṇera kautuka*

If that was wonderful, then this is also. Know for certain that they are all Kṛṣṇa’s sporting pastimes.

If Daśaratha’s acceptance of oblations from Rāmacandra can create astonishment in ordinary people, then why shouldn’t this incident also create astonishment? These are all Kṛṣṇa’s transcendental pastimes.

CB Madhya-khaṇḍa 5.108

TEXT 108

*nityānanda-svarūpera svabhāva sarvathā
tilārdheka dāsya-bhāva nā haya anyatha*

The natural characteristic of Nityānanda Svarūpa is that He cannot give up the mood of servitorship for even a moment.

In His pastimes as a spontaneous servant, Śrī Nityānanda Svarūpa is never devoid of the mentality of service to the Lord for even a fraction of a second. He constantly serves Gaurasundara in all respects and does not endeavor for anything else. This is confirmed in *Caitanya-caritāmṛta* (Ādi 5.120) as follows: *īśvarera sevā vinā nāhi jāne āra*—“He knows nothing but service to Lord Kṛṣṇa.”

CB Madhya-khaṇḍa 5.109

TEXT 109

*lakṣmaṇera svabhāva ye hena anukṣaṇa
sītā-vallabhera dāsya mana-prāṇa-dhana*

The natural characteristic of Lakṣmaṇa is to always serve the beloved Lord of Sītā with His mind, life, and wealth.

Just as Lakṣmaṇa exhibits eternal spontaneous service propensities in the service of Sītā's beloved Lord Rāmacandra, Nityānanda also exhibits constant uninterrupted endeavors in the service of Lord Gauracandra.

CB Madhya-khaṇḍa 5.110

TEXT 110

*ei-mata nityānanda-svarūpera mana
caitanya-candrera dāsye prīta anukṣaṇa*

In this way the mind of Nityānanda Svarūpa is always pleased in the service of Śrī Caitanyacandra.

CB Madhya-khaṇḍa 5.111

TEXT 111

*yadyapiha ananta īśvara nirāśraya
sṛṣṭi-sthiti-pralayera hetu jagan-maya*

He is the unlimited, independent controller and the cause of universal creation, maintenance, and annihilation.

Although Lord Viṣṇu is without limit, He is the Lord of all and not fit for accepting subordination to any other object. He enters into all universes and establishes Himself as the cause of their creation, maintenance, and annihilation.

CB Madhya-khaṇḍa 5.112

TEXT 112

*sarva-sṛṣṭi-tirobhāva ye samaye haya
takhana o ananta-rūpa 'satya' vede kaya*

It is stated in the *Vedas* that at the time of final dissolution the Lord

in His form of Ananta remains unaffected.

The Vedic literatures describe Ananta as the unlimited, independent controller who enters into all universes and who is the only cause of the creation, maintenance, and annihilation of this visible world; nevertheless, to conduct these activities He manifests within the material creation at the appropriate time His form of Ananta.

CB Madhya-khaṇḍa 5.113

TEXT 113

*tathāpiha śrī-ananta-devera svabhāva
niravadhi prema-dāsya-bhāve anurāga*

Still, the natural characteristic of Śrī Anantadeva is to remain constantly attached to the loving service of the Lord.

Although from the material point of view Ananta manifests the characteristic of being subordinate to the Lord, He always remains situated as the object of service in the mood of servant. His constitutional position is never distorted by giving up the worship of His worshipable Lord.

CB Madhya-khaṇḍa 5.114

TEXT 114

*yuge yuge prati avatāre avatāre
svabhāva tānhāra dāsya, bujhaha vicāre*

Consider carefully how in every *yuga* and in every incarnation it is His natural characteristic to remain the servant of the Lord.

CB Madhya-khaṇḍa 5.115

TEXT 115

*śrī-lakṣmaṇa-avatāre anuja haiyā
niravadhi sevena ananta, dāsya pāiyā*

In His incarnation as Lakṣmaṇa, Ananta is the Lord's younger brother and is always engaged in serving the Lord.

CB Madhya-khaṇḍa 5.116

TEXT 116

*anna-pāni-nidrā chāḍi' śrī-rāma-carāṇa
seviyāo ākāṅkṣā nā pūre anukṣaṇa*

Although He gave up eating, drinking, and sleeping to constantly serve the lotus feet of Śrī Rāma, He was still not satiated.

Śrī Lakṣmaṇa gave up drinking, eating, and sleeping and constantly remained busy in the service of Śrī Rāmacandra, yet He considered His service inadequate. Lakṣmaṇa's desire to serve Śrī Rāma was never satiated; so expansive was His service attitude.

CB Madhya-khaṇḍa 5.117

TEXT 117

*jyeṣṭha haiyāo balarāma-avatāre
dāsya-yoga kabhu nā chāḍilena antare*

Although in His incarnation as Balarāma He was the elder brother, He never gave up the mood of service from His heart.

The relationship of servant manifested by Lakṣmaṇa as the younger brother in Śrī Rāma's pastimes was not incongruous from the material viewpoint; but although He was the object of respect when He appeared as the elder brother of Kṛṣṇa, He nevertheless always maintained the attitude of a subordinate servant. In the *Caitanya-caritāmṛta* (Ādi 5.135-137) it is stated: "Sometimes He serves Lord Caitanya as His guru, sometimes as His friend and sometimes as His servant, just as Lord Balarāma played with Lord Kṛṣṇa in these three different modes in Vraja. Playing like a bull, Lord Balarāma fights with Kṛṣṇa head to head. And sometimes Lord Kṛṣṇa massages the feet of Lord Balarāma. He considers

Himself a servant and knows Kṛṣṇa to be His master. Thus He regards Himself as a fragment of His plenary portion.”

CB Madhya-khaṇḍa 5.118

TEXT 118

*‘svāmī kari’ śabde se balena kṛṣṇa prati
bhakti vinā kakhana nā haya anya mati*

He addresses Kṛṣṇa as Svāmī, or Lord. His mind never deviates from devotional service.

Śrī Baladeva Prabhu addresses Kṛṣṇa as Svāmī, or Lord. Balarāma does not think of anything other than the service of Kṛṣṇa.

CB Madhya-khaṇḍa 5.119

TEXT 119

*sei prabhu āpane ananta mahāśaya
nityānanda mahāprabhu jāniha niścaya*

Know for certain that the Lord known as Ananta is nondifferent from Nityānanda Prabhu.

One should know that He who serves the Lord as Ananta is Nityānanda, and one should know that the Lord who accepts the eternal service of His servant Nityānanda is Caitanya Mahāprabhu. See *Caitanya-caritāmṛta* (Ādi 7.14).

CB Madhya-khaṇḍa 5.120

TEXT 120

*ihāte ye nityānanda-balarāma prati
bheda-dṛṣṭi hena kare, sei mūḍha-mati*

Therefore anyone who discriminates between Nityānanda and Balarāma is certainly a fool.

Śrī Nityānanda Prabhu is directly Lord Balarāma. It is to be understood that the intelligence of one who considers Nityānanda Prabhu as different from Balarāma is polluted by the influence of the illusory energy.

CB Madhya-khaṇḍa 5.121

TEXT 121

*sevā-vidgrahera prati anādara yāra
viṣṇu-sthāne aparādha sarvathā tāhāra*

One who disrespects the servitor Personality of Godhead certainly commits an offense to Lord Viṣṇu.

The worshipable object is called the *sevya-vidgraha*, or the object of service. One who serves that worshipable object is called the *sevā-vidgraha*, or the servitor Personality of Godhead. *Svayam-rūpa* Vrajendra-nandana is the eternal object of worship, and *svayam-prakāśa* Baladeva is the eternal abode of worship. In the language of those who write *alaṅkāra-śāstra*, Kṛṣṇa is called the *viṣaya-vidgraha*, or object of worship, and His energies headed by Baladeva are called *āśraya-vidgrahas* or *sevaka-vidgrahas*, abodes of worship. One who respects the *sevya-vidgraha* while disrespecting the *sevaka-vidgraha* can never please the *sevya-vidgraha*; rather he becomes an object of neglect and falls in the mire of offense. In the *Ādi Purāṇa* it is stated:

*ye me bhakta-janāḥ pārtha
na me bhaktās ca te janāḥ
mad-bhaktānām ca ye bhaktās
te me bhakta-tamā matāḥ*

“My dear Pārtha, those who claim to be My devotees are not My devotees, but those who claim to be devotees of My devotees are actually My devotees.”

CB Madhya-khaṇḍa 5.122

TEXT 122

*brahmā-maheśvara-vandya yadyapi
kamalātabu tānra svabhāva caraṇa-sevā-khelā*

Although Lakṣmī is worshiped by Brahmā and Śiva, her natural tendency is to serve the lotus feet of the Supreme Lord.

Svayam-prakāśa Baladeva Prabhu manifests His form of Saṅkarṣaṇa as well as various Viṣṇu forms and accepts worship from others, yet His service attitude remains undisturbed. In order to support this statement, the author gives the example of Lakṣmīdevī, the goddess of fortune. Service to Kṛṣṇa is also the natural tendency of Lakṣmī, who is worshiped by Brahmā and Śiva. Although Lakṣmīdevī is respected by the four-headed Brahmā and the annihilator Lord Śiva, she remains engaged in the service of the Lord. In the *Śrīmad Bhāgavatam* (3.15.21) it is stated:

*śrī rūpiṇī kvaṇayatī caraṇāravindam
līlāmbujena hari-sadmani mukta-doṣā
saṁlakṣyate sphaṭika-kuḍya upeta-hemni
sammārjatīva yad-anugrahaṇe ‘nya-yatnaḥ*

“The ladies in the Vaikuṅṭha planets are as beautiful as the goddess of fortune herself. Such transcendently beautiful ladies, their hands playing with lotuses and their leg bangles tinkling, are sometimes seen sweeping the marble walls, which are bedecked at intervals with golden borders, in order to receive the grace of the Supreme Personality of Godhead.”

Elsewhere in *Śrīmad Bhāgavatam* (1.16.32) it is stated:

*brahmādayo bahu-titham yad-apāṅga-mokṣa-
kāmās tapaḥ samacaran bhagavat-prapannāḥ
sāśrīḥ sva-vāsam aravinda-vanam vihāya
yat-pāda-saubhagam alam bhajate ‘nuraktā*

“Lakṣmījī, the goddess of fortune, whose glance of grace was sought by demigods like Brahmā and for whom they surrendered many a day unto

the Personality of Godhead, gave up her own abode in the forest of lotus flowers and engaged herself in the service of the lotus feet of the Lord.”

CB Madhya-khaṇḍa 5.123

TEXT 123

*sarva-śakti-samanvita 'śeṣa'-bhagavān
tathāpi svabhāva-dharma, sevā se tāhāna*

Lord Śeṣa is endowed with all energies, yet it is His natural characteristic to serve the Lord.

Lord Śeṣa possesses all energies, therefore He is in all respects the omnipotent Lord. Serving the Lord is also His natural characteristic. In the *Caitanya-caritāmṛta* (Ādi 5.120) it is stated: “That Ananta Śeṣa is the devotee incarnation of Godhead. He knows nothing but service to Lord Kṛṣṇa.”

CB Madhya-khaṇḍa 5.124

TEXT 124

*ataeva tāñhāra ye svabhāva kahite
santoṣa pāyena prabhu sakala haite*

Therefore the Lord is most satisfied to glorify His characteristics.

Mahāprabhu achieves the greatest pleasure while describing the glories of His devotees.

CB Madhya-khaṇḍa 5.125

TEXT 125

*īśvarera svabhāva—kevala bhakta-vaśa
viśeṣe prabhura mukhe śunite e yaśa*

It is the natural characteristic of the Supreme Lord to remain controlled by His devotees. The Lord takes special pleasure in

glorifying His devotees.

The Lord is controlled by His devotees—this is His nature. In *Śrīmad Bhāgavatam* (9.4.63, 66) it is stated:

*śrī-bhagavān uvāca
aham bhakta-parādhīno
hy asvatantra iva dvija
sādhubhir grasta-hṛdayo
bhaktair bhakta-jana-priyaḥ*

*mayi nirbaddha-hṛdayāḥ
sādhavaḥ sama-darśanāḥvaśe
kurvanti mām bhaktyā
sat-striyaḥ sat-patim yathā*

“The Supreme Personality of Godhead said to the *brāhmaṇa*: I am completely under the control of My devotees. Indeed, I am not at all independent. Because My devotees are completely devoid of material desires, I sit only within the cores of their hearts. What to speak of My devotee, even those who are devotees of My devotee are very dear to Me. As chaste women bring their gentle husbands under control by service, the pure devotees, who are equal to everyone and completely attached to Me in the core of the heart, bring Me under their full control.” In the *Māthara-śruti* it is stated:

*bhaktir evainam nayati
bhaktir evainam darśayati
bhakti-vaśaḥ puruṣo
bhaktir eva bhūyasī*

“Bhakti leads the *jīva* to the Supreme Lord, and enables the soul to see the Supreme Personality of Godhead. The Lord is controlled by bhakti. Therefore bhakti is most glorious.”

TCB Madhya-khaṇḍa 5.126

*svabhāva kahite viṣṇu-vaiṣṇavera prīta
ataeva vede kahe svabhāva-carita*

Both Viṣṇu and the Vaiṣṇavas take pleasure in glorifying each other, therefore the *Vedas* describe their spontaneous pastimes.

There is a special significance in hearing the glories of the devotees from the mouth of the Supreme Lord. Both Lord Viṣṇu and the Vaiṣṇavas take pleasure in describing each other's characteristics. That is why the Vedic literature glorify the spontaneous pastimes of Viṣṇu and the Vaiṣṇavas.

CB Madhya-khaṇḍa 5.127

TEXT 127

*viṣṇu-vaiṣṇavera tattva ye kahe purāṇe
sei-mata likhi āmi purāṇa-pramāṇe*

I write the glories of Viṣṇu and the Vaiṣṇavas according to the evidence given in the *Purāṇas*.

CB Madhya-khaṇḍa 5.128

TEXT 128

*nityānanda-svarūpera ei vākya-mana
“caitanya—īśvara, muñi tānra eka-jana”*

The thoughts and words of Nityānanda Svarūpa are, “Lord Caitanya is the Supreme Lord, and I am one of His eternal servants.”

By His mind and speech, Śrī Nityānanda Prabhu accepted Śrī Caitanyadeva as His own Lord and considered Himself the servant of that Lord. In the *Caitanya-caritāmṛta* (*Ādi* 5.137) it is stated: *āpanāke bhṛtya kari' kṛṣṇe prabhu jāne*—“He considers Himself a servant and knows Kṛṣṇa to be His master.”

TEXT 129

*ahar-niśa śrī-mukhe nāhika anya kathā“
muñi tāñra, seha mora īśvara sarvathā*

Day and night no words came from His mouth other than, “I am His servant, and He is My Lord in all respects.

Statements such as, “The Supreme Lord is Mine,” and “I belong to the Lord,” constantly issued from the mouth of Śrī Nityānanda. He did not say anything else.

CB Madhya-khaṇḍa 5.130

TEXT 130

*caitanyera sañge ye mohāre stuti kare
sei se mohāra bhṛtya, pāibeka more”*

“Anyone who glorifies Me along with Lord Caitanya is actually My servant and will certainly achieve Me.”

Śrī Nityānanda said, “Śrī Caitanyadeva is the Supreme Lord and I am His servant. Anyone who glorifies Me in this way is actually My servant, and he will certainly obtain Me as his worshipable Lord.”

CB Madhya-khaṇḍa 5.131

TEXT 131

*āpane kariyāchena ṣaḍ-bhuja darśana
tāra prīte kahi tāna e saba kathana*

He personally saw the six-armed form of the Lord, therefore I am describing these topics for His pleasure.

The author is saying, “Śrī Nityānanda Prabhu saw the six-armed form of Śrī Gaurasundara. Therefore by describing that pastime, Nityānanda will be pleased.”

CB Madhya-khaṇḍa 5.132-134

TEXT 132-134

*paramārthe nityānanda tāhāna hṛdaya
doñhe doñhā dekhite āchena suniścaya*

*tathāpiha avatāra-anurūpa-khelā
karena īśvara-sevā, ke bujhibe līlā*

*seha ye svīkāra prabhu karaye āpane
tāhā gāya, varṇe vede, bhārate, purāṇe*

On the spiritual platform Nityānanda always sees the pastimes of Śrī Gaurasundara in His heart, and They certainly both always see each other. Yet Śrī Nityānanda serves the Lord by acting in accordance with the pastimes of Their incarnations. Who can understand His pastimes? The Supreme Lord thus accepts service from Himself, as sung about and described in the *Vedas*, the *Mahābhārata*, and the *Purāṇas*.

Although Śrī Nityānanda constantly sees the pastimes of Śrī Gaurasundara within His heart and Śrī Gaurasundara also exhibits all His pastimes to Nityānanda, for the understanding of ordinary people Nityānanda externally displays pastimes in accordance with Their particular incarnations. In spite of being the Supreme Lord Himself, Śrī Nityānanda Prabhu serves the Lord. This pastime of Nityānanda is incomprehensible to ordinary people. The topics of Nityānanda's pastimes as a servant are described in the *Vedas*, the *Mahābhārata*, and the *Purāṇas*.

CB Madhya-khaṇḍa 5.135

TEXT 135

*ye karma karaye prabhu, sei haya 'veda'
tāhi gāya sarva-vede chāḍi' sarva-bheda*

The activities performed by the Supreme Lord are called *Veda*. The four *Vedas* sing of those activities while avoiding all contradictions. The *Vedas* glorify the activities performed by the Supreme Lord. The

intention of the *Vedas* is to reveal the activities of the Supreme Lord. The activities of the Lord are the actual subject matter of the *Vedas*. The *Vedas* do not establish any contradictory statements in their glorification of the *advaya-jñāna* Lord, or the Absolute Lord. Topics of the *advaya-jñāna* Hari are sung in the *Vedas* without contradictions.

CB Madhya-khaṇḍa 5.136

TEXT 136

*bhakti-yoga vinā ihā bujhana nā yāya
jāne jana-kata gauracandrera kṛpāya*

Without engaging in devotional service, no one can understand this. This is known to a few people by the mercy of Gauracandra.

Those persons with prominent materialistic propensities, or those who are mental speculators, cannot understand the actual characteristics of devotional service. Only those who are favored by Śrīman Mahāprabhu can realize the pastimes of Gaura through devotional service.

CB Madhya-khaṇḍa 5.137

TEXT 137

*nitya-śuddha jñānavanta vaiṣṇava-sakala
tabe ye kalaha dekha, saba kutūhala*

The Vaiṣṇavas are eternally pure and full of knowledge. Their quarreling is simply part of their pastimes.

The pure Vaiṣṇavas are full of eternally pure knowledge. The differences of opinion seen among such exalted Vaiṣṇavas is simply for increasing the wonders. There are actually no differences of opinion among Vaiṣṇavas. Differences of opinion are only present among mental speculators. The differences of opinion found among Vaiṣṇavas expands the variety of their constitutional activities. In those, there is no question of material enjoyment, renunciation, or pseudo devotional service.

TEXT 138

*ihā nā bujhiyā kona kona buddhi-nāśa
eke vande, āre ninde, yāibeka nāśa*

If someone who has lost his intelligence and does not understand this worships one and criticizes the other, he will be ruined.

Those who do not understand this fact and consider that one Vaiṣṇava has eternally pure knowledge while another Vaiṣṇava does not are understood to have perverted intelligence. The confidential mystery in this regard is that if one accepts a non-Vaiṣṇava as a Vaiṣṇava without knowing the difference between a Vaiṣṇava and a non-Vaiṣṇava, then such a misconception will spread among the Vaiṣṇavas and create bewilderment.

CB Madhya-khaṇḍa 5.139

TEXT 139

*abhyarcayitvā pratimāsu viṣṇuṁ
nindan jane sarva-gataṁ tam eva
abhyarcya pādau hi dvijasya mūrdhi
druhyannivājño narakam prayāti*

“Just as a foolish person who worships the feet of a *brāhmaṇa* and then beats him in the head goes to hell, one who worships the Deity form of Lord Viṣṇu and then disrespects that same Lord who is situated in the hearts of all living entities also goes to hell.

In this regard one should discuss the *Śrīmad Bhāgavatam* (3.29.21-24 and 11.5.14-15).

CB Madhya-khaṇḍa 5.140-141

TEXT 140-141

*vaiṣṇava-himsāra kathā se thākuka dūre
sahaja jīvere ye adhama pīḍā kare*

*viṣṇu pūjīyā o ye prajāra pīḍā kare
pūjā o niṣphale yāya, āra duḥkhe mare*

What to speak of being envious of Vaiṣṇavas, if one causes pain to ordinary living entities he is considered a fallen low-class person. Even after worshiping Lord Viṣṇu, if a person gives trouble to other living entities, his worship becomes fruitless. Such a person suffers unlimited miseries.

If a person is knowingly or unknowingly envious of a Vaiṣṇava engaged in the nonduplicitous service of Lord Hari, his degradation is inevitable. Of this there is no doubt. Apart from this, if even persons claiming to be devotees of Viṣṇu are envious of ordinary living entities and give various troubles to them, they are actually far away from devotional service to Viṣṇu and are not fit to be called human beings. Their worship of Viṣṇu becomes the source of misery. Those endowed with an absence of *jīve-dayā*, or compassion for other living entities, and yet proudly consider themselves servants of Lord Viṣṇu achieve the threefold miseries rather than the devotional service of the Lord.

CB Madhya-khaṇḍa 5.142

TEXT 142

*sarva-bhūte āchena śrī-viṣṇu nā jāniyā
viṣṇu-pūjā kare ati prākṛta haiyā*

The worship of persons who do not know that Lord Viṣṇu is present within the heart of every living entity is certainly materialistic.

Activities performed through material senses by conditioned souls who desire to enjoy their results are called *prākṛta*, or materialistic. Those who consider that the Supersoul, Lord Viṣṇu, is not present within each and every atom of gross and subtle matter and consider that He does not

exist within the hearts of all living entities—such persons’ worship of Viṣṇu is simply cheating and materialistic rascaldom.

CB Madhya-khaṇḍa 5.143

TEXT 143

*eka haste yena vipra-caraṇa pākhāle
āra haste ḍhelā māre māthāya, kapāle*

Their worship is like someone who washes the feet of a *brāhmaṇa* with one hand and beats him on the head with his other hand.

By becoming envious of living entities, one automatically becomes envious of Lord Viṣṇu, who is situated in their hearts. As it is inconsistent if a person hits the head of a *brāhmaṇa* with a stone with one hand and washes his feet with the other hand; similarly, if one worships Lord Viṣṇu but is indifferent to the worship of a Vaiṣṇava, who is nondifferent from Viṣṇu, then that worship becomes the source of misery.

CB Madhya-khaṇḍa 5.144

TEXT 144

*e saba lokera ki kuśala kona kṣaṇe
haiyāche, haibeka? bujha bhāvi’ mane*

Consider carefully, have such persons ever been benefited, or will they ever be benefited?

Those who discriminate between Hari, Guru, and Vaiṣṇava and worship one while criticizing another will never attain any auspiciousness. This is simple to understand.

CB Madhya-khaṇḍa 5.145

TEXT 145

*yata pāpa haya prajā-janere himsile
tāra śata-guṇa haya vaiṣṇava nindile*

It is a hundred times more sinful to blaspheme a Vaiṣṇava than to be envious of ordinary living entities.

Lord Viṣṇu is situated in the heart of every human being. And although Vaiṣṇavas appear to be ordinary human beings, they are always situated as Vaiṣṇavas due to their inclination towards the service of Lord Viṣṇu residing in their hearts. Ordinary human beings are bereft of the service of Viṣṇu and are situated in the modes of passion and ignorance, whereas Vaiṣṇavas are fully saturated with the mode of goodness and are constantly engaged in the service of Viṣṇu. So if one carefully considers the differences that exist between them, then it is understood that by envying a Vaiṣṇava engaged in the service of Viṣṇu one incurs a hundred times more sins or offenses than by envying an ordinary living entity. In the *Śrīmad Bhāgavatam* (4.4.13) it is stated:

*nāścaryam etad yad asatsu sarvadā
mahad-vinindā kuṇapātma-vādiṣu
serṣyaṁ mahāpūruṣa-pāda-pāṁsubhir
nirasta-tejaḥsu tad eva śobhanam*

“It is not wonderful for persons who have accepted the transient material body as the self to engage always in deriding great souls. Such envy on the part of materialistic persons is very good because that is the way they fall down. They are diminished by the dust of the feet of great personalities.” In the *Skanda Purāṇa* it is stated:

*yo hi bhāgavatam lokam upahāsam nṛpottama
karoti tasya naśyanti artha-dharma-yaśaḥ-sutāḥ
nindām kurvanti ye mūḍhā vaiṣṇavānām mahātmanām
patanti pitṛbhiḥ sārddham mahā-raurava-sañjñite
hanti nindati vai dveṣṭi vaiṣṇavān nābhinandati
krudhyate yāti no harṣam darśane patanāni ṣaṭ
pūrvam kṛtvā tu sammānam avajñām kurute tu y
aḥvaiṣṇavānām mahī-pāla sānvayo yāti saṅkṣayam*

“My dear King, if one derides an exalted devotee, he loses the results of his pious activities, his opulence, his reputation, and his sons. Vaiṣṇavas are all great souls. Whoever blasphemes them falls down to the hell known as Mahāraurava. He is also accompanied by his forefathers. Whoever kills or blasphemes a Vaiṣṇava, whoever is envious of or angry with a Vaiṣṇava, and whoever does not offer obeisances or feel joy upon seeing a Vaiṣṇava certainly falls into a hellish condition. O ruler of the world, one who first respects a Vaiṣṇava and then later insults him is vanquished along with his family.” In the *Amṛta-sāroddhāra* it is stated:

*janma-prabhṛti yat kiñcit sukṛtaṁ samupārjitam
nāśam āyāti tat sarvaṁ pīḍayed yadi vaiṣṇavān*

“If one gives pain to Vaiṣṇavas, then the results of his pious activities like high birth and high caste are all destroyed.” In the *Dvārakā-māhātmya* it is said:

*kara-patraiś ca phālyante su-tīvrair yama-śāsanaih
nindāṁ kurvanti ye pāpā vaiṣṇavānām mahātmanām*

*pūjito bhagavān viṣṇur janmāntara-śatair api
prasīdati na viśvātmā vaiṣṇave cāpamānite*

“Those most sinful people who criticize great Vaiṣṇavas are subjected by Yamarāja to the severe punishment of being sliced in pieces by very sharp saws. Lord Hari, the Supersoul of the entire universe, is never pleased with the miscreant who insults a Vaiṣṇava, even if he has worshiped Viṣṇu for hundreds of births.” In the *Brahma-vaivarta Purāṇa*, *Kṛṣṇa-janma-khaṇḍa*, it is stated:

*ye nindanti hr̥ṣīkeśaṁ tad-bhaktāṁ puṇya-rūpiṇam
śata-janmārjitāṁ puṇyaṁ teṣāṁ naśyati niścitam*

*te patanti mahā-ghore kumbhīpāke bhayānake
bhakṣitāḥ kīṭa-saṅghena yāvac candra-divākarau*

tasya darśana-mātreṇa puṇyaṁ naśyati niścitam

gaṅgām snātvā raviṁ dr̥ṣṭā tadā vidvān viśuddhyati

“Those who criticize Lord Hṛṣīkeśa and His devotees lose all the benefits accrued in a hundred pious births. Such sinners rot in the Kumbhīpāka hell and are eaten by hordes of worms for as long as the sun and moon exist. If one sees a person who blasphemes Lord Viṣṇu and His devotees, then the results of all his pious activities are lost. When learned persons see such non-Vaiṣṇavas, they purify themselves by taking bath in the Ganges and looking at the sun.”

CB Madhya-khaṇḍa 5.146-148

TEXT 146-148

*śraddhā kari' mūrti pūje bhakta nā ādare'
mūrkhā, nīca, patitere dayā nāhi kare*

*eka avatāra bhaje, nā bhajaye āra
kṛṣṇa-raghunāthe kare bheda-vyavahāra*

*'balarāma-śiva-prati prīta nāhi kare
bhaktādhama' śāstre kahe e saba janāre*

Those who faithfully worship the Deity form of the Lord but do not respect His devotees; those who do not show compassion to those who are foolish, wretched, and fallen; those who worship one incarnation of the Lord and do not worship other incarnations; those who discriminate between Kṛṣṇa and Rāmacandra; and those who have no love for Balarāma and Śiva are, according to the scriptures, the lowest of all devotees.

Those who faithfully worship the Supreme Lord but do not worship the devotees engaged in His service and inseparably related to Him; those who do not display mercy by instructing the fallen souls bereft of the Lord's service; and those who do not display mercy by giving up the association of atheists averse to the Lord are described by the scriptures as low-class persons devoid of devotion. If worshipers of Rāma envy

devotees of Kṛṣṇa, or if so-called devotees of Kṛṣṇa blaspheme worshipers of Śrī Rāma-Sītā, then they should not be counted as devotees but as low-class persons. Lord Viṣṇu resides in innumerable Vaikuṅṭha planets in His various eternal forms. Those who have no faith in the existence of that Viṣṇu or in His devotees are fit to be called *adhama*, or low-class. The worship of those who blaspheme servants of the Lord like Baladeva, Lakṣmī, Garuḍa, Vāyu, and Rudra is incomplete. That is why the *Śrīmad Bhāgavatam* (11.2.47) declares that devotees situated on the platform of *kaniṣṭha-adhikāra* are eligible to fall down into material existence, as follows:

*arcāyām eva haraye pūjām yaḥśraddhayehate
na tad-bhakteṣu cānyeṣu sa bhaktaḥ prākṛtaḥ smṛtaḥ*

“A devotee who faithfully engages in the worship of the Deity in the temple but does not behave properly toward other devotees or people in general is called a *prākṛta-bhakta*, a materialistic devotee, and is considered to be in the lowest position.” There are two kinds of Vaiṣṇavas—ordinary or unauthorized Vaiṣṇavas and pure or authorized Vaiṣṇavas. The Viṣṇusvāmi-sampradāya originated from Rudradeva, the Śrī Madhva-sampradāya originated from Brahmā, the Rāmānuja-sampradāya originated from Śrī Lakṣmīdevī, and the Nimbārka-sampradāya originated from the four Kumāras. If someone respects one and blasphemes another by taking into consideration their mutual disagreements, then he certainly falls from the platform of *kaniṣṭha-adhikāra*. All the demigods and demigoddesses pass their time fulfilling their responsibility of serving the Lord, and their entrusted positions are known to this world. Yet their constitutional position as Vaiṣṇavas is not lost. If one out of material conceptions disrespects the demigods and demigoddesses, he cannot have devotion to Viṣṇu. If one accepts the spiritual masters or the demigods and demigoddesses to be devoid of devotion to Viṣṇu, then he commits offense. But by worshiping the entrusted positions of the demigods and demigoddesses and thereby

forgetting the service of Kṛṣṇa, one cannot achieve any benefit. That is why Ṭhākura Narottama has said: *hr̥ṣīke govinda-sevā, nā pūjiba devī-devā, ei ta' ananya-bhakti-kathā*—“I will engage my senses in the service of Govinda, and I will not worship the demigods. This is the description of unalloyed devotional service.” Becoming unalloyed in the service of the Lord does not entail blasphemy of the demigods. All the demigods and demigoddesses are under the shelter of the Supreme Lord, therefore simply by serving the Supreme Lord the worship of the demigods is automatically performed. If one worships a particular demigod or demigoddess, then other demigods and demigoddesses become displeased. But if one worships the Supreme Lord, then all the demigods, who are subordinate to the Supreme Lord, are automatically worshiped. Blasphemy of a Vaiṣṇava is hundreds of times more severe than blasphemy of an ordinary living entity. Therefore no intelligent person should tread such a path.

CB Madhya-khaṇḍa 5.149

TEXT 149

*arcāyām eva haraye pūjām yaḥśraddhayehate
na tad-bhakteṣu cānyeṣu sa bhaktaḥ prākṛtaḥ smṛtaḥ*

“A devotee who faithfully engages in the worship of the Deity in the temple but does not behave properly toward other devotees or people in general is called a *prākṛta-bhakta*, a materialistic devotee, and is considered to be in the lowest position.”

CB Madhya-khaṇḍa 5.150

TEXT 150

*prasaṅge kahila bhaktādhamera lakṣaṇe
pūrṇa hailā nityānanda ṣaḍ-bhuja-daraśane*

In the course of these topics, I have described the symptoms of the lowest devotees. Thus Nityānanda became filled with bliss on seeing

the six-armed form of the Lord.

The symptom of the lowest devotee is to give up the worship of the devotees on the pretext of worshiping Hari. As a result of such activities, there is every possibility that such a devotee will become bereft of Lord Viṣṇu's service. Those who worship the Supreme Lord and His associates and consider that worship of the devotees is more important than worship of the Lord are actually advanced devotees. There is very little possibility of their falling down, because they know:

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

“Only unto those great souls who have implicit faith in both the Lord and the spiritual master are all the imports of Vedic knowledge automatically revealed.” (*Śvetāśvatara Upaniṣad* 6.23)

CB Madhya-khaṇḍa 5.151

TEXT 151

*ei nityānandera ṣaḍ-bhuja-daraśana
ihā ye śunaye, tāra bandha-vimocana*

One who hears this narration of Nityānanda's seeing the six-armed form of the Lord is freed from material bondage.

CB Madhya-khaṇḍa 5.152

TEXT 152

*bāhya pāi' nityānanda karena krandane
mahānadī vahe dui kamala nayane*

After regaining external consciousness, Nityānanda began to cry. It appeared that a great river was flowing from His two lotus eyes.

CB Madhya-khaṇḍa 5.153

TEXT 153

*sabā prati mahāprabhu balilā vacana
“pūrṇa haila vyāsa-pūjā, karaha kīrtana”*

Thereafter Mahāprabhu instructed everyone, “Now that the Vyāsa-pūjā ceremony is completed, begin *kīrtana*.”

Mahāprabhu said, “After Śrī Nityānanda, the foremost devotee, finished His worship, the Vyāsa-pūjā ceremony is complete. Now all the devotees should perform *kīrtana*.” Many people consider Śrī Vyāsadeva as an ordinary devotee and the spiritual master and the Vaiṣṇavas as mortal beings and thus become inattentive in their worship. For this reason Śrī Nityānanda exhibited the pastime of worshiping Gaura along with the devotees headed by Śrīvāsa.

CB Madhya-khaṇḍa 5.154

TEXT 154

*pāiyā prabhura ājñā sabe ānandita
caudike uṭhila kṛṣṇa-dhvani ācambita*

On receiving the Lord’s order, everyone became jubilant. Suddenly the sound of Kṛṣṇa’s names vibrated in all directions.

CB Madhya-khaṇḍa 5.155

TEXT 155

*nityānanda-gauracandra nāce eka-ṭhāñi
mahā-matta dui bhāi, kāro bāhya nāi*

As Nityānanda and Gauracandra danced together, the two brothers became fully intoxicated and forgot Themselves.

CB Madhya-khaṇḍa 5.156

TEXT 156

*sakala vaiṣṇava hailā ānande vihvala
vyāsa-pūjā-mahotsava mahākutūhala*

All the Vaiṣṇavas became overwhelmed in ecstasy. In this way the ceremony of Vyāsa-pūjā was joyfully performed.

CB Madhya-khaṇḍa 5.157

TEXT 157

*keha nāce, keha gāya, keha gaḍi' yāya
sabei caraṇa dhare, ye yāhāra pāya*

Some danced, some sang, and some rolled on the ground. Some devotees tried to catch hold of other's feet.

By taking the dust from each other's feet, the Vaiṣṇavas express their humility. Materialistic persons who are bewildered by false ego demand respect from others in order to establish their prestige. A Vaiṣṇava is *amānī*, or free from the desire for respect from others, therefore they do not endeavor to increase their prestige like ignorant materialistic people. That is why the Vaiṣṇava respects a humble knowledgable *brāhmaṇa* who from the viewpoint of a *mahā-bhāgavata* sees a dog, a dog-eater, a cow, and an ass as equal. Those with dualistic vision can never be called knowers of Brahman. In other words, they are unqualified for understanding *advaya-jñāna*, the Absolute Truth. Lord Viṣṇu is situated within every living entity and within every material atom, which are therefore temples of Lord Hari. This principle is not understood by so-called *brāhmaṇas* who are victimized by the three modes of material nature. Only the Vaiṣṇavas can act as their spiritual masters and instruct them in Vedic mantras.

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

“Only unto those great souls who have implicit faith in both the Lord and the spiritualmaster are all the imports of Vedic knowledge automatically

revealed.” The confidential truths of the *Vedas* are not manifested to those with biased vision that is the result of the intricacies of external knowledge. Material conceptions cannot lead one to Vaikuṅṭha. The conditioned souls, who are bewildered by *māyā*, are non-Vaiṣṇavas, and the liberated souls are transcendental, or Vaiṣṇavas. Therefore they constantly realize their respective conditioned and liberated positions. The Vaiṣṇavas are more humble than the straw in the street, more tolerant than a tree, free from the desire for respect, and always ready to offer respect to others, in this way they always serve Kṛṣṇa by glorifying His holy names.

CB Madhya-khaṇḍa 5.158

TEXT 158

*caitanya-prabhura mātājagatera āi
nibhr̥te vasiyā raṅga dekhena tathāi*

The mother of Lord Caitanya is the mother of the universe. She watched the entire incident from a solitary place.

Śacīdevī, the mother of Śrī Caitanyadeva, is worshipable by all the residents of the universe. She saw the transcendental pastimes of Gaura-Nityānanda while sitting in a solitary place and considered both of Them her sons.

CB Madhya-khaṇḍa 5.159

TEXT 159

*viśvambhara-nityānanda dekhena yakhane
'dui jana mora putra' hena vāse mane*

Whenever mother Śacī saw Viśvambhara and Nityānanda, she considered, “These two are my sons.”

CB Madhya-khaṇḍa 5.160

TEXT 160

*vyāsa-pūjā-mahotsava parama udāra
ananta-prabhu se pāre ihā varṇibāra*

The Vyāsa-pūjā ceremony was the most blessed event. Only Lord Ananta is capable of describing it.

CB Madhya-khaṇḍa 5.161

TEXT 161

*sūtra kari' kahi kichu caitanya-carita
ye-te-mate kṛṣṇa gāhilei haya hita*

I am only trying to describe some of Lord Caitanya's characteristics in the form of codes, for one is benefited by glorifying Kṛṣṇa in any way.

While worshiping Śrī Vyāsa, while worshiping the *ācāryas*, while worshiping exalted human beings, and while worshiping various incarnations of Kṛṣṇa, one worships the chanting of Kṛṣṇa's names and thus benefits the entire universe.

CB Madhya-khaṇḍa 5.162

TEXT 162

*dina-avaśeṣa haila vyāsa-pūjā-raṅge
nācena vaiṣṇava-gaṇa viśvambhara-saṅge*

The entire day was passed in the happiness of the Vyāsa-pūjā ceremony as all the devotees danced in the association of Viśvambhara.

CB Madhya-khaṇḍa 5.163

TEXT 163

parama ānande matta bhāgavata-gaṇa

‘hā kṛṣṇa’ baliyā sabe karena krandana

All the exalted devotees became intoxicated with ecstasy and cried while exclaiming, “O Kṛṣṇa.”

CB Madhya-khaṇḍa 5.164

TEXT 164

*ei mate nija bhakti-yoga prakāśiyāsthira
hailā viśvambhara sarva-gaṇa laiyā*

After revealing the truth of His own devotional service in this way, Viśvambhara and His associates became peaceful.

The processes of devotional service are innumerable. Śrī Gaurasundara revealed one of the processes of devotional service by conducting Śrī Vyāsa-pūjā.

CB Madhya-khaṇḍa 5.165

TEXT 165

*ṭhākura paṇḍita-prati bale viśvambhara
“vyāsera naivedya saba ānaha satvara”*

Viśvambhara said to Śrīvāsa Paṇḍita, “Now bring the remnants of the foods offered to Vyāsadeva.”

CB Madhya-khaṇḍa 5.166

TEXT 166

*tata-kṣaṇe ānilena sarva-upahāra
āpaneī prabhu haste dilena sabāra*

Śrīvāsa Paṇḍita then immediately brought all the foodstuffs before the Lord, who served everyone those remnants with His own hands.

CB Madhya-khaṇḍa 5.167

TEXT 167

*prabhura hastera dravya pāi tata-kṣaṇa
ānande bhojana kare bhāgavata-gaṇa*

Being served by the hands of the Lord, all the exalted devotees happily honored those remnants.

CB Madhya-khaṇḍa 5.168

TEXT 168

*yateka āchila sei bādīra bhitare
sabāre ḍākiyā prabhu dilā nija kare*

The Lord called everyone who was inside the house and personally gave them *prasāda*.

CB Madhya-khaṇḍa 5.169

TEXT 169

*brahmādi pāiyā yāhā bhāgya-hena māne
tāhā pāya vaiṣṇavera dāsa-dāsī-gaṇe*

Those servants and maidservants of the Vaiṣṇavas thus received that which the demigods headed by Brahmā feel fortunate to obtain.

When Brahmā and the other demigods receive the remnants of the Lord's foodstuffs they feel great satisfaction. The servants of the Vaiṣṇavas obtained that supreme mercy, which is generally attained by exalted personalities. Although the servants and maidservants of the Vaiṣṇavas were without piety, due to the association of the devotees they attained the Lord's mercy that is rarely attained by the demigods headed by Brahmā.

CB Madhya-khaṇḍa 5.170

TEXT 170

*e saba kautuka yata śrīvāsera ghare
eteke śrīvāsa-bhāgya ke balite pāre*

**All these wonderful pastimes took place at the house of Śrīvāsa.
Therefore who can describe Śrīvāsa's good fortune?**

CB Madhya-khaṇḍa 5.171

TEXT 171

*ei-mata nānā dine nānā se kautuke
navadvīpe haya, nāhi jāne sarva-loke*

**In this way, various pastimes were regularly performed in Navadvīpa,
but the people were not aware of them.**

CB Madhya-khaṇḍa 5.172

TEXT 172

*śrī kṛṣṇa-caitanya nityānanda-cānda jāna
vṛndāvana-dāsa tachu pada-yuge gāna*

**Accepting Śrī Caitanya and Nityānanda Prabhu as my life and soul, I,
Vṛndāvana dāsa, sing the glories of Their lotus feet.**

*Thus ends our English translation of the Gauḍīya-bhāṣya commentary on
Śrī Caitanya-bhāgavata, Madhya-khaṇḍa, Chapter Five, entitled “Lord
Nityānanda's Vyāsa-pūjā Ceremony and His Darśana of the Lord's Six-
armed Form.”*

Chapter Six:

The Lord's Meeting with Advaita Ācārya

This chapter describes how Śrī Mahāprabhu sent Rāmāi to explain the truth of His own identity and the news of Nityānanda's arrival to Advaita; the arrival in Navadvīpa of Advaita and His wife with various ingredients for worship and their secretly staying at the house of Nandana Ācārya in order to test Mahāprabhu; the meeting between Advaita Ācārya and Mahāprabhu, who is the Supersoul and knower of Advaita Ācārya's secret pastimes; Advaita Ācārya's *darśana* of the Lord's opulences; and the topics of Mahāprabhu disclosing the truth about Himself to Advaita Ācārya.

After completing the Vyāsa-pūjā ceremony at the house of Śrīvāsa, Śrīman Mahāprabhu along with Nityānanda Prabhu and the devotees constantly remained intoxicated by chanting the holy names. One day the Lord sent Rāmāi, the younger brother of Śrīvāsa, to Advaita with the instruction to inform Advaita that the Lord whom He worshiped and prayed to in various ways has now appeared in this world to distribute devotional service. He also instructed Rāmāi to inform Advaita about Nityānanda's arrival in Navadvīpa and request Advaita to come with His wife and ingredients for worship. Being ordered by Mahāprabhu, Rāmāi happily went to the house of Advaita. Due to the influence of devotional service the omniscient Advaita Prabhu already knew that Rāmāi was coming to Him with Mahāprabhu's instruction. As soon as Advaita saw Rāmāi, He asked Rāmāi, "Has Mahāprabhu sent you to bring Me?" As Rāmāi requested Advaita to come to Navadvīpa to meet the Lord, Advaita

Prabhu became overwhelmed with ecstasy and, pretending to be ignorant, He again asked Rāmāi about the cause of his visit. Rāmāi then explained in detail the instructions of Mahāprabhu and requested Him to come with ingredients for worship. On hearing the words of Rāmāi, Advaita Prabhu became unconscious with ecstasy. After a while, He regained His external consciousness and roared loudly in jubilation. On hearing the news that Mahāprabhu has revealed Himself, Sītādevī, the wife of Advaita, began to shed tears of love along with their son Acyutānanda and their servants. Once again Advaita asked Rāmāi about the instruction of Mahāprabhu and then informed Rāmāi about His heartfelt desire. Thereafter He collected all the necessary ingredients for worship and departed with His wife to see Mahāprabhu. In order to test Mahāprabhu, He forbade Rāmāi from informing Mahāprabhu about His arrival and instructed Rāmāi to inform the Lord, “He has not come,” and then Advaita secretly hid in the house of Nandana Ācārya. Lord Viśvambhara, who is the Supersoul of everyone, understood the mind of Advaita Ācārya and while sitting on the throne of Lord Viṣṇu He disclosed to everyone the internal mood of Advaita. Lord Nityānanda held an umbrella over the Lord’s head. Devotees such as Gadādhara began to offer various services to the Lord, and some of them offered Him prayers. In the meantime, Rāmāi came and offered obeisances to Mahāprabhu and informed Him about the resolution of Advaita. Then the Lord again ordered Rāmāi to bring Advaita to Him. Being ordered by Mahāprabhu, Rāmāi again went to the house of Nandana Ācārya to bring Advaita Prabhu and informed Advaita Prabhu about everything that the Lord said. Advaita Prabhu then came with His wife before Mahāprabhu, and while offering obeisances and prayers in ecstasy, He beheld the extraordinarily wonderful opulences of the Lord. When Advaita Ācārya became speechless and stunned by seeing the influence of Mahāprabhu, the most merciful Viśvambhara elaborately described the truth about Himself to Advaita. Thereafter Advaita began to chant the glories of Mahāprabhu’s unparalleled glories and compassion. Being ordered by the Lord, He washed Mahāprabhu’s lotus feet and

worshiped Him with five ingredients. Then Advaita offered His respectful obeisances to Śrī Gaurasundara, who is nondifferent from the son of Nanda Mahārāja, by chanting verses such as *namo brahmaṇya-devāya*. Finally, while glorifying Mahāprabhu, Advaita Ācārya concluded that He is nondifferent from Kṛṣṇa, He is the reservoir of all incarnations, and He has appeared to inaugurate the *saṅkīrtana* movement. Then Mahāprabhu instructed Advaita to dance in *kīrtana*, and Advaita Prabhu became overwhelmed in dancing as all the devotees started an ecstatic *kīrtana*. Then Nityānanda and Advaita Prabhu exhibited Their eternal, extraordinary, transcendental love for the service of Śrī Kṛṣṇa Caitanya Mahāprabhu by enacting Their pastime of quarreling with each other. On seeing the dancing of Advaita Prabhu, all the Vaiṣṇavas became jubilant. When Advaita Prabhu stopped dancing on the order of Mahāprabhu, the Lord took His garland and put it on Śrī Advaita Prabhu and ordered Him to ask for a benediction. Advaita Prabhu expressed appreciation for His good fortune of being able to see Mahāprabhu and then requested Mahāprabhu to award *kṛṣṇa-prema*, which is rare for even great personalities like Brahmā, to everyone, including women, *śūdras*, and fools, with the exception of the *vaiṣṇava-aparādhīs* who are intoxicated by the pride of education, wealth, and high birth. Śrī Gaurasundara agreed to the request of Advaita. This prayer of Advaita Ācārya later bore abundant fruits. Thereafter Advaita Ācārya continued to live in Navadvīpa with His wife.

CB Madhya-khaṇḍa 6.001

TEXT 1

*jayati jayati devaḥ kṛṣṇa-caitanya-candro
jayati jayati kīrtis tasya nityā pavitrā*

*jayati jayati bhṛtyās tasya viśveśa-mūrter
jayati jayati bhṛtyas tasya sarva-priyāṇām*

All glories to Śrī Kṛṣṇa Caitanyacandra, who is the fully independent

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

See *Ādi-khaṇḍa*, Chapter One, verse 5.

CB Madhya-khaṇḍa 6.002

TEXT 2

*jaya jaya jagata-jīvana gauracandra
dāna deha' hṛdaye tomāra pada-dvandva*

All glories to Gauracandra, the life and soul of the universe! Please give Your lotus feet in charity to my heart.

CB Madhya-khaṇḍa 6.003

TEXT 3

*jaya jaya jagat-maṅgala viśvambhara
jaya jaya yata gauracandrera kiṅkara*

All glories to the all-auspicious Viśvambhara! All glories to the servants of Gauracandra!

CB Madhya-khaṇḍa 6.004

TEXT 4

*jaya śrī-paramānanda-purīra jīvana
jaya dāmodara-svarūpera prāṇa-dhana*

All glories to the life and soul of Paramānanda Purī! All glories to the life and wealth of Svarūpa Dāmodara!

CB Madhya-khaṇḍa 6.005

TEXT 5

*jaya rūpa-sanātana-priya mahāśaya
jaya jagadīśa-gopīnāthera hṛdaya*

All glories to the dear Lord of Rūpa and Sanātana! All glories to the Lord, who is the heart and soul of Jagadīśa and Gopīnātha!

Gopīnātha is the brother-in-law of Sārvabhauma.

CB Madhya-khaṇḍa 6.006

TEXT 6

*jaya jaya dvāra-pāla-govindera nātha
jīva prati kara prabhu śubha-dṛṣṭi-pāta*

All glories to the Lord of Govinda the doorkeeper! O Lord, please glance mercifully on the living entities.

Govinda is the servant of Īśvara Purī and the companion of Mahāprabhu.

CB Madhya-khaṇḍa 6.007

TEXT 7

*hena-mate nityānanda-saṅge gauracandra
bhakta-gaṇa laiyā kare saṅkīrtana-raṅga*

In this way Gauracandra, in the association of Nityānanda, enjoyed saṅkīrtana pastimes with the devotees.

CB Madhya-khaṇḍa 6.008

TEXT 8

*ekhane śunaha advaitera āgamana
madhya-khaṇḍe ye-mate haila daraśana*

Now hear in the Madhya-khaṇḍa about the arrival of Advaita Prabhu and His meeting with the Lord.

TEXT 9

*eka-dina mahāprabhu īśvara-āveśe
rāmāire ājñā karilena pūrṇa-rase*

One day, Mahāprabhu, in the mood of the Supreme Lord, lovingly instructed Rāmāi.

CB Madhya-khaṇḍa 6.010

TEXT 10

*“calaha rāmāi tumi advaitera vāsa
tānra sthāne kaha giyā āmāra prakāśa*

“Rāmāi, go to the house of Advaita and inform Him that I have manifested.

Rāmāi is the youngest brother of Śrīvāsa.

CB Madhya-khaṇḍa 6.011-012

TEXT 11-12

*yānra lāgi’ karilā vistara ārādhana
yānra lāgi’ kariyācha vistara krandana*

*yānra lāgi’ karilā vistara upavāsa
se-prabhu tomāra āsi’ hailā prakāśa*

“Tell Him that the Lord He worshiped for so long, the Lord He cried for, the Lord He fasted for—that Lord has now manifest.

CB Madhya-khaṇḍa 6.013

TEXT 13

bhakti-yoga vilāite tānra āgamana

āpane āsiyā jhāṭa kara vivartana

“He has appeared to distribute devotional service. He should come immediately to join Him.

The word *jhāṭa* means “immediately,” or “quickly.”

The word *vivartana* means “beginning of an activity,” “dancing,” “wandering,” “changing,” or “being present.” “You should personally come at once,” in other words, “meet Me.”

CB Madhya-khaṇḍa 6.014

TEXT 14

*nirjane kahi o nityānanda-āgamana
ye kichu dekhilā, tānre kahi o kathana*

“Also secretly inform Him about Nityānanda’s arrival and whatever else you have seen.

CB Madhya-khaṇḍa 6.015

TEXT 15

*āmāra pūjāra sarva upahāra lañājhāṭa
āsibāre bala sastrīka haiyā”*

“Tell Him to quickly come here with His wife and articles for My worship.”

CB Madhya-khaṇḍa 6.016

TEXT 16

*śrīvāsa-anuja rāma ājñāsire dhari’
sei-kṣaṇe calilā smaṇari’ ‘hari hari’*

Being ordered by the Lord, Rāmāi, the youngest brother of Śrīvāsa, remembered Lord Hari and immediately left.

CB Madhya-khaṇḍa 6.017

TEXT 17

*ānande vihvala—patha nā jāne rāmāi
śrī-caitanya-ājñā lai' gelā sei ṭhāñi*

Rāmāi was overwhelmed in ecstasy and did not know which way he was going. Simply by the order of Śrī Caitanya, he arrived at his destination.

CB Madhya-khaṇḍa 6.018

TEXT 18

*ācāryere namaskari' rāmāi paṇḍita
kahite nā pāre kathā ānande pūrṇita*

Rāmāi Paṇḍita offered his obeisances to Advaita Ācārya, but he was filled with such ecstasy that he was unable to speak.

CB Madhya-khaṇḍa 6.019

TEXT 19

*sarvajña advaita bhakti-yogera prabhāve
'āila prabhura ājñā jāniyāche āge*

By the influence of devotional service the omniscient Advaita already understood, “the order of the Lord has arrived.”

CB Madhya-khaṇḍa 6.020

TEXT 20

*rāmāi dekhiyā hāsi' balena vacana
“bujhi ājñā haila āmā nivāra kāraṇa”*

On seeing Rāmāi, He smiled and said, “I guess you have come here to take Me.”

CB Madhya-khaṇḍa 6.021

TEXT 21

kara-yoḍa kari' bale rāmāi paṇḍita
“sakala jāniyā ācha, calaha tvarita”

With folded hands, Rāmāi Paṇḍita said, “You know everything. Please come immediately.”

CB Madhya-khaṇḍa 6.022

TEXT 22

ānande vihvala hañā ācārya gosāñi
hena nāhi jāne, deha āche kon ṭhāñi

Ācārya Gosāñi became overwhelmed in ecstasy. He did not know anything, He even forgot His own body.

Advaita Ācārya Prabhu was so overwhelmed in the ecstasy of the Lord's service that He lost consciousness of His external body.

CB Madhya-khaṇḍa 6.023

TEXT 23

ki bujhaye advaitera caritra gahana
jāniyā o nānā mata karaye kathana

Who can understand the grave characteristics of Advaita? Although He knows everything, He acts like an ordinary person.

The pastimes of Advaita are so confidential that even though He is the knower of everything, He acts like an ignorant person.

CB Madhya-khaṇḍa 6.024

TEXT 24

“kothā vā gosāñi āilā mānuṣa bhitare?
kon śāstre bale nadīyāya avatare?

“Where is it stated that the Supreme Lord advents among the human beings? In which scripture is it said that the Lord would incarnate in Nadia?”

He asked, “In which scripture is it written that Lord Hari, who is the supreme deliverer of everyone, will incarnate in Nadia among the human beings?”

CB Madhya-khaṇḍa 6.025

TEXT 25

*mora bhakti, vairāgya, adhyātma-jñāna mora
sakala jānaye śrīnivāsa bhāi tora”*

“Your brother Śrīnivāsa knows everything about My devotional service, renunciation, and spiritual knowledge.”

Śrīmad Advaita Ācārya said to Rāmāi, “O Rāmāi, your eldest brother, Śrīvāsa, knows about My proficiency in devotional service, renunciation, and spiritual knowledge.”

CB Madhya-khaṇḍa 6.026

TEXT 26

*advaitera caritra rāmāi bhāla jāne
uttara nā kare kichu, hāse mane mane*

Rāmāi was fully aware of Advaita’s characteristics, so he did not reply, but smiled to himself.

CB Madhya-khaṇḍa 6.027

TEXT 27

*ei-mata advaitera caritra agādha
sukṛtira bhāla, duṣkṛtira kārya-vādha*

Such are the unfathomable characteristics of Advaita. They are

auspicious for the devotees and impediments for the miscreants.

Ordinary people cannot enter into the confidential characteristics of Advaita Prabhu. Those who are fortunate are benefited by understanding the purpose of the Lord, while those who are unfortunate and engaged in sinful activities invite inauspiciousness by attempting to oppose Him without understanding.

CB Madhya-khaṇḍa 6.028

TEXT 28

*punaḥ bale,—“kaha kaha rāmāi paṇḍita
ki kāraṇe tomāra gamana ācambita?”*

He further said, “O Rāmāi Paṇḍita, tell Me, what is the reason for your sudden arrival?”

CB Madhya-khaṇḍa 6.029

TEXT 29

*bujhilena ācārya hailāsānta-cita
takhana kāndiyā kahe rāmāi paṇḍita*

When Rāmāi Paṇḍita understood that Advaita Ācārya had become peaceful, he cried and spoke to Him as follows.

CB Madhya-khaṇḍa 6.030-031

TEXT 30-31

*“yānra lagi’ kariyācha vistara krandana
yānra lāgi’ karilā vistara ārādhana*

*yānra lāgi’ karilā vistara upavāsa
se-prabhu tomāra āsi’ hailā prakāśa*

“The Lord You worshiped for so long, the Lord You cried for, the Lord You fasted for—that Lord has now manifest.

TEXT 32

*bhakti-yoga vilāite tānra āgamana
tomāre se ājñā karibāre vivartana*

“He has come in order to distribute devotional service. He has ordered You to join Him.

CB Madhya-khaṇḍa 6.033

TEXT 33

*ṣaḍ-aṅga-pūjāra vidhi yogya sajja lañā
prabhura ājñāya cala sastrīka haiyā*

“Take the six appropriate ingredients for worshiping Him. The Lord has ordered You to come with Your wife.

The six ingredients for worship in *arcana-mārga*, the path of Deity worship, are water, *āsana*, cloth, lamp, food grains, and betel nuts. The six items for invoking auspiciousness are cow dung, cow urine, yogurt, milk, ghee, and *gorocana*. The six ingredients in *bhajana-mārga* are offering obeisances, offering prayers, offering the fruits of all activities, offering services, remembering the lotus feet of the Lord, and hearing topics of the Lord.

CB Madhya-khaṇḍa 6.034

TEXT 34

*nityānanda-svarūpera haila āgamana
prabhura dvitīya deha, tomāra jīvana*

“Nityānanda Svarūpa has arrived. He is the Lord’s second body and Your life and soul.

CB Madhya-khaṇḍa 6.035

TEXT 35

*tumi se jānaha tāñre, muñi ki kahimu
bhāgya thāke mora, tabe ekatra dekhimu”*

“You know Him very well. What can I tell You? If I am fortunate enough, I will see You all together.”

CB Madhya-khaṇḍa 6.036

TEXT 36

*rāmāira mukhe yabe eteka śunilā
takhane tuliyā bāhu kāndite lāgilā*

As soon as Advaita heard this from the mouth of Rāmāi, He raised His hands and began to cry.

CB Madhya-khaṇḍa 6.037

TEXT 37

*kāndiyā hailā mūrchā ānanda-sahita
dekhiyā sakala-gaṇa hailā vismita*

As He cried, He fell unconscious to the ground in ecstasy. On seeing this, everyone there was astonished.

CB Madhya-khaṇḍa 6.038

TEXT 38

*kṣaṇeke pāiyā bāhya karaye huñkāra
‘āniluñ, āniluñ bale ‘prabhu āpanāra’*

After a while He regained His external consciousness and roared loudly. He repeatedly exclaimed, “I have brought My Lord! I have brought My Lord!

CB Madhya-khaṇḍa 6.039

TEXT 39

*“mora lāgi’ prabhu āilā vaikuṅṭha chāḍiyā”
eta bali’ kānde punaḥ bhūmite paḍiyā*

“Because of Me, the Lord has come from Vaikuṅṭha.” Speaking in this way, He rolled on the ground and cried.

CB Madhya-khaṇḍa 6.040

TEXT 40

*advaita gr̥hiṇī pati-vratā jagan-mātā
prabhura prakāśa śuni’ kānde ānanditā*

On hearing about the appearance of the Lord, Advaita’s chaste wife, the mother of the universe, cried in happiness.

CB Madhya-khaṇḍa 6.041

TEXT 41

*advaitera tanaya ‘acyutānanda’ nāma
parama bālaka seho kānde avirāma*

Although Acyutānanda, the son of Advaita, was only a small child, He also cried incessantly.

At that time, Acyutānanda, the son of Advaita, was a child. The approximate year of Acyutānanda’s appearance is 1423 Śaka (A.D. 1502).

CB Madhya-khaṇḍa 6.042

TEXT 42

*kāndena advaita patnī-putrera sahite
anucara saba veḍi’ kānde cāri bhite*

Advaita along with His wife and son all cried. All the servants surrounding them also cried.

TEXT 43

*kebā kon dike kānde nāhi parāpara
kṛṣṇa-prema-maya haila advaitera ghara*

No one was aware of who cried where as Advaita's entire household became filled with love of Kṛṣṇa.

CB Madhya-khaṇḍa 6.044

TEXT 44

*sthira haya advaita, haite nāre sthira
bhāvāveśe niravadhi dolāya śarīra*

Although Advaita tried to compose Himself, He was unable to do so. His body continually rocked back and forth in ecstatic love of God.

CB Madhya-khaṇḍa 6.045

TEXT 45

*rāmāire bale,—“prabhu ki balilā more?”
rāmāi balena,—“jhāṭa calibāra tare”*

He said to Rāmāi, “What did the Lord tell Me?” Rāmāi replied, “Come immediately.”

CB Madhya-khaṇḍa 6.046

TEXT 46

*advaita balaye,—“śuna rāmāi paṇḍita
mora prabhu hana, tabe mohāra pratīta*

Advaita Prabhu said, “O Rāmāi Paṇḍita, listen. If He acts like My Lord, then I will have faith in Him.

TEXT 47-48

*āpana aiśvarya yadi mohāre dekhāya
śrī-caraṇa tuli' dei mohāra māthāya*

*tabe se jānīmu mora haya prāṇa-nātha
satya satya ei muñi kahiluṅ tomāta”*

“If He displays His opulence to Me and places His lotus feet on My head, then I will recognize Him as the Lord of My life. I swear this is the truth.”

CB Madhya-khaṇḍa 6.049

TEXT 49

*rāmāi balena,—“prabhu muñi ki kahimu
yadi mora bhāgye thāke, nayane dekhimu*

Rāmāi said, “O Prabhu, what can I say? If I am fortunate, I will see this with my own eyes.

CB Madhya-khaṇḍa 6.050

TEXT 50

*ye tomāra icchā prabhu, sei se tānhāra
tomāra nimitta prabhu ei avatāra”*

“Whatever You desire is also His desire. In fact, the Lord has incarnated because of You.”

CB Madhya-khaṇḍa 6.051

TEXT 51

*hailā advaita tuṣṭa rāmera vacane
śubha-yātrā-udyoga karilā tata-kṣaṇe*

Advaita Prabhu was pleased to hear Rāmāi’s statement. He then began to make arrangements for the auspicious journey.

CB Madhya-khaṇḍa 6.052

TEXT 52

*patnire balilā,— “jhāṭa hao sāvadhāna
laiyā pūjāra sajja cala āguyāna”*

He said to His wife, “Quickly get ready. Take the ingredients for worship and let us go.”

CB Madhya-khaṇḍa 6.053

TEXT 53

*pati-vratā sei caitanyera tattva jāne
gandha, mālya, dhūpa, vastra aśeṣa vidhāne*

Advaita’s chaste wife knew the truth about Lord Caitanya. She gathered together sandalwood paste, flower garlands, incense, and cloth.

CB Madhya-khaṇḍa 6.054

TEXT 54

*kṣīra, dadhi, sara, nanī, karpūra, tāmbūla
laiyā calilā yata saba anukūla*

She also took some of the Lord’s favorite items like condensed milk, yogurt, cream, butter, camphor, and betel nuts.

CB Madhya-khaṇḍa 6.055

TEXT 55

sapatnīke calilā advaita-mahāprabhu

rāmāye niṣedhe, ihā nā kahibā kabhu

Advaita Prabhu, the incarnation of the Supreme Personality of Godhead, then departed with His wife. He forbade Rāmāi Paṇḍita from informing the Lord about His arrival.

CB Madhya-khaṇḍa 6.056

TEXT 56

*“nā āilā ācārya”, tumi balibā vacana
dekhi mora prabhu tabe ki bale takhana*

“Tell Him, ‘Advaita Ācārya has not come.’ Then I will see what My Lord has to say.

CB Madhya-khaṇḍa 6.057

TEXT 57

*gupte thākoṅ muñi nandana-ācāryera ghare
‘nā āilā bali’ tumi karibā gocare”*

“I will secretly stay in the house of Nandana Ācārya, but you tell Him, ‘He has not come.’”

CB Madhya-khaṇḍa 6.058

TEXT 58

*sabāra hṛdaye vaise prabhu viśvambhara
advaita-saṅkalpa citte haila gocara*

Lord Viśvambhara, who resides in the heart of everyone, understood Advaita’s resolution.

CB Madhya-khaṇḍa 6.059

TEXT 59

*ācāryera āgamana jāniyā āpane
ṭhākura paṇḍita-gr̥he calilā takhane*

Knowing about the arrival of Advaita Ācārya, the Lord went to the house of Śrīvāsa Paṇḍita.

CB Madhya-khaṇḍa 6.060

TEXT 60

*prāya yata caitanyera nija bhakta-gaṇa
prabhura icchāya saba mililā takhana*

Almost all of Lord Caitanya's devotees gathered there by the will of the Lord.

CB Madhya-khaṇḍa 6.061

TEXT 61

*āveśita citta prabhura sabāi bujhiyāsa
śaṅke āchena sabe nīraba haiyā*

Everyone could understand that the Lord was absorbed in ecstasy. They all became anxious and stood there silently.

CB Madhya-khaṇḍa 6.062

TEXT 62

*huṅkāra kariyā prabhu tridaśera rāya
uṭhiyā vasilā prabhu viṣṇura khaṭṭāya*

Then Lord Tridaśa Rāya roared loudly and sat on the throne of Lord Viṣṇu.

The phrase *tridaśera rāya* refers to (three more than three times ten, or thirty-three, which consist of the twelve Ādityas, the eleven Rudras, the eight Vasus, and the two Aśvinī-kumāras—these thirty-three are principal demigods and are the thirty-three referred to here; *rāya*, *rāyā*, or *rāo*

mean *rājā*, or “king”) the supreme controller, the object of worship, and the Lord of three hundred thirty million demigods.

CB Madhya-khaṇḍa 6.063

TEXT 63

*‘nāḍā āise, nāḍā āise’—bale bāre bāre
‘nāḍā cāhe mora ṭhākūrāla dekhībāre’*

The Lord repeatedly declared, “Nāḍā is coming. Nāḍā is coming. Nāḍā wants to see My opulences.”

Advaita Prabhu said to Rāmāi, the youngest brother of Śrīvāsa, “You should tell Mahāprabhu that Advaita did not come. I want to see what is His reaction. I will secretly hide in the house of Nandana Ācārya, and you go tell Mahāprabhu what I have told you.” The Supersoul, Śrī Gaurāṅga, understood this confidential talk, so He went to the house of Śrīvāsa. There He sat on the throne of Nārāyaṇa, the family Deity of Śrīvāsa, and repeatedly declared, “Nāḍā is coming. Nāḍā is coming.” The Lord further said, “Nāḍā (Advaita Ācārya) wants to test My supremacy. He doubts whether I can understand His intention, or perhaps He played this trick to manifest Me before the world.”

CB Madhya-khaṇḍa 6.064

TEXT 64

*nityānanda jāne saba prabhura iṅgita
bujhiyā mastake chatra dharilā tvarita*

Nityānanda knows the Lord’s desires. With this understanding, He held an umbrella over the Lord’s head.

CB Madhya-khaṇḍa 6.065

TEXT 65

gadādhara bujhi’ deya karpūra tāmbūla

sarva-jane kare sevā yena anukūla

Understanding the situation, Gadādhara offered camphor and betel nuts. Everyone present served the Lord according their own favorable mood.

CB Madhya-khaṇḍa 6.066

TEXT 66

*keho paḍe stuti, keho kona sevā kare
henai samaye āsi' rāmāi gocare*

Some offered prayers, and some offered various services. At that time Rāmāi arrived there.

CB Madhya-khaṇḍa 6.067

TEXT 67

*nāhi kahitei prabhu bale rāmāire
“more parīkṣite nāḍā pāṭhāila tore”*

Before Rāmāi could speak anything, the Lord said to him, “Nāḍā has sent you to test Me.”

CB Madhya-khaṇḍa 6.068

TEXT 68

*‘nāḍā āise’ bali’ prabhu mastaka ḍhulāya
“jāniyā o more nāḍā cālaye sadāya*

The Lord rolled His head and said, “Nāḍā is coming. He knows Me well, yet He always tests Me.

“Although Advaita knows Me perfectly well, He always tests Me.”

CB Madhya-khaṇḍa 6.069

TEXT 69

*ethāi rahilā nandana-ācāryera ghare
more parīkṣite 'nāḍā pāṭhāila tore*

“I know Nāḍā is hiding at the house of Nandana Ācārya and He has sent you to test Me.

CB Madhya-khaṇḍa 6.070

TEXT 70

*āna giyāśīghra tumi hethāi tāhāne
prasanna śrī-mukhe āmi balila āpane”*

“Quickly go and bring Him here. I am gladly saying this with My own mouth.”

CB Madhya-khaṇḍa 6.071

TEXT 71

*ānande calilā punaḥ rāmāi paṇḍita
sakala advaita-sthāne karilā vidita*

Rāmāi Paṇḍita again happily went and explained to Advaita everything that the Lord had said.

CB Madhya-khaṇḍa 6.072

TEXT 72

*śuniyā ānande bhāse advaita-ācārya
āilā prabhura sthāne siddha haila kārya*

On hearing him, Advaita Ācārya floated in waves of ecstasy. Having fulfilling His purpose, He immediately went to the Lord.

The purpose of Advaita was to reveal the supremacy and omniscience of Mahāprabhu to the people of the world. That is why He hid Himself at the house of Nandana Ācārya and deceptively ordered Rāmāi not to disclose His intention to Mahāprabhu. Now that Śrī Mahāprabhu has personally

disclosed these facts about Advaita and thereby proved His supremacy, Advaita's intention has been fulfilled.

CB Madhya-khaṇḍa 6.073

TEXT 73

*dūre thāki' daṇḍavat karite karite
sastrīke āise stava paḍite paḍite*

Advaita Ācārya and His wife offered obeisances from a distance and recited prayers as they approached the Lord.

CB Madhya-khaṇḍa 6.074

TEXT 74

*pāiyā nirbhaya-pada āilā sammukhe
nikhila brahmāṇḍe aparūpa veśa dekhe*

They came before the Lord, surrendered at His lotus feet, which award fearlessness, and saw His matchless beauty, which enchants the entire universe.

The phrase *nirbhaya-pada* refers to Śrī Gaurasundara's lotus feet, which award fearlessness. Śrī Gaurasundara is the Personality of Godhead, supremely worshipable by the entire universe, as stated in the *Śrīmad Bhāgavatam* (11.2.45): *sarva-bhūteṣu yaḥ paśyed bhagavad-bhāvam ātmanaḥ*—“The most advanced devotee sees within everything the soul of all souls, the Supreme Personality of Godhead, Śrī Kṛṣṇa.”

CB Madhya-khaṇḍa 6.075

TEXT 75

*jiniyā kandarpa-koṭi lāvanya sundara
jyotir-maya kanaka-sundara kalevara*

The Lord's enchanting beauty defeated that of millions of Cupids, and His effulgent body resembled molten gold.

TEXT 76

*prasanna-vadana koṭi-candrera ṭhākura
advaitera prati yena sadaya pracura*

His pleasing face defeated the beauty of millions of moons. He always bestowed mercy on Advaita Ācārya.

CB Madhya-khaṇḍa 6.077

TEXT 77

*dui bāhu divya kanakera stambha jini'
taiñhi' divya ābharāṇa ratnera khicani*

His two arms, decorated with various ornaments and jewels, resembled two golden pillars.

The two arms of Śrī Gaurasundara conquered the beauty of golden pillars. Those arms were decorated with divine ornaments and appeared like golden pillars bedecked with jewels.

CB Madhya-khaṇḍa 6.078

TEXT 78

*śrīvatsa, kaustubha-mahāmaṇi śobhe vakṣe
makara kuṇḍala vaijayantī mālā dekhe*

His broad chest was decorated with the mark of Śrīvatsa and the Kaustubha gem. He wore earrings shaped like sharks and the Vaijayanti garland.

The beautiful chest of Śrī Gaurasundara was decorated with the mark of Śrīvatsa and the Kaustubha gem, His ears were decorated with earrings shaped like sharks, and His neck was decorated with a long Vaijayanti garland.

TEXT 79

*koṭi mahā-sūrya jini' teje nāhi anta
pāda-padme ramā, chatra dharaye ananta*

His unlimited effulgence defeated that of millions of suns. Ramā, the goddess of fortune, sat at His lotus feet, and Ananta held an umbrella over His head.

CB Madhya-khaṇḍa 6.080

TEXT 80

*kibā nakha, kibā maṇi nā pāre cinite
tribhaṅge bājāya vāṁśī hāsīte hāsīte*

No one could discern whether the shining objects at the Lord's feet were toenails or jewels. Standing in a threefold bending pose, He smiled as He played a flute.

Śrī Gaurasundara's beautiful toenails sparkled like shining jewels, so they were mistaken for jewels rather than toenails.

CB Madhya-khaṇḍa 6.081

TEXT 81

*kibā prabhu, kibā gaṇa, kibā alaṅkāra
jyotir-maya bai kichu nāhi dekhe āra*

Advaita saw the Lord, His associates, and His ornaments as full of effulgence.

He saw Śrī Mahāprabhu, His devotees, and the ornaments worn by the Lord as full of effulgence; He could not see anything else.

CB Madhya-khaṇḍa 6.082

TEXT 82

*dekhe paḍiyāche cāri-pañca-chaya-mukha
mahābhaye stuti kare kare nāradādi-śuka*

He saw personalities with four heads, five heads, and six heads offering obeisances to the Lord, and He saw personalities like Nārada and Śukadeva offerings prayers with awe and reverence.

He also saw the four-headed Brahmā, the five-headed Śiva, and the six-headed Kārtikeya fall flat to offer obeisances to the Lord. He saw personalities like Nārada and Śukadeva respectfully glorifying the Lord.

CB Madhya-khaṇḍa 6.083

TEXT 83

*makara-vāhana-ratha eka varāṅganā
daṇḍa-paraṇāme āche yena gaṅgā-samā*

He saw a beautiful woman resembling Gaṅgā sitting on a shark and offering obeisances to the Lord.

A wonderful woman who resembled Gaṅgā was offering obeisances from a chariot that was drawn by a shark.

CB Madhya-khaṇḍa 6.084

TEXT 84

*tabe dekhe—stuti kare sahasra-vadana
cāri-dige dekhe jyotir-maya deva-gaṇa*

Then He saw the thousand-headed Ananta Śeṣa offering prayers to the Lord as the effulgent demigods watched on all sides.

CB Madhya-khaṇḍa 6.085

TEXT 85

ulaṭi' ācārya dekhe caraṇera tale

sahasra sahasra deva paḍi' 'kṛṣṇa' bale

Advaita Ācārya turned His head and saw thousands of demigods chanting the name of Kṛṣṇa at the feet of the Lord.

CB Madhya-khaṇḍa 6.086

TEXT 86

*ye pūjāra samaye ye deva dhyāna kare
tāhā dekhe cāri-dige caraṇera tale*

Those demigods that are meditated on at the time of worship were all seen surrounding the lotus feet of the Lord.

CB Madhya-khaṇḍa 6.087

TEXT 87

*dekhiyā sambhrame daṇḍa-paraṇāma chāḍi'
uṭhīlā advaita—adbhuta dekhi baḍi*

On seeing those opulences, Advaita was struck with wonder and got up from His prostrated position.

CB Madhya-khaṇḍa 6.088

TEXT 88

*dekhe śata phaṇādhara mahā-nāga-gaṇa
ūrdhva bāhu stuti kare tuli' saba phaṇa*

He saw great serpents with hundreds of hoods raise their arms while offering prayers to the Lord.

CB Madhya-khaṇḍa 6.089

TEXT 89

antarīkṣe paripūrṇa dekhe divya-ratha

gaja-haṁsa-aśve nirodhila vāyu-patha

He saw the entire sky filled with divine chariots. The airways were congested by elephants, swans, and horses.

The phrase *gaja-haṁsa-aśve* refers to the elephant, swan, and horse carriers of the demigods.

CB Madhya-khaṇḍa 6.090

TEXT 90

*koṭi koṭi nāga-vadhu sajala-nayane
'kṛṣṇa' bali stuti kare dekhe vidyamāne*

Millions of serpents' wives were offering prayers to the Lord while chanting the name of Kṛṣṇa with tears in their eyes.

CB Madhya-khaṇḍa 6.091

TEXT 91

*kṣiti antarīkṣe sthāna nāhi avakāśe
dekhe paḍiyāche mahā-ṛṣi-gaṇa pāśe*

There was no vacant place left on the earth or in the sky. He saw many great ṛṣis offering obeisances in one corner.

CB Madhya-khaṇḍa 6.092

TEXT 92

*mahā-ṭhākurāla dekhi' pāilā sambhrama
pati-patnī kichu balibāra nahe kṣama*

Upon seeing those opulences, both husband and wife were so awestruck that they became speechless.

On seeing such great opulences of Śrī Gaurasundara, Advaita Ācārya and His wife became stunned and speechless.

CB Madhya-khaṇḍa 6.093

TEXT 93

*parama-sadaya-mati prabhu viśvambhara
cāhiyā advaita-prati karilā uttara*

The most merciful Lord Viśvambhara looked at Advaita and spoke as follows.

CB Madhya-khaṇḍa 6.094

TEXT 94

*“tomāra saṅkalpa lāgi’ avatīrṇa āmi
vistara āmāra ārādhanā kaile tumi*

“I have descended to fulfill Your vow, for You have profusely worshiped Me.

CB Madhya-khaṇḍa 6.095

TEXT 95

*śutiyā āchiluṅ kṣīra-sāgara-bhitare
nidrā-bhaṅga haila mora tomāra huṅkāre*

“I was sleeping in the ocean of milk, but Your loud cries broke My sleep.

CB Madhya-khaṇḍa 6.096

TEXT 96

*dekhiyā jīvera duḥkha nā pāri sahite
āmāre ānile saba jīva uddhārite*

“You could not tolerate the suffering of the living entities, so You have brought Me to deliver them.

CB Madhya-khaṇḍa 6.097

TEXT 97

*yateka dekhile catur-dike mora gaṇa
sabāra haila janma tomāra kāraṇa*

“All My associates that You saw surrounding Me have already taken birth because of You.

CB Madhya-khaṇḍa 6.098

TEXT 98

*ye vaiṣṇava dekhite brahmādi bhāve mane
tomā haite tāhā dekhibeka sarva-jane”*

“By Your mercy, Vaiṣṇavas that even personalities like Brahmā desire to see will now be seen by everyone.”

CB Madhya-khaṇḍa 6.099

TEXT 99

*eteka prabhura vākya advaita śuniyā
ūrdhva bāhu kari’ kānde sastrīka haiyā*

On hearing the Lord’s words, Advaita and His wife raised their arms and began to cry.

CB Madhya-khaṇḍa 6.100

TEXT 100

*“āji se saphala mora dina parakāśa
āji se saphala haila yata abhilāṣa*

“Today My life has become successful. Today all My desires have been fulfilled.

CB Madhya-khaṇḍa 6.101

TEXT 101

*āji mora janma-karma sakala saphala
sākṣāte dekhiluñ tora caraṇa-yugala*

“Today My life and activities have become successful for I have seen Your lotus feet.

CB Madhya-khaṇḍa 6.102

TEXT 102

*ghoṣe mātra cāri vede, yāre nāhi dekhe
hena tumi mora lāgi’ hailā parateke*

“The four *Vedas* only describe Your glories but cannot directly see You. Yet You have appeared because of Me.

“Today I am seeing He whom the four *Vedas* cannot see but simply describe through words.”

CB Madhya-khaṇḍa 6.103

TEXT 103

*mora kichu śakti nāhi tomāra karuṇā
tomā bai jīva uddhāriba kon janā”*

“I have no power outside of Your causeless mercy. Who can deliver the living entities other than You?”

CB Madhya-khaṇḍa 6.104

TEXT 104

*balite balite preme bhāsenā ācārya
prabhu bale,— “āmāra pūjāra kara kārya”*

While speaking in this way, Advaita Ācārya floated in the ecstasy of love of God. The Lord then said, “Now arrange for My worship.”

TEXT 105

*pāiyā prabhura ājñā parama hariṣe
caitanya-carāṇa pūje aśeṣa viśeṣe*

On receiving the Lord's order, He happily worshiped the lotus feet of Lord Caitanya with full attention.

CB Madhya-khaṇḍa 6.106

TEXT 106

*prathame carāṇa dhui' suvāsita jale
śeṣe gandhe paripūrṇa pāda-padme dhāle*

He first washed the lotus feet of the Lord with fragrant water and then smeared them with sandalwood paste.

CB Madhya-khaṇḍa 6.107

TEXT 107

*candane ḍubāi' divya tulasī-mañjarī
arghyera sahita dilā carāṇa-upari*

He dipped *tulasī-mañjarīs* in the sandalwood paste and placed them and the ingredients of *arghya* on the Lord's lotus feet.

CB Madhya-khaṇḍa 6.108

TEXT 108

*gandha, puṣpa, dhūpa, dīpa, pañca upacāre
pūjā kare prema-jale vahe aśru-dhāre*

He worshiped the Lord with five ingredients like sandalwood paste, flowers, incense, and ghee. As He worshiped the Lord, tears of love flowed from His eyes.

The five ingredients for worship are sandalwood paste, flowers, incense, ghee, and foodstuffs. (See *Hari-bhakti-vilāsa* 11.48.)

CB Madhya-khaṇḍa 6.109

TEXT 109

*pañca-śikhā jvāli ’ punaḥ kareṇa vandanā
śeṣe ’jaya-jaya’-dhvani karaye ghoṣaṇā*

**He offered a lamp with five ghee wicks and again offered prayers.
Finally He loudly chanted, “Jaya! Jaya!”**

The phrase *pañca-śikhā* refers to a lamp with five ghee wicks.

CB Madhya-khaṇḍa 6.110

TEXT 110

*kariyā caraṇa-pūjāṣoḍaśopacāre
āra-bāra dilā mālya-vastra-alaṅkāre*

**After worshiping the Lord’s feet with sixteen ingredients, He offered
a flower garland, cloth, and ornaments.**

According to the *Hari-bhakti-vilāsa* (11.46, 49), *ṣoḍaśopacāre*, or the sixteen ingredients of worship, are as follows: *āsana* (seat), *svāgata* (welcome), *arghya* (ingredients offered to the hand), *pādya* (water for washing the feet), *ācamanīya* (water for washing the mouth), *madhuparka* (ingredients offered before bath), *ācamana* (water for washing the hands and mouth), *snāna* (bath), *vasana* (cloth), *ābharāṇa* (ornaments), *sugandha* (sandalwood paste), *puṣpa* (flowers), *dhūpa* (incense), *dīpa* (lamp), *naivedya* (foodstuffs), and *vandanā* (prayers). According to others, the sixteen ingredients are *āsana* (seat), *āvāhana* (greeting), *pādya* (water for washing the feet), *arghya* (ingredients offered to the hand), *ācamanīya* (water for washing the mouth), *snāna* (bath), *vasana* (cloth), *bhūṣaṇa* (ornaments), *gandha* (sandalwood paste), *puṣpa* (flowers), *dhūpa* (incense), *dīpa* (lamp), *naivedya* (foodstuffs), *puṣpāñjali* (offering of

flowers), *pradakṣiṇa* (circumambulation), *namaskāra* (obeisances), and *visarjana* (immersion).

CB Madhya-khaṇḍa 6.111

TEXT 111

*śāstra-dṛṣṭye pūjā kari' paṭala-vidhāne
ei śloka paḍi' kare daṇḍa-paraṇāme*

Advaita Ācārya worshiped the Lord according to the *pāñcarātrika* regulations of the scriptures. He offered His obeisances while reciting the following verse.

The phrase *paṭala-vidhāna* refers to the *pāñcarātrikī* regulations that are described in various *paṭalas*, or chapters of the scriptures. Śrī Advaita Ācārya Prabhu worshiped Mahāprabhu according to the *pāñcarātrika* rules and regulations set forth in the scriptures. By using the phrases *śāstra-dṛṣṭye* and *paṭala-vidhāne*, the author of *Śrī Caitanya-bhāgavata* has indicated to those who are inclined to the service of the Lord that Advaita Ācārya Prabhu worshiped Gaura with Śrī Gaura-mantra. We find this method of worship in Śrī Dhyānacandra's *paddhati* as well as in many other *Pañcarātra* literatures like the *Ūrdhvāmnāya Tantra*. In these literatures the process for worshiping Gaura with Gaura-mantra is described. Advaita Ācārya Prabhu worshiped Mahāprabhu according to the *pāñcarātrika* rules and regulations based on the scriptures, and in order to reveal that Lord Gaurasundara is nondifferent from Viṣṇu, He offered prayers to Mahāprabhu by reciting the verse beginning *namo brahmaṇya-devāya*. By quoting the verse beginning *namo brahmaṇya-devāya*, the author of *Śrī Caitanya-bhāgavata* did not contradict the Gaura-mantra.

CB Madhya-khaṇḍa 6.112

TEXT 112

namo brahmaṇya-devāya go-brāhmaṇa-hitāya ca

jagad-dhitāya kṛṣṇāya govindāya namo namaḥ

“Let Me offer My respectful obeisances unto Lord Kṛṣṇa, who is the worshipable Deity for all brahminical men, who is the well-wisher of the cows and *brāhmaṇas*, and who is always benefiting the whole world. I offer My repeated obeisances to the Personality of Godhead, known as Kṛṣṇa and Govinda.”

See *Madhya-khaṇḍa*, Chapter Two, verse 137.

CB *Madhya-khaṇḍa* 6.113

TEXT 113

*ei śloka paḍi' āge namaskāra kari'
śeṣe stuti kare nānā-śāstra-anusāri'*

First He offered obeisances by reciting this verse, and then He offered prayers in accordance with various scriptures.

CB *Madhya-khaṇḍa* 6.114

TEXT 114

*jaya jaya sarva-prāṇa-nātha viśvambhara
jaya jaya gauracandra karuṇā-sāgara*

All glories to Viśvambhara, the life and soul of all living entities! All glories to Gauracandra, the ocean of mercy!

CB *Madhya-khaṇḍa* 6.115

TEXT 115

*jaya jaya bhakata-vacana-satyakārī
jaya jaya mahāprabhu mahā-avatārī*

All glories to the Lord who makes the words of His devotees come true! All glories to Mahāprabhu, the supreme fountainhead of all incarnations!

TEXT 116

*jaya jaya sindhu-sutā-rūpa-manorama
jaya jaya śrīvatsa-kaustubha-vibhuṣaṇa*

All glories to the Lord who is enchanted by the beauty of goddess Lakṣmī, the daughter of the ocean! All glories to the Lord who is decorated with the mark of Śrīvatsa and the Kaustubha gem!

The phrase *sindhu-sutā-rūpa-manorama* refers to the Lord, whose mental happiness is increased by seeing the beauty of Śrī Lakṣmīdevī, the daughter of the ocean. During the churning of the ocean, Lakṣmīdevī appeared from the ocean, therefore her name is also Sindhu-sutā. In the *Śrīmad Bhāgavatam* (8.8.8) it is stated:

*tataś cāvira bhūt sākṣāc
chrī ramā bhagavat-parā
rañjayantī diśaḥ kāntyā
vidyut saudāmanī yathā*

“Then there appeared the goddess of fortune, Ramā, who is absolutely dedicated to being enjoyed by the Supreme Personality of Godhead. She appeared like electricity, surpassing the lightning that might illuminate a marble mountain.”

TEXT 117

*jaya jaya ‘hare-kṛṣṇa’-mantrera prakāśa
jaya jaya nija-bhakti-grahaṇa-vilāsa*

All glories to He who introduces the chanting of the Hare Kṛṣṇa mahā-mantra! All glories to He who enjoys the pastimes of accepting His own devotional service!

The *mahā-mantra* is Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/
Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. Let Śrī Gaurasundara,
who introduces the chanting of this *mahā-mantra* be repeatedly glorified.
By this, it is indicated that those who place obstacles in the path of
chanting the Hare Kṛṣṇa *mahā-mantra* introduced by Śrī Gaurasundara
are opposed to Gaurāṅga.

Śrī Gaurasundara is directly Lord Kṛṣṇa. Although He is Śrī Kṛṣṇa, He
enacts the pastimes of personally accepting and executing the process of
devotional service to teach living entities the process of worshiping Him,
or He enacts His pastimes in the form of a devotee to induce living
entities to accept His devotional service.

CB Madhya-khaṇḍa 6.118

TEXT 118

*jaya jaya mahāprabhu ananta-śayana
jaya jaya jaya sarva-jīvera śaraṇa*

**All glories to Mahāprabhu, who lies on the bed of Ananta! All glories
to the shelter of all living entities!**

CB Madhya-khaṇḍa 6.119-120

TEXT 119-120

*tumi viṣṇu, tumi kṛṣṇa, tumi nārāyaṇa
tumi matsya, tumi kūrma, tumi sanātana
tumi se varāha prabhu, tumi se vāmana
tumi kara yuge yuge vedera pālana*

**You are Viṣṇu, You are Kṛṣṇa, and You are Nārāyaṇa. You are
Matsya, You are Kūrma, and You are eternal. O Lord, You are
Varāha and You are Vāmana. You protect the *Vedas* in every
millenium.**

By the statements, “You are Matsya, You are Kūrma, You are Varāha,

and You are Vāmana, ”Śrī Advaita Prabhu has revealed that Mahāprabhu is the origin of all incarnations headed by the *svāmśa-avatāras*, or personal expansions, and that He is the source of all portions and portions of the plenary portions. See Advaita Prabhu’s statement in verse 115 of this chapter.

CB Madhya-khaṇḍa 6.121

TEXT 121

*tumi rakṣa-kula-hantā jānakī-jīvana
tumi guha-vara-dātā, ahalyā-mocana*

You are the destroyer of the demoniac dynasties. You are the life of Sītā, the bestower of boons to Guha, and the deliverer of Ahalyā.

The phrase *rakṣa-kula-hantā* is explained as follows: In His incarnation as Rāma, Lord Gaurasundara enacted the pastime of killing the dynasty of the Rākṣasas led by Rāvaṇa. The phrase *guha-vara-dātā* indicates that He awarded a benediction to Guhaka, who was born in a family of *caṇḍālas*. The phrase *ahalyā-mocana* indicates He who liberated Ahalyā.

CB Madhya-khaṇḍa 6.122

TEXT 122

*tumi se prahlāda-lāgi ’kaile avatāra
hiraṇya vadhiyā ’narasiṁha ’-nāma yāra*

As Nṛsimhadeva, You incarnated to deliver Prahlāda and kill Hiraṇyakaśipu.

CB Madhya-khaṇḍa 6.123

TEXT 123

*sarva-deva-cūḍāmaṇi tumi dvija-rāja
tumi se bhojana kara nīlācala-mājha*

**You are the crest jewel of all demigods and the best of the *brāhmaṇas*.
You accept various foodstuffs at Nīlācala.**

“You are present in the form of a Deity at Nīlācala, Śrī Puruṣottama-kṣetra, where You accept offerings given by Your devotees.” Śrī Durgādevī is also known as Nīlā. As the superintendent of this material world, Nīlā induces her worshipable Lord to appear in this world in the form of a Deity. In His Deity form, the Lord eats foodstuffs offered by His devotees. Although He is the Lord of the universe, He is fully transcendental and eternally resides in Vaikuṅṭha. To accept service from the inhabitants of this world, He appears in this material world in the form of the Deity.

CB Madhya-khaṇḍa 6.124

TEXT 124

*tomāre se cāri-vede bule anveṣiyātumi ethā
āsi’ rahiyācha lukāiyā*

The four *Vedas* wander from place to place in search of You. You have hidden from them by coming here.

CB Madhya-khaṇḍa 6.125

TEXT 125

*lukāite baḍa prabhu tumi mahāvīra
bhakta-jane tomā dhari’ karaye bāhira*

You are most expert in concealing Yourself, but Your devotees recognize and expose You.

CB Madhya-khaṇḍa 6.126

TEXT 126

*saṅkīrtana-ārambhe tomāra avatāra
ananta brahmāṇḍe tomā bai nāhi āra*

You have incarnated to inaugurate the *sañkīrtana* movement. There is nothing in the unlimited universes other than You.

CB Madhya-khaṇḍa 6.127

TEXT 127

*ei tora duikhāni caraṇa-kamala
ihāra se rase gaurī-śaṅkara vihvala*

Gaurī and Śaṅkara are overwhelmed by the nectar of Your lotus feet.

CB Madhya-khaṇḍa 6.128

TEXT 128

*ei se caraṇa ramā seve eka-mane
ihāra se yaśa gāya sahasra-vadane*

Ramā, the goddess of fortune, engages in the service of these lotus feet with full attention. The thousand-headed Ananta Śeṣa sings the glories of these lotus feet.

CB Madhya-khaṇḍa 6.129

TEXT 129

*ei se caraṇa brahmā pūjaye sadāya
śruti-smṛti-purāṇe ihāra yaśa gāya*

Lord Brahmā always worships these lotus feet, and the *śrutis*, *smṛtis*, and *Purāṇas* glorify these lotus feet.

CB Madhya-khaṇḍa 6.130

TEXT 130

*satyaloka ākramila ei se caraṇe
bali-śira dhanya haila ihāra arpaṇe*

These lotus feet covered the entire Satyaloka, and the head of Bali Mahārāja became glorified by the touch of these lotus feet.

The lotus feet of Śrī Vāmanadeva covered the entire Satyaloka. (See *Śrīmad Bhāgavatam* 8.20.33-34) Nothing can be established as truth other than the lotus feet of the Supreme Lord. All other imaginary truths are covered with illusion. The Supreme Lord is the only actual truth. This is confirmed in the first verse of *Śrīmad Bhāgavatam* and in other verses such as *satya-vrataṁ satya-param tri-satyam* (*Bhāg.* 10.2.26).

CB Madhya-khaṇḍa 6.131

TEXT 131

*ei se caraṇa haite gaṅgā-avatāra
śaṅkara dharilāśire mahāvega yāra*

The forceful flow of the Ganges that is sustained by Lord Śiva emanates from these lotus feet.

CB Madhya-khaṇḍa 6.132

TEXT 132

*koṭi br̥haspati jini' advaitera buddhi
bhāla-mate jāne sei caitanyera śuddhi*

The intelligence of Advaita surpasses that of millions of Br̥haspatis. He knows perfectly well the glorious position of Lord Caitanya.

The supremacy of Śrī Caitanyadeva is best known to Śrī Advaita Prabhu. Advaita's pure intelligence is greater than the intelligence of millions of Br̥haspatis.

CB Madhya-khaṇḍa 6.133

TEXT 133

*varṇite caraṇa—bhāse nayanera jale
paḍilā dīghala hai' caraṇera tale*

While glorifying the Lord’s lotus feet, Advaita floated in tears of ecstasy and then fell flat at the lotus feet of the Lord.

The word *dīghala* (derived from the word *dīrghala*) means “long” or “lengthy.” He fell flat and straight.

CB Madhya-khaṇḍa 6.134

TEXT 134

*sarva-bhuta antaryāmī śrī-gaurāṅga-rāya
caraṇa-tuliyā dilā advaita-māthāya*

Śrī Gaurāṅga Rāya, the Supersoul of all living entities, placed His lotus feet on the head of Advaita.

CB Madhya-khaṇḍa 6.135

TEXT 135

*carāṇa arpana śire karilā yakhana
‘jaya jaya’ mahādhvani haila takhana*

As soon as the Lord placed His lotus feet on the head of Advaita, there arose a tumultuous vibration of “Jaya! Jaya!”

CB Madhya-khaṇḍa 6.136

TEXT 136

*apūrva dekhiyā sabe hailā vihvala
‘hari, hari’ bali’ sabe kare kolāhala*

On seeing that wonderful sight, everyone was overwhelmed and began chanting “Hari! Hari!”

CB Madhya-khaṇḍa 6.137

TEXT 137

gaḍāgaḍi yāya keha, mālasāṭa māre

kāro galā dhari' keha kānde uccaiḥsvare

Some of them rolled on the ground, and some of them clapped their hands. Others cried loudly while embracing each other.

The word *mālasāṭa* refers to the dress of a wrestler or the beginning of a wrestling match.

CB Madhya-khaṇḍa 6.138

TEXT 138

*sastrīke advaita hailā pūrṇa-manoratha
pāiyā caraṇa śire pūrva-abhimata*

The hearts' desire of Advaita and His wife was fulfilled, for they attained the lotus feet of the Lord as they had previously desired.

CB Madhya-khaṇḍa 6.139

TEXT 139

*advaitere ājñā kailā prabhu viśvambhara
“āre nāḍā! āmāra kīrtane nṛtya kara”*

Lord Viśvambhara instructed Advaita, “O Nāḍā, dance in My kīrtana!”

CB Madhya-khaṇḍa 6.140

TEXT 140

*pāiyā prabhura ājñā advaita-gosāñi
nānā-bhakti-yoge nṛtya kare sei ṭhāñi*

Being instructed by the Lord, Advaita Gosāñi began to dance in various devotional moods.

CB Madhya-khaṇḍa 6.141

TEXT 141

*uṭhila kīrtana-dhvani ati manohara
nācena advaita gauracandrera gocara*

As the most enchanting sound of *kīrtana* arose, Advaita Prabhu danced before Lord Gauracandra.

CB Madhya-khaṇḍa 6.142

TEXT 142

*kṣaṇe vā viśāla nāce, kṣaṇe vā madhura
kṣaṇe vā daśane tṛṇa dharaye pracura*

One moment He danced madly, and another moment He danced sweetly. One moment He held many straws between His teeth.

The word *viśāla* means “without restraint” or “extended.”

CB Madhya-khaṇḍa 6.143

TEXT 143

*kṣaṇe ghure, uṭhe, kṣaṇe paḍi' gaḍi' yāya
kṣaṇe ghana-śvāsa chāḍi' kṣaṇe mūrchā pāya*

One moment He whirled around, one moment He stood up, and another moment He rolled on the ground. One moment He sighed deeply, and another moment He fell unconscious.

CB Madhya-khaṇḍa 6.144

TEXT 144

*ye kīrtana yakhana śunaye' sei haya
eka bhāve sthira nahe, ānande nācaya*

According to the mood of the *kīrtana*, He happily danced in various ways.

CB Madhya-khaṇḍa 6.145

TEXT 145

*avaśeṣe āsi' sabe rahe dāsya-bhāve
bujhana nā yāya sei acintya-prabhāve*

In the end He remained in the mood of a servant. No one could understand His inconceivable glories.

CB Madhya-khaṇḍa 6.146

TEXT 146

*dhāiyā dhāiyā yāya ṭhākurera pāśe
nityānanda dekhiyā bhrukuṭi kari' hāse*

When He rushed up to the Lord and saw Nityānanda, He smiled while raising His eyebrows.

CB Madhya-khaṇḍa 6.147

TEXT 147

*hāsi' bale,—“bhāla haila āilā nitāi
eta-dina tomāra nāgāli nāhi pāi*

He smiled and said, “O Nitāi, it is good that You have come. For so long I could not see You.

CB Madhya-khaṇḍa 6.148

TEXT 148

*yāibe kothāya āji rākhimu bāndhiyā”
kṣaṇe bale prabhu, kṣaṇe bale mātāliyā*

“Today I will bind You, then where will You go?” Sometimes Advaita addressed Nityānanda as Prabhu, and sometimes He called Him a drunkard.

The word *mātāliyā* means “madman” or “drunkard.”

TEXT 149

*advaita-caritre hāse nityānanda-rāya
eka mūrti, dui bhāga—kṛṣṇera līlāya*

Nityānanda Rāya smiled at the behavior of Advaita. They are actually one, but They became two for the sake of Kṛṣṇa's pastimes.

CB Madhya-khaṇḍa 6.150

TEXT 150

*pūrve baliyāchi nityānanda nānā-rūpe
caitanyaera sevā kare aśeṣa kautuke*

I have already described how Nityānanda joyfully serves Lord Caitanya in various forms.

CB Madhya-khaṇḍa 6.151

TEXT 151

*kona rūpe kahe, kona rūpe kare dhyāna
kona rūpe chatra-śayyā, kona rūpe gāna*

In some forms He advises the Lord, in some forms He meditates on the Lord, in some forms He becomes the Lord's umbrella or bed, and in some forms He sings the glories of the Lord.

CB Madhya-khaṇḍa 6.152

TEXT 152

*nityānanda-advaita abheda kari' jāna
ei avatāre jāne yata bhāgyavān*

All the most fortunate souls know very well that there is no difference between Nityānanda and Advaita.

TEXT 153

*ye kichu kalaha-līlā dekhaha doṅhāra
se saba acintya-raṅga īśvara-vyabhāra*

All Their pastimes of quarreling together that you see are the inconceivable sporting of the Lord.

Although some people discriminate between Śrī Nityānanda and Śrī Advaita after hearing Their exchanges, it is not their business to imagine in this way regarding the nature of inconceivable subject matters. The wonderful variegated pastimes of the Lord are incomprehensible to all; they are situated in the kingdom beyond material thought.

CB Madhya-khaṇḍa 6.154

TEXT 154

*e du'yera prīti yena ananta-śaṅkara
dui kṛṣṇa-caitanyera priya-kalevara*

The exchange of love between these two resembles the exchange of love between Ananta and Śaṅkara, for They are both dear forms of Śrī Kṛṣṇa Caitanya.

Anantadeva is very dear to the Lord and Rudradeva is engaged in the service of the Lord, so Their love for the Lord is extraordinary. Similarly, Śrī Nityānanda's and Śrī Advaita Prabhu's love for the service of Śrī Kṛṣṇa Caitanyadeva is also extraordinary. They have both made Their appearance for the pleasure of Śrī Caitanya.

CB Madhya-khaṇḍa 6.155

TEXT 155

*ye nā bujhi' doṅhāra kalaha, pakṣa dhare
eke vande, āre ninde, sei jana mare*

If one who does not understand Their quarrels takes the side of one and respects Him while criticizing the other, he is vanquished.

Those who consider the verbal exchanges between Śrī Nityānanda and Śrī Advaita as “quarrels,” without understanding Their internal mood, and those who take the side of one and find fault in the other, thus respecting one and daring to blaspheme the other—such persons are totally ruined.

CB Madhya-khaṇḍa 6.156

TEXT 156

*advaitera nṛtya dekhi’ vaiṣṇava-sakala
ānanda-sāgare magna hailā vihvala*

As all the Vaiṣṇavas watched Advaita’s dancing, they were overwhelmed and merged in an ocean of bliss.

CB Madhya-khaṇḍa 6.157

TEXT 157

*haila prabhura ājñā,—rahibāra tare
tata-kṣaṇe rahilena,—ājñā kari’ śire*

When the Lord ordered Advaita to stop dancing, He immediately stopped, respecting the Lord’s order.

CB Madhya-khaṇḍa 6.158

TEXT 158

*āpana galāra mālā advaitere diyā
‘vara māga’, ‘vara māga’—balena hāsiyā*

The Lord gave His own garland to Advaita and then smiled and said, “Ask for a benediction. Ask for a benediction.”

CB Madhya-khaṇḍa 6.159

TEXT 159

*śuniyā advaita kichu nā kare uttara
'māga, māga' punaḥ punaḥ bale viśvambhara*

Advaita did not reply, so Viśvambhara repeatedly said, “Ask. Ask.”

CB Madhya-khaṇḍa 6.160

TEXT 160

*advaita balaye,— “āra ki māgimu vara?
ye vara cāhiluṅ, tāhā pāiluṅ sakala*

Advaita then said, “What more can I ask? I have already received whatever I desired.

CB Madhya-khaṇḍa 6.161

TEXT 161

*tomāre sākṣāt kari' āpane nāciluṅ
cittera abhīṣṭa yata sakala pāiluṅ*

“I have danced before You. Now all My desires have been fulfilled.

CB Madhya-khaṇḍa 6.162

TEXT 162

*ki cāhimu prabhu, kibāśeṣa āche āra
sākṣāte dekhiluṅ prabhu, tora avatāra*

“O Lord, what can I ask for? What more is there? I have directly seen Your incarnation.

CB Madhya-khaṇḍa 6.163

TEXT 163

ki cāhimu, kibā nāhi jānaha āpane

kibā nāhi dekha tumi divya-daraśane”

“What should I ask for? You know well what I lack. What is there that You do not see with Your transcendental vision?”

CB Madhya-khaṇḍa 6.164

TEXT 164

māthāḍhulāiyā bale prabhu viśvambhara
“tomāra nimitte āmi hailuṅ gocara

Lord Viśvambhara rolled His head and said, “I have manifested because of You.

CB Madhya-khaṇḍa 6.165

TEXT 165

ghare ghare karimu kīrtana paracāra
mora yaśe nāce yena sakala-samsāra

“I will preach the chanting of the holy names from house to house so that the entire universe will dance as they sing My glories.

Śrī Gaurasundara said, “I will preach the topics of *kṛṣṇa-kīrtana* in each and every house so that everyone in the world will be grateful to Me and dance while singing My glories.”

CB Madhya-khaṇḍa 6.166

TEXT 166

brahmā-bhava-nāradādi yāre tapa kare
hena bhakti bilāimu, baliluṅ tomāre”

“I will distribute that devotional service for which personalities headed by Brahmā, Śiva, and Nārada undergo austerities. This I assure You.”

“I will benefit everyone including the most sinful by awarding them the

devotional service (love of God) for which the four-headed Brahmā, Śiva, and Nārada perform austerities. This is My assurance.”

CB Madhya-khaṇḍa 6.167

TEXT 167

*advaita balaye,—“yadi bhakti bilāi
bāstrī-śūdra-ādi yata mūrkhare se dibā*

Advaita replied, “If You will distribute devotional service, then also give it to the less-intelligent persons, including the women and śūdras.

Advaita said, “If You will distribute the Lord’s devotional service, which is rare for even great personalities like Brahmā, to everyone in this world, then You will have to distribute that loving devotional service to those who are considered unqualified. Till now, people in general consider that women, śūdras, and fools are unqualified for the service of the Lord. May You change that concept by giving Lord Hari’s devotional service to those unqualified people.”

CB Madhya-khaṇḍa 6.168-170

TEXT 168-170

*vidyā-dhana-kula-ādi tapasyāra made
tora bhakta, tora bhakti ye-ye-jana vādhe*

*se pāpiṣṭha-saba dekhi’ maruka puḍiyā
ācaṇḍāla nācuka tora nāma-guṇa gāñā”*

*advaitera vākya śuni’ karilā huṅkāra
prabhu bale,—“satya ye tomāra aṅgīkāra”*

“Let all the sinful people who are proud of their education, wealth, high birth, and austerities and those who place obstacles in the path of Your devotees and Your devotional service burn to death, and let all others, including the dog-eaters, dance while singing Your holy names and qualities.” Hearing Advaita’s statement, the Lord roared

loudly and said, “Whatever You say will be fulfilled.”

“Pride born of education, pride born of wealth, pride born of high birth, and pride born of austerities all originate from the false ego, which is the source of all inauspiciousness. Only those unfortunate envious people who are ignorant of the glories of the devotees and the characteristics of devotional service are puffed-up with the pride of their respective education, wealth, high birth, and austerities. They put obstacles on the path of the devotees and their devotional service, so their hearts are naturally inclined towards sinful activities.

“Let sinful people burn to death with envy on seeing the devotees from all classes of this world and their extraordinary devotional service. And let Me have the pleasure of seeing the envious proud persons’ hearts burn on seeing the enthusiastic dancing of the dog-eaters and other condemned and neglected persons who joyfully identify themselves as followers of the path of *prema-bhakti*.” Lord Gaurasundara approved these statements of Advaita.

CB Madhya-khaṇḍa 6.171

TEXT 171

*e saba vākyera sākṣī sakāla-saṁsāra
mūrkhā-nīca-prati kṛpā haila tānhāra*

The entire world is witness to these words, for the Lord’s mercy was distributed to the foolish and fallen.

The condemned low-class people of this world will testify to the authenticity of the conversation between Śrī Mahāprabhu and Śrī Advaita Prabhu. Even today foolish people who are ignorant according to mundane considerations are capable of defeating learned scholars in every field of knowledge by the influence of their devotional service to the Lord. The degree of authority that they achieve in all fields of knowledge by the mercy of Śrī Caitanya, in spite of being born in sinful low-class families, is the prime evidence of the Lord’s mercy.

TEXT 172

*caṇḍālādi nācaye prabhura guṇa-gāne
bhaṭṭa-miśra-cakravartī sabe nindā jāne*

Even the dog-eaters are dancing and singing the glories of the Lord, while the Bhaṭṭas, Miśras, and Cakravartīs are engaged in criticism.

Foolish low-class persons headed by the *caṇḍālas* dance while singing the glories of Śrī Caitanyadeva. But learned high-class persons like the Bhaṭṭas, Miśras, and Cakravartīs have taken blasphemy of Lord Caitanya as their only business. In the *Padma Purāṇa, Uttara-khaṇḍa*, Chapter Fifty, it is stated:

*vedādhyāya ratā nityam nityam vai yajña-yājakāḥ
agni-hotra ratā nityam viṣṇu-dharma-parāṇ mukhāḥ
nindanti viṣṇu-bhaktāṁś ca veda bāhyaḥ sureśvarī*

“O goddess, those who are always engaged in studying the *Vedas* and performing fire sacrifices but are averse to the eternal activities of devotional service as well as those who are engaged in activities that are not sanctioned by the *Vedas* always blaspheme Lord Viṣṇu and His devotees.”

CB Madhya-khaṇḍa 6.173

TEXT 173

*grantha paḍi' muṇḍa muḍi' kāro buddhi-nāśa
nityānanda-nindā kare yāibeka nāśa*

Someone who studies the scriptures and shaves his head may nevertheless lose his intelligence, for one who blasphemes Nityānanda is certainly doomed.

If persons who are averse to the service of the Lord read the scriptures

and speak nonsense while remaining proud of their knowledge, they certainly lose their intelligence through their cultivation of knowledge. Without understanding the extraordinary characteristics of Nityānanda, they welcome their own destruction. It is stated in the *Nārada-pañcarātra* as follows:

*vedaiḥ purāṇaiḥ siddhāntair
bhinnair vibhrānta-cetasahni
ścayam nādhigacchanti
kiṁ tattvaṁ kiṁ param padam*

“Persons bewildered by the conclusions of the *Vedas*, *Purāṇas*, and other scriptures cannot perfectly know the truth regarding the Supreme Lord and His supreme abode Vaikuṅṭha.”

CB Madhya-khaṇḍa 6.174

TEXT 174

*advaitera bale prema pāila jagate
e sakala kathā kahi madhya-khaṇḍa haite*

The entire world received love of God by the mercy of Advaita Prabhu. All these pastimes are described in the *Madhya-khaṇḍa*.

CB Madhya-khaṇḍa 6.175

TEXT 175

*caitanya-advaita yata haila prema-kathā
sakala jānena sarasvatī jagan-mātā*

Only Sarasvatī, the mother of the universe, knows everything about the loving conversations between Lord Caitanya and Advaita Prabhu.

Śuddhā Sarasvatī, the goddess of all sound vibration, is the mother of all emotions of this world. She knows all the conversations between Śrī Caitanya and Śrī Nityānanda.

TEXT 176

*sei bhagavatī sarva-janera jihvāya
ananta haiyā caitanyera yaśaḥ gāya*

That goddess manifests on everyone's tongue and unlimitedly sings the glories of Lord Caitanya.

That goddess, who controls the universe and who is also known as Vāṇī, the personification of sound, sings the glories of Śrī Caitanyadeva while dwelling on the tongues of those who are inclined towards the service of the Lord.

CB Madhya-khaṇḍa 6.177

TEXT 177

*sarva-vaiṣṇavera pāye mora namaskāra
ithe aparādha kichu nahuka āmāra*

I offer my respectful obeisances at the feet of all the Vaiṣṇavas so that they may not consider my offenses.

Śrī Vṛndāvana dāsa Ṭhākura Mahāśaya is falling at the feet of all Vaiṣṇavas and begging to be relieved of offenses to them. Those whose devotional service to Viṣṇu has actually been awakened are constantly engaged in the service of the Lord and His devotees. No one should gather offenses by putting obstacles on the path of their execution of devotional service. This has clearly been reflected in the ideal life of the author. But if atheistic persons who are devoid of and averse to the devotional service of Lord Viṣṇu try to unlawfully and proudly establish themselves as Vaiṣṇavas or spiritual masters and ambitiously try to obtain respect from the devotees headed by Ṭhākura Vṛndāvana dāsa, then they become envious of the devotees and go to hell forever.

CB Madhya-khaṇḍa 6.178

TEXT 178

*sastrīke ānanda hailā ācārya-gosāñi
abhimata pāi' rahilena sei ṭhāñi*

Advaita Gosāñi and His wife became jubilant, and on the order of the Lord, they remained there.

After understanding the thoughts and devotional conclusions of Śrī Caitanyadeva, Śrī Advaita Prabhu and His good wife became happy, and after receiving the approval of Śrī Caitanyadeva, they resided there for some time.

CB Madhya-khaṇḍa 6.179

TEXT 179

*śrī kṛṣṇa-caitanya nityānanda-cānda jāna
vṛndāvana-dāsa tachu pada-yuge gāna*

Accepting Śrī Caitanya and Nityānanda Prabhu as my life and soul, I, Vṛndāvana dāsa, sing the glories of Their lotus feet.

Thus ends our English translation of the Gauḍīya-bhāṣya commentary on Śrī Caitanya-bhāgavata, Madhya-khaṇḍa, Chapter Six, entitled “The Lord’s Meeting with Advaita Ācārya.”

Chapter Seven:

The Meeting of Gadādhara and Puṇḍarīka

This chapter describes the topics of Nityānanda's stay at the house of Śrīvāsa Paṇḍita, Mālinī's service to Nityānanda in the mood of *vātsalya*, Mahāprabhu's shedding tears while reciting the name 'Puṇḍarīka', Gadādhara and Mukunda's visit to Vidyānidhi, Gadādhara's doubt on seeing Vidyānidhi's opulent surroundings, Puṇḍarīka's transformations of ecstatic love on hearing Mukunda's recitation of a verse from *Śrīmad Bhāgavatam*, Gadādhara's proposal to accept initiation from Vidyānidhi in order to manifest the pastime of counteracting the offense committed against the Vaiṣṇava, and Puṇḍarīka's approval of this proposal. Śrī Nityānanda Prabhu continued to reside at the house of Śrīvāsa in Śrīdhāma Māyāpur. At that time He constantly remained absorbed in the mood of a child, and Mālinīdevī served Nityānanda as her own son. One day when Mahāprabhu called out the name of His dear associate Puṇḍarīka Vidyānidhi and began to cry, the devotees could not understand His intention and inquired about this from Mahāprabhu. The Lord informed the devotees about the identity of Vidyānidhi and also informed them that Vidyānidhi would soon arrive in Śrī Māyāpur. Puṇḍarīka Vidyānidhi then came and enacted the pastimes of a gross materialist while secretly residing in Navadvīpa. Since Mukunda, the best of the Vaiṣṇavas, appeared in Caṭṭagrāma, he was conversant with the glories of Vidyānidhi. As the indwelling Supersoul, Mahāprabhu was happy to know of Puṇḍarīka's arrival, but He did not disclose the news to anyone. Vāsudeva and Mukunda were fully acquainted with the glories of

Puṇḍarīka Vidyānidhi. One day, promising to show him a wonderful Vaiṣṇava, Mukunda took Gadādhara to Vidyānidhi, who inquired from Mukunda about the identity of Gadādhara. When Mukunda informed Vidyānidhi about the identity of Gadādhara, Vidyānidhi was very pleased and began to converse with him. On seeing Vidyānidhi's activities such as chewing betel nuts like a materialist while sitting on an opulent throne, Gadādhara, who was renounced since his birth, became somewhat doubtful. At that time Mukunda, who knew very well the heart of Gadādhara, recited a verse from *Śrīmad Bhāgavatam* indicating the glories of Śrī Kṛṣṇa. As soon as Puṇḍarīka heard this verse, he could not control himself. He fell unconscious to the ground due to love of God, and various transformations of ecstatic love manifested in his body. By his kicking, all the surrounding items were scattered here and there. On realizing Vidyānidhi's exalted position, Gadādhara began to repent on account of being disrespectful to him and proposed to Mukunda that he would counteract his offense by taking initiation from Vidyānidhi. Learning the intention of Gadādhara, Mukunda became happy and praised him. After about six hours, Vidyānidhi regained his external consciousness. When Vidyānidhi saw that Gadādhara's eyes were filled with tears, he embraced him affectionately, and Gadādhara stood there with great awe and reverence. Thereafter, when Mukunda informed Vidyānidhi about Gadādhara's desire, Vidyānidhi happily praised his own good fortune for receiving such a disciple. He then fixed an auspicious day for awarding initiation to Gadādhara. One time, late at night, Vidyānidhi came to Mahāprabhu and due to ecstatic love could not offer obeisances to the Lord. He fell unconscious to the ground and after regaining consciousness shortly thereafter, he began to cry with various words of lamentation. On seeing his dearmost devotee, Mahāprabhu also began to cry while uttering his name. Mahāprabhu embraced Vidyānidhi and shed tears of love. Thereafter, when Mahāprabhu regained His external consciousness, He introduced Vidyānidhi to all the Vaiṣṇavas and profusely glorified him. After regaining external consciousness,

Vidyānidhi offered obeisances to Mahāprabhu and showed due respects to the assembled Vaiṣṇavas. When Gadādhara begged Mahāprabhu's permission to take initiation from Vidyānidhi in order to counteract his offense of disregarding Vidyānidhi, the Lord happily gave His approval. Thereafter Gadādhara took initiation from Vidyānidhi.

CB Madhya-khaṇḍa 7.001

TEXT 1

*nācere caitanya guṇa-nidhi
asādhane cintāmaṇi hāte dila vidhi*

Lord Caitanya, the reservoir of transcendental qualities, is dancing wonderfully. Although I am without qualification, providence has given me this touchstone.

The stone that can bestow on a person his desired results is called a *cintāmaṇi*, or touchstone. Śrī Caitanyadeva is the most precious gem from the ocean of transcendental qualities. His extraordinary prowess is like the dancing of a dancer who is expert in the fields of art and dance. I am completely incapable and unqualified in the field of *sādhana*, or spiritual practices. In spite of knowing that I am an unqualified person, the creator has placed that most precious stone in my hands without any *sādhana* on my part.

CB Madhya-khaṇḍa 7.002

TEXT 2

*jaya jaya śrī-gaurasundara sarva-prāṇa
jaya nityānanda-advaitera prema-dhāma*

All glories to Śrī Gaurasundara, the life and soul of all! All glories to the abode of Nityānanda's and Advaita's love!

Śrī Gaurasundara is the original life of all living entities. He is the only shelter for both Nityānanda's and Advaita Prabhu's love. Let that Śrī

Caitanyadeva be glorified again and again.

CB Madhya-khaṇḍa 7.003

TEXT 3

jaya śrī-jagadānanda-śrīgarbha-jīvana
jaya puṇḍarīka-vidyānidhi-prāṇa-dhana

All glories to the life and soul of Śrī Jagadānanda and Śrīgarbha! All glories to the wealth and life of Puṇḍarīka Vidyānidhi!

CB Madhya-khaṇḍa 7.004

TEXT 4

jaya jagadīśa-gopīnāthera īśvara
jaya hauka yata gauracandra-anucara

All glories to the Lord of Jagadīśa and Gopīnātha! All glories to the associates of Lord Gauracandra!

CB Madhya-khaṇḍa 7.005

TEXT 5

hena-mate navadvīpe śrī-gaurāṅga-rāya
nityānanda-saṅge raṅga karaye sadāya

In this way Śrī Gaurāṅga Rāya constantly enjoyed various pastimes with Nityānanda in Navadvīpa.

CB Madhya-khaṇḍa 7.006

TEXT 6

advaita laiyā saba vaiṣṇava-maṇḍala
mahā-nṛtya-gīta kare kṛṣṇa-kolāhala

All the devotees accompanied Advaita in dancing and loudly chanting the names of Kṛṣṇa.

Two classes of people live in society—the first are called Vaiṣṇava-maṇḍala (*daiva-samāja*), who are attached to the devotional service of Lord Viṣṇu, and the other are called Avaiṣṇava-maṇḍala (*asura-samāja*), who are devoid of devotional service to Lord Viṣṇu and who engage in worshiping many gods. Śrī Advaita Prabhu was the leader of that Vaiṣṇava-samāja. In the *Padma Purāṇa* it is stated:

*dvau bhūta-sargau loke 'smin daiva āsura eva ca
viṣṇu-bhaktaḥ smṛto daiva āsuras tad-viparyayaḥ*

“There are two classes of men in the created world. One consists of the demoniac and the other of the godly. The devotees of Lord Viṣṇu are the godly, whereas those who are just the opposite are called demons.” In order to gratify their senses, the conditioned souls make useless noises. The devotees of the Lord, however, profusely dance and sing for the service of Kṛṣṇa and thus display their respective sentiments for the service of the Lord.

CB Madhya-khaṇḍa 7.007

TEXT 7

*nityānanda rahilena śrīvāsera ghare
nirantara bālya-bhāva, āna nāhi sphure*

Nityānanda continued to reside in the house of Śrīvāsa Paṇḍita. He was constantly in the mood of a child and did not manifest any other mood.

CB Madhya-khaṇḍa 7.008

TEXT 8

*āpani tuliyā hāte bhāta nāhi khāya
putra-prāya kari' anna mālinī yogāya*

He would not eat rice with His own hands, so Mālinī fed Him as her

own son.

Just as the mothers of small children feed their offspring the necessary foods because they cannot eat with their own hands, the wife of Śrīvāsa, Mālinī, who was absorbed in the mood of *vātsalya*, also fed Nityānanda with her own hands.

CB Madhya-khaṇḍa 7.009

TEXT 9

*ebe śuna śrī-vidyānidhira āgamana
'puṇḍarīka' nāma—śrī-kṛṣṇera priyatama*

Now hear the description of Śrī Vidyānidhi's arrival. His name was Puṇḍarīka, and he was very dear to Lord Kṛṣṇa.

Śrī Puṇḍarīka Vidyānidhi was a learned scholar and a very dear devotee of Lord Kṛṣṇa.

In Vedic literature the Supreme Lord is often addressed as Puṇḍarīkākṣa. Therefore Puṇḍarīka Vidyānidhi was renowned as the surrendered devotee of that Lord.

In the *Chāndogya Upaniṣad* (1.6.7) it is stated: *tasya yathā kapyāsam puṇḍarīkam evam akṣiṇī tasyod iti nāma sa eṣa sarvebhyaḥ pāpmabhya udita udeti ha vai sarvebhyaḥ pāpmabhyo ya evam veda*—“The eyes of that personality are as beautiful as the lotus. He is untouched by sinful reactions, and anyone who worships that personality also becomes untouched by sinful reactions.”

In order to increase the sanctity of the province of Caṭṭagrāma, which is situated on the eastern horizon of Gauḍa-deśa, the Lord had his dear devotee Puṇḍarīka Vidyānidhi appear there. The place of Vidyānidhi's appearance is known as Mekhalā-grama, which comes under the jurisdiction of the Hāṭa-hājāri police station, in the district of Caṭṭagrāma.

CB Madhya-khaṇḍa 7.010

TEXT 10

*prācyā-bhumi cāṭigrāma dhanya karibāre
tathā tāne avatīrṇa karilāīśvare*

In order to glorify the eastern tract of land known as Caṭṭagrāma, the Supreme Lord induced him to appear there.

CB Madhya-khaṇḍa 7.011

TEXT 11

*navadvīpe karilena īśvara prakāśa
vidyānidhi nā dekhiyā chāḍe ghana-śvāsa*

Although the Lord personally appeared in Navadvīpa, He sighed deeply because of not seeing Vidyānidhi there.

When Śrī Mahāprabhu was manifesting His own opulent Vaikuṅṭha pastimes in the city of Navadvīpa, He breathed heavily with feelings of separation from Vidyānidhi.

CB Madhya-khaṇḍa 7.012

TEXT 12

*nṛtya kari' uṭhiyā vasilā gaura-rāya
'puṇḍarīka bāpa' bali' kānde ubharāya*

One day after dancing, Gaura Rāya sat down and cried loudly as He exclaimed, “O My father, Puṇḍarīka.”

CB Madhya-khaṇḍa 7.013

TEXT 13

*“puṇḍarīka āre mora bāpare bandhure
kabe tomā dekhiba āre re bāpare”*

“O Puṇḍarīka, My father, O friend. When will I see you, My dear

father.”

In Vraja-līlā, Puṇḍarīka was the father of Śrī Rādhikā. That is why Śrī Gaurasundara addressed him as father.

CB Madhya-khaṇḍa 7.014

TEXT 14

*hena caitanyera priya-pātra vidyānidhi
hena saba bhakta prakāśilā gauranidhi*

Puṇḍarīka Vidyānidhi was such a dear associate of Lord Caitanya. Gaura Rāya manifested many such devotees in this world.

CB Madhya-khaṇḍa 7.015

TEXT 15

*prabhu ye krandana kare tāna nāma
laiyābhakta saba keha kichu nā bujhena ihā*

The devotees could not at all understand why the Lord cried while calling this name.

CB Madhya-khaṇḍa 7.016

TEXT 16

*sabe bale—'puṇḍarīka' balena kṛṣṇere
'vidyānidhi'-nāma śuni' sakei vicāre*

They said that 'Puṇḍarīka' refers to Kṛṣṇa. But on hearing the name 'Vidyānidhi,' they began to consider.

On hearing the word 'Puṇḍarīka' from the mouth of Gaurasundara, the devotees first thought it was the name of Kṛṣṇa, because at that time they had no idea who Puṇḍarīka Vidyānidhi was.

CB Madhya-khaṇḍa 7.017

TEXT 17

*'kona priya-bhakta ihā sabe bujhilena
bāhya haile prabhu-sthāne sabe balilena*

They understood that he must be a dear devotee of the Lord. When the Lord regained His external consciousness, they all inquired from Him.

CB Madhya-khaṇḍa 7.018

TEXT 18

*“kon bhakta lāgi’ prabhu, karaha krandana?
satya āmā-sabā-prati karaha kathana*

“O Lord, for which devotee do You cry? Please tell us the truth.

CB Madhya-khaṇḍa 7.019

TEXT 19

*āmā-sabāra bhāgya hauka tāne jāni
tānra janma-karma kothā? kaha prabhu śuni”*

“Let us have the good fortune of knowing him. Please tell us where he was born and what are his activities.”

CB Madhya-khaṇḍa 7.020

TEXT 20

*prabhu bale,—“tomarā sakale bhāgyavān
śunite haila icchā tānhāra ākhyāna*

The Lord replied, “You are all indeed fortunate, for you have developed a desire to hear about him.

CB Madhya-khaṇḍa 7.021

TEXT 21

*parama adbhuta tānra sakala caritra
tānra nāma-śravaṇe o saṁsāra pavitra*

“All his characteristics are most wonderful. Simply by hearing his name, the entire world becomes purified.

CB Madhya-khaṇḍa 7.022

TEXT 22

*viṣayīra prāya tānra paricchada-saba
cinite nā pāre keha, tiṅho ye vaiṣṇava*

“His external appearance is just like a materialist. No one can recognize him as a Vaiṣṇava.

The pastimes of Kṛṣṇa are incomprehensible to the materialists. Sometimes the devotees of Kṛṣṇa also remain incognito and deceive the living entities of this world by covering themselves with material opulences. Ordinary foolish people who are endowed with material vision consider Lord Kṛṣṇa a temporary hero and thus lose all faith in Him. Some of them consider Lord Kṛṣṇa a historical mortal human being who is subjected to birth and death; thus they fail to know Him. The devotees of Kṛṣṇa also often display the pastimes of gross materialists on account of their reluctance to reveal their actual identity before the eyes of unqualified persons. In order to bewilder those who were eligible to be illusioned by seeing one’s external dress, Puṇḍarīka Vidyānidhi presented himself in the dress of a gross materialist in the pastimes of Gaura, the covered incarnation.

CB Madhya-khaṇḍa 7.023

TEXT 23

*cāṭigrāme janma vipra parama paṇḍita
parama-svadharmā sarva-loka-apekṣita*

“He took birth in Caṭṭagrāma and is a greatly learned *brāhmaṇa*. He is expert in following his religious duties and is honored by all.

He was honored by all. Since he was a learned scholar, he was respected by all students. The *brāhmaṇas* highly regarded him because he was prosperous. Knowing him to be most pious, ordinary people learned religious principles from him.

CB Madhya-khaṇḍa 7.024

TEXT 24

*kṛṣṇa-bhakti-sindhu-mājhe bhāse nirantara
aśru-kampa-pulaka-veṣṭita kalevara*

“He constantly floats in the ocean of devotional service to Kṛṣṇa. His body is decorated with the symptoms of ecstatic love like tears, shivering, and hairs standing on end.

Ordinary living entities prone to enjoy objects not related to Kṛṣṇa are busy enjoying material objects, but this was not the case with Puṇḍarīka Vidyānidhi. He was constantly engaged in the service of Kṛṣṇa and remained decorated with the symptoms of ecstatic love like tears, shivering, and hairs standing on end.

CB Madhya-khaṇḍa 7.025

TEXT 25

*gaṅgā-snāna nā kareṇa pada-sparśa-bhaye
gaṅgā daraśana kare niśāra samaye*

“He does not take bath in the Ganges, for he fears touching her waters with his feet. He takes *darśana* of the Ganges only at night.

He did not take bath in the Ganges to cleanse his sinful reactions like ordinary people who are engaged in fruitive activities. But since he had strong respect and unshakable faith in the waters that have emanated from the lotus feet of Viṣṇu, even though he did not take bath because he

feared touching the water with his feet, he avoided the vision of the public and took *darśana* of Śrī Gaṅgā at night.

CB Madhya-khaṇḍa 7.026

TEXT 26

*gaṅgāya ye-saba loka kare anācara
kullola, danta-dhāvana, keśa-saṁskāra*

“Many people disrespect the Ganges by rinsing their mouths, brushing their teeth, and washing their hair in her waters.

The word *kullola* means “rinsing the mouth.”

CB Madhya-khaṇḍa 7.027

TEXT 27

*e sakala dekhiyā pāyena mane vyathā
eteke dekkena gaṅgā niśāya sarvathā*

“On seeing these activities, he feels pain at heart. For this reason he goes to see the Gaṅgā at night.

The Vaiṣṇavas of the Śrī Rāmānuja-sampradāya who worship the Lord with awe and reverence do not take bath in the waters of the Ganges. They purify themselves by simply sprinkling Ganges water on their heads. Although persons who are envious of the Vaiṣṇavas know that the Ganges has emanated from the lotus feet of Viṣṇu, they knowingly or unknowingly wash their mouths and brush their teeth with that water. Since the exalted devotee Puṇḍarīka had strong devotion for Viṣṇu, he was extremely pained to see this behavior of the nondevotees. That is why he avoided the vision of those ordinary people and took *darśana* and honored the spiritual waters of the Gaṅgā at night.

CB Madhya-khaṇḍa 7.028

TEXT 28

*vicitra viśvāsa āra eka śuna tāna
devārcana-pūrve kare gaṅgā-jala pāna*

“Now hear another of his wonderful characteristics. He drinks the water of the Ganges before worshiping the Lord.

CB Madhya-khaṇḍa 7.029

TEXT 29

*tabe se karena pūjā-ādi-nitya-karma
ihā sarva-pañḍitere bujhāyena dharma*

“Then he worships the Lord and executes his other regular duties. In this way he teaches religious principles to all learned scholars.

Ordinary proud learned scholars take bath in the Ganges in order to cleanse their own sinful reactions. But Puṇḍarīka drank Ganges water before beginning his worship to reveal the glories of the Ganges. This proper conduct for the worship of the Lord was followed by many persons.

CB Madhya-khaṇḍa 7.030

TEXT 30

*cāṭṭagrāme āchena, ethāya o bādīāche
āsibena saṁprati, dekhībā kichu pāche*

“He lives in Caṭṭagrāma, yet he also has a house here. He will come soon, then you will all see him.

Although Puṇḍarīka Vidyānidhi resided in Caṭṭagrāma, he had a house on the bank of the Ganges in Śrī Māyāpur. At that time the learned scholars of Gauḍa-deśa came to the city of Navadvīpa and established their own schools.

CB Madhya-khaṇḍa 7.031

TEXT 31

*tānre jhāta kehai cinite nā pāribā
dekhile 'viṣayī mātra jñāna se karibā*

“On seeing him, none of you will immediately recognize him; rather, you will simply consider him a materialist.

CB Madhya-khaṇḍa 7.032

TEXT 32

*tānre nā dekhiyā āmi svasti nāhi pāi
sabe tānre ākarṣiyā ānaha ethāi”*

“I cannot have peace of mind without seeing him. Therefore all of you attract him to come here.”

CB Madhya-khaṇḍa 7.033

TEXT 33

*kahi tānra kathā prabhu āviṣṭa hailā
'puṇḍarīka bāpa' bali' kāndite lāgilā*

After speaking in this way, the Lord became overwhelmed and began to cry and call out, “O Puṇḍarīka, O father!”

CB Madhya-khaṇḍa 7.034

TEXT 34

*mahā uccaiḥsvare prabhu rodana karena
tānhāra bhaktera tattva tiñho se jānena*

The Lord cried loudly. Only He knows the glories of His devotees.

CB Madhya-khaṇḍa 7.035

TEXT 35

bhakta-tattva caitanya-gosāñi mātra jāne

sei bhakta jāne, yāre kahena āpane

Lord Caitanya alone knows the glories of His devotees. Only one whom He favors may also know them.

CB Madhya-khaṇḍa 7.036

TEXT 36

*īśvarera ākarṣaṇa haila tānra prati
navadvīpe āsite tānhāra haila mati*

In this way the Lord attracted Puṇḍarīka, who thus decided to visit Navadvīpa.

CB Madhya-khaṇḍa 7.037

TEXT 37

*aneka sevaka-saṅge aneka sambhāra
aneka brāhmaṇa-saṅge śiṣya-bhakta tānra*

He came with many servants, brāhmaṇas, disciples, devotees, and paraphernalia.

CB Madhya-khaṇḍa 7.038

TEXT 38

*āsiyā rahilā navadvīpe gūḍha-rūpe
parama bhogīra prāya sarva-loke dekhe*

He came and secretly resided in Navadvīpa, where everyone saw him as a gross materialist.

By the attraction of the Lord, Puṇḍarīka came to Śrīdhāma Māyāpur-Navadvīpa and secretly stayed at his own house. Only those who were unqualified to attain his actual association mistook him for a gross materialist. Just as foolish people who do not understand the opulence of the Ācārya-Vaiṣṇava-Guru and his method of worship make the mistake

of considering him to be like themselves, it is not at all astonishing to commit a similar mistake in this case.

CB Madhya-khaṇḍa 7.039

TEXT 39

*vaiṣṇava-samāje ihā keha nāhi jāne
sabe mātra mukunda jānilā sei-kṣaṇe*

None of the Vaiṣṇavas knew him except Mukunda, who immediately recognized him.

CB Madhya-khaṇḍa 7.040

TEXT 40

*śrī-mukunda veja ojhā tānra tattva jāne
eka saṅge mukundera janma cāṭigrāme*

The learned doctor Śrī Mukunda knew him, for they were both born in Caṭṭagrāma.

Up to this time, none of the Vaiṣṇavas knew the actual glories of Puṇḍarīka. Only Mukunda Datta, the learned doctor of Caṭṭagrāma, knew about him.

CB Madhya-khaṇḍa 7.041

TEXT 41

*vidyānidhi-āgamana jāniyā gosāñi
ye ānanda haila, tāhāra anta nāi*

The Lord was unlimitedly happy to know about the arrival of Vidyānidhi.

CB Madhya-khaṇḍa 7.042

TEXT 42

*kona vaiṣṇavere prabhu nā kahe bhāṅgiyā
puṇḍarīka āchena viṣayi-prāya haiyā*

But the Lord did not disclose this fact to any of the Vaiṣṇavas. Puṇḍarīka appeared to be just like a materialist.

Śrī Gaurasundara obtained unlimited happiness on learning of Vidyānidhi's arrival in Śrīdhāma Māyāpur, but He did not disclose this news to any of His Vaiṣṇava followers. Therefore, seeing Puṇḍarīka as one of the gross materialists, the Vaiṣṇavas did not become eager to serve him.

CB Madhya-khaṇḍa 7.043

TEXT 43

*yata kichu tānra prema-bhaktira mahattva
mukunda jānena, āra vāsudeva datta*

Only Mukunda and Vāsudeva Datta knew the glories of his ecstatic love.

The glories of Puṇḍarīka's unalloyed loving service were known only to the learned doctor Mukunda and Vāsudeva Datta Ṭhākura.

CB Madhya-khaṇḍa 7.044

TEXT 44

*mukundera baḍa priya paṇḍita-gadādhara
ekānta mukunda tānra saṅge anucara*

Gadādhara Paṇḍita was very dear to Mukunda. He was a constant companion of Mukunda.

CB Madhya-khaṇḍa 7.045

TEXT 45

yathākāra ye vārtā, kahena āsi' saba

“āji ethā āilā eka adbhuta vaiṣṇava

Whatever news Mukunda heard, he would tell to Gadādhara. One day he said, “Today a wonderful Vaiṣṇava has arrived.

CB Madhya-khaṇḍa 7.046

TEXT 46

*gadādhara paṇḍita, śunaha sāvadhāne
vaiṣṇava dekhite ye vāñcaha tumi mane*

“O Gadādhara Paṇḍita, listen carefully. Would you like to see a Vaiṣṇava?”

Gadādhara Paṇḍita was very dear to Mukunda. Mukunda informed him about the arrival of Puṇḍarīka and thus increased his enthusiasm to see an exalted *mahā-bhāgavata* Vaiṣṇava.

CB Madhya-khaṇḍa 7.047

TEXT 47

*adbhuta vaiṣṇava āji dekhāba tomāre
sevaka kariyā yena smaraha āmāre”*

“Today I will show you a wonderful Vaiṣṇava, so that you may think of me as your servant.”

“If I introduce you to an extraordinary exalted Vaiṣṇava, then please accept me as your servant in exchange. This will be my reward.”

CB Madhya-khaṇḍa 7.048

TEXT 48

*śuni’ gadādhara baḍa hariṣa hailā
sei-kṣaṇe ‘kṛṣṇa’ bali’ dekhite calilā*

On hearing this, Gadādhara became very pleased. They immediately departed while chanting the name of Kṛṣṇa.

TEXT 49

*vasiyā āchena vidyānidhi mahāśaya
sammukhe haila gadādhara vijaya*

Vidyānidhi Mahāśaya was sitting in his house when Gadādhara arrived before him.

CB Madhya-khaṇḍa 7.050

TEXT 50

*gadādhara paṇḍita karilā namaskāra
vasāilā āsane kariyā puraskāra*

Gadādhara Paṇḍita offered obeisances to Puṇḍarīka, who in turn offered him a seat.

CB Madhya-khaṇḍa 7.051

TEXT 51

*jijñāsilā vidyānidhi mukundera sthāne
“kibā nāma iñhāra, thākena kon grāme?”*

Vidyānidhi asked Mukunda, “What is his name, and where does he live?”

CB Madhya-khaṇḍa 7.052

TEXT 52

*viṣṇu-bhakti-tejomaya dekhi kalevara
ākṛti, prakṛti—dui parama sundara”*

“I can see that his body is effulgent due to his devotion to Viṣṇu. His appearance and nature are both enchanting.”

TEXT 53-54

*mukunda balena,— ‘śrī-gadādhara’ nāma
śiśu haite saṁsāre virakta bhāgyavān*

*‘mādhava miśrera putra’ kahi vyavahāre
sakala vaiṣṇava prīti vāsena inhāre*

Mukunda said, “His name is Śrī Gadādhara. He is fortunate because since his childhood he has been detached from family life. He is known as the son of Mādhava Miśra. All the Vaiṣṇavas have great affection for him.

In answer to Puṇḍarīka Vidyānidhi’s questions regarding Śrī Gadādhara, Mukunda said, “Among the common people and by worldly consideration he is the son of a *brāhmaṇa* named Mādhava Miśra. He is situated in the principles of renunciation from his very childhood (in other words, he introduced Gadādhara according to his situation within *varṇāśrama*). But he is the object of love for all Vaiṣṇavas.”

CB Madhya-khaṇḍa 7.055

TEXT 55

*bhakti-pathe rata, saṅga bhaktera sahite
śuniyā tomāra nāma āilā dekhite”*

“He is constantly engaged in devotional service and always associates with devotees. On hearing your name, he came to see you.”

CB Madhya-khaṇḍa 7.056

TEXT 56

*śuni’ vidyānidhi baḍa santoṣa hailāparama
gaurave sambhāṣibāre lāgilā*

Vidyānidhi was greatly satisfied to hear this and began to speak to him with great respect.

CB Madhya-khaṇḍa 7.057

TEXT 57

*vasiyā āchena puṇḍarīka mahāśaya
rāja-putra hena kariyāchena vijaya*

The way Puṇḍarīka Mahāśaya sat there, it appeared as if he were a prince.

CB Madhya-khaṇḍa 7.058

TEXT 58

*divya-khaṭṭā hiṅgule, pitale śobhā kare
divya-candrātapa tina tāhāra upare*

He sat on an opulent reddish couch decorated with brass armrests. There were three opulent canopies above his head.

The phrase *divya-khaṭṭā* refers to a beautiful raised couch. The word *hiṅgula* refers to a paint made from the mixture of a particular mineral and mercury. The word *pitale* means “made of brass.” The word *candrātapa* means “canopy.”

CB Madhya-khaṇḍa 7.059

TEXT 59

*tahiṅ divya-śayyā śobhe ati sūkṣma-vāse
paṭṭa-neta-bāliśa śobhaye cāri pāśe*

Next to him there was an opulent bed covered with fine silk cloth and having pillows on all sides.

The phrase *paṭṭa-neta* means “silk cloth.” In common language the word *neta* means “a rag” or “a piece of cloth.” The word *bāliśa* means

“pillows.”

CB Madhya-khaṇḍa 7.060

TEXT 60

*baḍa jhāri, choṭa jhāri guṭi pāñca sāta
divya-pitalera bāṭā, pākā pāna tāta*

There were five or seven big and small waterpots. There was an opulent brass container filled with already prepared pan.

The word *jhāri* means “waterpot” or “a pitcher with a spout.” The phrase *pitalera bāṭā* refers to a container for keeping pan.

CB Madhya-khaṇḍa 7.061

TEXT 61

*divya ālavāṭi dui śobhe dui pāśe
pāna khāññā adhara dekhi’ dekhi’ hāse*

Two opulent spittoons were on his two sides. He smiled as he chewed pan and looked at his lips.

The word *ālavāṭi* refers to a spittoon.

CB Madhya-khaṇḍa 7.062

TEXT 62

*divya-mayūrera pākhā lai’ dui jane
vātāsa karite āche dehe sarva-kṣaṇe*

Two persons constantly fanned him with opulent fans made from peacock feathers.

CB Madhya-khaṇḍa 7.063

TEXT 63

candanera ūdhva-puṇḍra-tilaka kapāle

gandhera sahita tathi phāgu-bindu mile

His forehead was decorated with sandalwood paste *tilaka* and dots of sandalwood paste mixed with vermillion.

The phrase *phāgu-bindu* refers to red dots of vermillion.

TEXT 64

*ki kahiba se vā keśabhārera saṁskāra
divya-gandha āmalaki bahi nāhi āra*

What can I say about the wonderful style of his hair, which was anointed with fragrant *āmalakī* oil?

The phrase *divya-gandha āmalaki* refers to herbal oil that is applied to the hair.

CB Madhya-khaṇḍa 7.065

TEXT 65

*bhaktira prabhāve deha—madana-samāna
ye nā cine, tāra haya rāja-putra-jñāna*

By the influence of devotional service, his body appeared like that of Cupid. Anyone who did not know him would certainly consider him a prince.

CB Madhya-khaṇḍa 7.066

TEXT 66

*sammukhe vicitra eka dolā sāvahān
viṣayīra prāya yena vyabhāra-saṁsthāna*

In front was a wonderful palanquin equipped with all accessories. By his paraphernalia, he appeared to be a materialist.

Another reading for *dolā sāvahān* is *dolā sāhamān*. Both readings refer to a palanquin with its accessories. The word *sāhamān* refers to accessories

like cushions.

CB Madhya-khaṇḍa 7.067

TEXT 67

*dekhiyā viṣayi-rūpa deva gadādhara
sandeha viśeṣa kichu janmila antara*

On seeing his materialistic form, some doubt arose in the heart of Śrī Gadādhara.

CB Madhya-khaṇḍa 7.068

TEXT 68

*ājanma-virakta gadādhara mahāśaya
vidyānidhi-prati kichu janmila saṁśaya*

Gadādhara Mahāśaya had been renounced from the time of his birth, so he developed some doubts about Vidyānidhi.

CB Madhya-khaṇḍa 7.069

TEXT 69

*bhāla ta vaiṣṇava, saba viṣayīra veśa
divya-bhoga, divya-vāsa, divya-gandha keśa*

He is a great Vaiṣṇava? His appearance with his opulent foodstuffs, opulent dress, and opulent hair style is completely like that of a materialist.

CB Madhya-khaṇḍa 7.070

TEXT 70

*śuniyā ta' bhāla bhakti āchila ihāne
āchilā ye bhakti, seha gela daraśane*

Gadādhara had good faith in him after hearing about him, but now

that he saw him that faith was lost.

Gadādhara Paṇḍita Gosvāmī considered that remaining totally aloof from material enjoyment and maintaining strict celibacy were religious principles. But on seeing Puṇḍarīka Vidyānidhi's items of enjoyment, he thought that Puṇḍarīka was devoid of devotion to Viṣṇu, a gross materialist, and a sense enjoyer. When he heard from Mukunda about the exalted position of Puṇḍarīka Vidyānidhi, he thought that Puṇḍarīka would be renounced from all external material enjoyment. But now, on seeing the opposite, his previously acquired faith was diminished.

CB Madhya-khaṇḍa 7.071

TEXT 71

*bujhi' gadādhara-citta śrī-mukundānanda
vidyānidhi-prakāśite karilā ārambha*

Understanding the heart of Gadādhara, Śrī Mukunda happily began to reveal Vidyānidhi's glories.

On seeing Gadādhara's disturbed mind, Mukunda began to accurately reveal Vidyānidhi to him.

CB Madhya-khaṇḍa 7.072

TEXT 72

*kṛṣṇera prasāde gadādhara-agocara
kichu nāhi avedya, kṛṣṇa se māyādhara*

By the mercy of Kṛṣṇa, nothing is unseen or unknown to Gadādhara, for Kṛṣṇa is the Lord of māyā.

Kṛṣṇa is the controller of māyā. He is capable of checking the ordinary living entities' intelligence by His manifestation of māyā. That Kṛṣṇa is always pleased with Gadādhara. Therefore, by the mercy of the Lord, nothing remained unknown to Gadādhara.

CB Madhya-khaṇḍa 7.073

TEXT 73

*mukunda susvara baḍa kṛṣṇera gāyana
paḍilena śloka—bhakti-mahimā-varṇana*

Then Mukunda, who sweetly sings the glories of Kṛṣṇa, began to recite some verses glorifying devotional service.

CB Madhya-khaṇḍa 7.074

TEXT 74

*“rākṣasī pūtanāśiśu khāite nirdayā
īśvare vadhite gelā kālakūṭa laiyā*

“The witch Pūtanā mercilessly kills children. She tried to kill the Lord with poison.

CB Madhya-khaṇḍa 7.075

TEXT 75

*tāhāre o māṭṛ-pada delena īśvare
nā bhaje abodha jīva hena dayālere”*

“Yet the Lord awarded her the position of mother. How can a foolish person not worship such a merciful Lord?

If someone understands that others are desiring his inauspiciousness, then he generally tries to retaliate. Yet Kṛṣṇa awarded liberation even to Pūtanā, who came as a mother and tried to kill Him. The author herein laments for those who do not pray for such mercy from Kṛṣṇa, even after seeing the result obtained by offenders of Kṛṣṇa like Pūtanā.

CB Madhya-khaṇḍa 7.076

TEXT 76

*aho bakī yaṁ stana-kāla-kūṭamjighām
sayāpāyayad apy asādhvī*

*lebhe gatim dhātry-ucitām tato 'nyamkam
vā dayāluṁśaraṇam vrajema*

“Alas, how shall I take shelter of one more merciful than He who granted the position of mother to a she-demon [Pūtanā] although she was unfaithful and she prepared deadly poison to be sucked from her breast?”

CB Madhya-khaṇḍa 7.077

TEXT 77

*pūtanā loka-bāla-ghnī rākṣasī rudhirāśanā
jighāṁsayāpi haraye stanam dattvāpa sad-gatim*

“Pūtanā was always hankering for the blood of human children, and with that desire she came to kill Kṛṣṇa; but because she offered her breast to the Lord, she attained the greatest achievement.”

CB Madhya-khaṇḍa 7.078-080

TEXT 78-80

*śunilena mātra bhakti-yogera varṇana
vidyānidhi lāgilena karite krandana*

*nayane apūrva vahe śrī-ānanda-dhāra
yena gaṅgā-devīra haila avatāra*

*aśru, kampa, sveda, mūrchā, pulaka, huṅkāra
eka-kāle haila sabāra avatāra*

As soon as Vidyānidhi heard this description of devotional service, he began to weep. The unprecedented flow of tears from his eyes appeared like an incarnation of Gaṅgādevī. All the symptoms of ecstatic love like tears, shivering, perspiration, losing consciousness, hairs standing on end, and loud shouting simultaneously manifest in his body.

As soon as Vidyānidhi heard the singer Mukunda’s recitation of the glories of devotional service, he became absorbed in ecstasy and the eight genuine transformations of ecstatic love manifested in his body.

CB Madhya-khaṇḍa 7.081

TEXT 81

*“bola bola’ bali’ mahā lāgilā garjite
sthira haite nā pārilā, paḍilā bhumite*

**He roared loudly while exclaiming, “Go on reciting! Go on reciting!”
He could not remain steady and fell to the ground.**

CB Madhya-khaṇḍa 7.082

TEXT 82

*lāthi-āchāḍera ghāye yateka sambhāra
bhāṅgila sakala, rakṣā nāhi kāro āra*

**He broke all the surrounding paraphernalia by the kicking of his feet.
Nothing was spared.**

CB Madhya-khaṇḍa 7.083

TEXT 83

*kothā gela divya bāṭā, divya guyā pāna
kothā gela jhāri, yāte kare jala-pāna*

What happened to the opulent pan container and the nicely prepared pan? What happened to the waterpots that were used for drinking water?

CB Madhya-khaṇḍa 7.084

TEXT 84

kothāya paḍila giyāśayyā padāghāte

premāveśe divya-vastra cire dui hāte

Where did the bed fall by the kick of his feet? Out of ecstatic love, he tore apart his opulent clothes with his two hands.

CB Madhya-khaṇḍa 7.085

TEXT 85

*kothā gela se vā divya-keśera saṁskāra
dhūlāya loṭāye kare krandana apāra*

What happened to his opulent hair style as he rolled on the ground and cried profusely?

CB Madhya-khaṇḍa 7.086

TEXT 86

*“kṛṣṇa re ṭhākura mora, kṛṣṇa mora prāṇa
more se karile kāṣṭha-pāṣāṇa-samāna”*

“O Kṛṣṇa, O my Lord! O Kṛṣṇa, O my life and soul! You have made my heart hard like wood or stone.”

CB Madhya-khaṇḍa 7.087

TEXT 87

*anutāpa kariyā kāndaye uccaiḥsvare
“mui se vañcita hailuṅ hena avatāre”*

He lamented and cried loudly, “In Your present incarnation I have been deceived.”

CB Madhya-khaṇḍa 7.088

TEXT 88

mahā-gaḍāgaḍi diyā ye pāḍe āchāḍa

sabe mane bhāve,—“kibā cūrṇa haila hāḍa”

He fell to the ground and rolled about so forcefully that everyone thought, “Have his bones been broken to pieces?”

CB Madhya-khaṇḍa 7.089

TEXT 89

*hena se haila kampa bhāvera vikāre
daśa jane dharile o dharite nā pāre*

He shivered so vigorously out of ecstatic love that even ten men could not hold him still.

CB Madhya-khaṇḍa 7.090

TEXT 90

*vastra, śayyā, jhāri, bāṭīsakala sambhāra
padāghāte saba gela kichu nāhi āra*

Clothes, bedding, waterpots, bowls, and all other paraphernalia were smashed by the kicking of his feet. There was not a single item spared.

CB Madhya-khaṇḍa 7.091

TEXT 91

*sevaka-sakala ye karila samvaraṇa
sakala rahila sei vyavahāra-dhana*

All of his servants then pacified him and tried to recover what-ever was left.

CB Madhya-khaṇḍa 7.092

TEXT 92

*ei-mata kata-kṣaṇa prema prakāśiyā
ānande mūrchita hai' thākilā paḍiyā*

After revealing his ecstatic love for some time in this way, he remained lying there unconscious in ecstasy.

CB Madhya-khaṇḍa 7.093

TEXT 93

*tila-mātra dhātu nāhi sakala-śarīre
ḍubilena vidyānidhi ānanda-sāgare*

Vidyānidhi was completely merged in an ocean of bliss with no symptom of life manifest in his entire body.

CB Madhya-khaṇḍa 7.094-095

TEXT 94-95

*dekhi' gadādhara mahā hailā vismita
takhana se mane baḍa hailā cintita*

*“hena mahāśaye āmi avajñā kariluṅkon
vā aśubha-kṣaṇe dekhite āiluṅ*

After seeing this, Gadādhara was struck with wonder and became somewhat worried. “I have disrespected such a great personality. At what inauspicious time did I come to see him?”

On seeing Vidyānidhi Mahāśaya's opulent paraphernalia and his expertise in enjoying those items, Gadādhara Paṇḍita concluded that he was devoid of devotional service to the Lord; but Vidyānidhi's exhibition of indifference towards those items and his ecstatic transformations of love upon hearing Mukunda's recitation about the mercy Kṛṣṇa bestowed on Pūtanā produced astonishment in Gadādhara's heart.

Gadādhara knew how ordinary foolish people are absorbed in enjoying form, taste, smell, sound, and touch; so he was struck with wonder after

witnessing how Vidyānidhi Mahāśaya was completely aloof from those objects while remaining in their proximity and how he remained always anxious for the service of Kṛṣṇa on the strength of his internal tendency. And after Gadādhara considered such a *mahā-bhāgavata* equal to an ordinary materialist, he became worried, thinking that he had committed *vaiṣṇava-aparādha*.

CB Madhya-khaṇḍa 7.096

TEXT 96

*mukundere parama santoṣe kari' kole'
siñcilena aṅga tānra premānanda-jale*

Gadādhara Paṇḍita embraced Mukunda with great satisfaction and bathed him in tears of love.

CB Madhya-khaṇḍa 7.097

TEXT 97

*“mukunda, āmāra tumi kaile bandhu-kārya
dekhāile bhakta vidyānidhi bhāṭṭācārya*

“O Mukunda, you have acted as my real friend, for you have shown me the great devotee Vidyānidhi Bhāṭṭācārya.

Puṇḍarīka Vidyānidhi was actually “Bhakti Vidyānidhi.” Generally people simply called him “Vidyānidhi.” By realizing the actual position of Bhakti Vidyānidhi, Gadādhara established the distinction between the vision of the devotees and that of the foolish materialists. Those who have no faith in the characteristics of the Lord’s devotees often consider the activities of the nondevotees as equal to the activities of the devotees. Puṇḍarīka and Gadādhara enacted this pastime in Śrī Gaura-līlā to exhibit the insignificance of nondevotees who exhibit ignorance in the discrimination between devotees and nondevotees and who fall into illusion because of not understanding why the members of Śrī

Navadvīpa-dhāma Pracāriṇī-sabhā and the servants of Śrī Viśva-vaiṣṇava Rāja-sabhā respect devotees by awarding them titles indicating their level of devotional service.

CB Madhya-khaṇḍa 7.098

TEXT 98

*e-mata vaiṣṇava kibā āche tribhuvane
triloka pavitra haya bhakti-daraśane*

“Is there another Vaiṣṇava like him in the three worlds? In fact, the three worlds become purified by seeing his devotional service.

CB Madhya-khaṇḍa 7.099

TEXT 99

*āji āmi eḍāinu parama saṅkaṭe
seho ye kāraṇa tumi āchilā nikaṭe*

“I was able to avoid a great danger because you were with me.

Since Mukunda gave Gadādhara Paṇḍita the opportunity to see Puṇḍarīka Vidyānidhi’s devotional mood and destroyed the danger from the *vaiṣṇava-aparādha* of seeing the great Vaiṣṇava Puṇḍarīka as an ordinary human in Gadādhara Paṇḍita’s pastime of illusion while pretending to see Vidyānidhi on the same level as a gross materialist, Gadādhara Paṇḍita spoke this statement out of gratitude for Mukunda’s recitation. If materialists cannot understand the activities and behavior of Vaiṣṇavas, then they will commit mistakes at every moment and accumulate heaps of offenses against the Vaiṣṇavas. But if they are pious enough, then they will not commit *vaiṣṇava-aparādha* and thereby become misguided. One cannot obtain the result of *yukta-vairāgya*, or proper renunciation, through *phalgu-vairāgya*, or false renunciation; rather, one simply accumulates offenses resulting from a lack of proper vision. Since devotees under the shelter of Śrī Caitanya understand the

difference between *yukta-vairāgya* and *phalgu-vairāgya*, they are superior in all respects to the ordinary, foolish, greedy people of this world. Only they are capable of acting as spiritual masters of the entire world. Persons with material vision who are not under the subordination of Śrī Caitanyadeva glorify their own foolishness.

CB Madhya-khaṇḍa 7.100-1101

TEXT 100-101

*viṣayīra paricchada dekhiyā uhāna
‘viṣayī-vaiṣṇava’ mora citte haila jñāna*

*bujhiyā āmāra citta tumi mahāśaya
prakāśilā puṇḍarīka-bhaktira udaya*

“On seeing his materialistic appearance, I considered him a materialistic Vaiṣṇava. You understood my mind and revealed the devotional mood of Puṇḍarīka.

Vaiṣṇavas are always free from material enjoyment. Those unfortunate souls who are averse to the truth become devoid of faith in the Vaiṣṇava guru on seeing his external dress. A materialist is busy enjoying material objects like form and taste. But even though devotees of the Lord who are devoid of material enjoyment are identified by ordinary people as enjoyers of material objects, they are situated far away from material enjoyment. Kṛṣṇa alone is the *viṣaya*, or object, of the devotees’ enjoyment. They have no other propensity than the service of Kṛṣṇa. Not understanding this, materialists consider that devotees are situated on the same platform as themselves. To superficially view a Vaiṣṇava dressed as a materialist and consider him a materialist is the source of offenses. The way that unqualified observers viewed Śrī Gaurasundara, the covered incarnation, and His associates has produced the beliefs of the *prākṛta-sahajiyās*. The *prākṛta-sahajiyās* are offenders and are devoid of devotional service to the Lord.

To not understand Puṇḍarīka Vidyānidhi as a Vaiṣṇava as stated by

Mukunda and to consider him a materialist on seeing his external behavior and surrounded by items of enjoyment is a product of ignorance. Knowing this, it was necessary for Mukunda to recite the verses about Pūtanā before Puṇḍarīka.

CB Madhya-khaṇḍa 7.102

TEXT 102

*yata-khāni āmi kariyāchi aparādha
tata-khāni karāibā cittera prasāda*

“I have committed an offense, so please have him bestow mercy on me so that my offense is nullified.

Gadādhara said, “Not understanding Puṇḍarīka Vidyānidhi, I have committed an offense at his lotus feet. Now you (Mukunda) please be merciful to me in order to help destroy my offense. Thus the dirt in my heart will be cleansed, and I will become qualified to receive your mercy.”

CB Madhya-khaṇḍa 7.103

TEXT 103

*e pathe praviṣṭa yata, saba bhakta-gaṇe
upadeṣṭā avaśya karena eka-jane*

“All devotees on the path of devotional service must have a spiritual master.

CB Madhya-khaṇḍa 7.104-105

TEXT 104-105

*e pathete āmi upadeṣṭā nāhi kari
ihānei sthāne mantra-upadeśa dhari
ihāne avajñā yata kariyāchi mane*

śiṣya haile saba doṣa kṣamibe āpane”

“So far I do not have an instructor. My desire is to take mantra initiation from him. If I become his disciple, then he will forgive all the offenses that I have committed by disregarding him.”

Gadādhara said, “There are instructions for every activity, and unless one takes shelter of an instructor, he cannot properly execute any activity. Since I have not yet selected an instructor, I had to face this difficulty. Now I will certainly take shelter of Puṇḍarīka. Then all my offenses at his feet will be vanquished.”

CB Madhya-khaṇḍa 7.106

TEXT 106

*eta bhāvi’ gadādhara mukundera sthāne
dīkṣā karibāra kathā kahilena tāne*

After contemplating in this way, Gadādhara expressed to Mukunda his desire to take initiation from Puṇḍarīka.

CB Madhya-khaṇḍa 7.107

TEXT 107

*śuniyā mukunda baḍa santoṣa hailā
‘bhāla bhāla’ bali’ baḍa ślāghite lāgilā*

Hearing his proposal, Mukunda was greatly satisfied. He glorified that proposal by saying, “Very good. Very good.”

CB Madhya-khaṇḍa 7.108

TEXT 108

*prahara-duite vidyānidhi mahādhīra
bāhya pāi’ vasilena haiyā susthira*

After six hours the most grave Vidyānidhi regained his external

consciousness and sat down peacefully.

Puṇḍarīka Vidyānidhi was engaged in the service of Hari in an unconscious state for two *praharas*, or fifteen *daṇḍas*, or six hours. When he regained his external consciousness, he became peaceful.

CB Madhya-khaṇḍa 7.109

TEXT 109

*gadādhara paṇḍitera nayanera jala
anta nāhi, dhārā aṅga titila sakala*

Gadādhara Paṇḍita’s unlimited tears made his entire body wet.

CB Madhya-khaṇḍa 7.110

TEXT 110

*dekhiyā santoṣa vidyānidhi mahāśaya
kole kari’ thuilena āpana hṛdaya*

Seeing this, Vidyānidhi Mahāśaya was most pleased. He embraced Gadādhara and held him to his chest.

CB Madhya-khaṇḍa 7.111

TEXT 111

*parama sambhrame rahilena gadādhara
mukunda kahena tānra manera utara*

As Gadādhara stood there in awe and reverence, Mukunda revealed Gadādhara’s mind.

CB Madhya-khaṇḍa 7.112

TEXT 112

*“vyavahāra-ṭhākurāla dekhiyā tomāra
pūrve kichu citta-doṣa janmila uhāna*

“Doubts arose in his mind when he saw your behavior and opulence.

CB Madhya-khaṇḍa 7.113

TEXT 113

*ebe tāra prāyaścitta cintilā āpane
mantra-dīkṣā karibena tomārai sthāne*

“In order to atone for his offense, he has now decided to take initiation from you.

CB Madhya-khaṇḍa 7.114

TEXT 114

*viṣṇu-bhakta, virakta, śaiśave vṛddha-rīta
mādhava miśrera kula-nandana-ucita*

“He is a renounced devotee of Viṣṇu, and since his childhood he has shown the experience of mature person. Moreover, he is a qualified son in the family of Mādhava Miśra.

The phrase *śaiśave vṛddha-rīta* is explained as follows: The nature of a boy is to be attached to playing, and the nature of an old man is to merge in the flow of thought born of experience. Although Gadādhara Paṇḍita Gosvāmī was junior in age, he was from childhood maturely thoughtful like an old, experienced person.

CB Madhya-khaṇḍa 7.115

TEXT 115

*śiśu haite īśvarera saṅge anucara
guru-śiṣya-yogya puṇḍarīka-gadādhara*

“He has been a constant companion of the Lord since his childhood, therefore Puṇḍarīka and Gadādhara make the perfect guru and disciple.

TEXT 116

*āpane bujhiyā citte eka śubha dine
nija iṣṭa-mantra-dīkṣā karāha ihāne”*

“Please select an auspicious day to initiate him in the mantra of your worshipable Lord.”

CB Madhya-khaṇḍa 7.117

TEXT 117

*śuniyā hāsenā puṇḍarīka vidyānidhi
āmāre ta’ mahāratna milāilā vidhi*

On hearing this, Puṇḍarīka Vidyānidhi smiled and said, “I have obtained a precious jewel by the arrangement of providence.

CB Madhya-khaṇḍa 7.118

TEXT 118

*karāimu, ihāte sandeha kichu nāi
bahu janma-bhāgye se e-mata śiṣya pāi*

“I will certainly initiate him, there is no doubt about it. By the good fortune accumulated in many births, one attains such a disciple.

CB Madhya-khaṇḍa 7.119

TEXT 119

*ei ye āise śukla-pakṣera dvādaśīsarva-
śubha-lagna ithi milibeka āsi’*

“The most auspicious moment will be found on the next Dvādaśī of the waxing moon.

In every month there is one Dvādaśī during the waxing moon. In every day, twelve *lagnas* are found, one after another. In order to point out the particular moment that yields all happiness, the author has used the phrase *sarva-śubha-lagna* in this verse.

CB Madhya-khaṇḍa 7.120

TEXT 120

*ihāte saṅkalpa-siddhi haibe tomāra”
śuni’ gadādhara harṣe hailā namaskāra*

“Your desire will be fulfilled on this day.” Hearing this, Gadādhara happily offered him obeisances.

CB Madhya-khaṇḍa 7.121

TEXT 121

*se-dina mukunda-saṅge haiyā vidāya
āilena gadādhara yathā gaura-rāya*

Taking leave of Mukunda on that day, Gadādhara went to see Lord Gaurāṅga.

CB Madhya-khaṇḍa 7.122

TEXT 122

*vidyānidhi āgamana śuni’ viśvambhara
ananta hariṣa prabhu haila antara*

Lord Viśvambhara was unlimitedly pleased to hear of the arrival of Vidyānidhi.

CB Madhya-khaṇḍa 7.123

TEXT 123

vidyānidhi mahāśaya alakṣita-rūpe

rātri kari' āilena prabhura samīpe

One night, Vidyānidhi Mahāśaya secretly came to see the Lord.

CB Madhya-khaṇḍa 7.124

TEXT 124

*sarva-saṅga chāḍi' ekeśvara-mātra haiyā
prabhu dekhi' mātra paḍilena mūrchā haiyā*

He left everyone behind and came alone. As soon as he saw the Lord, he fell unconscious.

CB Madhya-khaṇḍa 7.125

TEXT 125

*daṇḍavat prabhure nā pārilā karite
ānande mūrchita hañā paḍilā bhūmite*

Out of ecstasy, he fell unconscious to the ground even before he offered obeisances to the Lord.

CB Madhya-khaṇḍa 7.126

TEXT 126

*kṣaṇeke caitanya pāi' karilā huṅkāra
kānde punaḥāpanāke kariyā dhikkāra*

After a while, he regained external consciousness and roared loudly. Then he wept as he condemned himself.

CB Madhya-khaṇḍa 7.127

TEXT 127

*“kṛṣṇa re, parāṇa mora, kṛṣṇa mora bāpa
muñi aparādhīre kateka deha' tāpa*

“O Kṛṣṇa, O my life and soul. O Kṛṣṇa, my child. How much suffering You are giving this offender.

CB Madhya-khaṇḍa 7.128

TEXT 128

*sarva-jagatera bāpa, uddhāra karilāsabe
mātra more tumi ekelā vañcilā”*

“My child, You have delivered the entire world. I alone have been cheated.”

CB Madhya-khaṇḍa 7.129

TEXT 129

*‘vidyānidhi’-hena kona vaiṣṇava nā cine
sabei kāndena-mātra tānhāra krandane*

There was no Vaiṣṇava that did not recognize the position of Vidyānidhi. When he cried, everyone cried.

CB Madhya-khaṇḍa 7.130

TEXT 130

*nija priyatama jāni’ śrī-bhakta-vatsala
saṁbhrame uṭhiyā kole kailā viśvambhara*

Knowing that His dearest devotee had arrived, Viśvambhara, who is most affectionate to His devotees, respectfully got up and embraced him.

CB Madhya-khaṇḍa 7.131

TEXT 131

*‘puṇḍarīka bāpa’ bali kāndena īśvara
“bāpa dekhilāma āji nayana-gocara”*

The Lord cried while exclaiming, “O father, Puṇḍarīka. Today I have seen My father with My own eyes.”

CB Madhya-khaṇḍa 7.132

TEXT 132

*takhana se jānilena sarva-bhakta-gaṇa
vidyānidhi gosāñira haila āgamana*

Then all the devotees came to know about the arrival of Vidyānidhi Gosāñi.

CB Madhya-khaṇḍa 7.133

TEXT 133

*takhana se haila saba-vaiṣṇava-rodana
parama adbhuta—tāhā nā yāya varṇana*

Then all the Vaiṣṇavas began to cry in ecstasy. That scene was most wonderful and cannot be described by words.

CB Madhya-khaṇḍa 7.134

TEXT 134

*vidyānidhi vakṣe kari’ śrī-gaurasundara
prema-jale siñcilena tāñra kalevara*

Śrī Gaurasundara held Vidyānidhi to His chest and soaked his entire body with tears of love.

CB Madhya-khaṇḍa 7.135

TEXT 135

*‘priyatama prabhura’ jāniyā bhakta-gaṇe
prīta, bhaya, āptatā sabāra haila tāne*

All the devotees could understand that he was most dear to the Lord. They displayed love, awe, and intimacy for him.

CB Madhya-khaṇḍa 7.136

TEXT 136

*vakṣaḥ haite vidyānidhi nā chāde īśvare
līna hailā yena prabhu tāñhāra śarīre*

Vidyānidhi did not release the Lord from his chest. It appeared that the Lord merged with his body.

When Mahāprabhu lovingly embraced Vidyānidhi, Vidyānidhi held the Lord so tightly to his chest that one could not distinguish their separate forms. They became one.

CB Madhya-khaṇḍa 7.137

TEXT 137

*prahareka gauracandra āchena niścale
tabe prabhu bāhya pāi’ ḍāki ‘hari’ bale*

Gauracandra remained there motionless for three hours. Thereafter the Lord regained His external consciousness and chanted the names of Hari.

CB Madhya-khaṇḍa 7.138

TEXT 138

*“āji kṛṣṇa vāñchā-siddhi karilā āmāra
āji pāilāna sarva-manoratha-pāra”*

“Today Lord Kṛṣṇa has fulfilled My desires. Today I have attained that which is beyond my dreams.”

CB Madhya-khaṇḍa 7.139

TEXT 139

*sakala vaiṣṇava-saṅge karilā milana
puṇḍarīka laiyā sabe karena kīrtana*

After being introduced to all the Vaiṣṇavas, Puṇḍarīka joined them in kīrtana.

CB Madhya-khaṇḍa 7.140

TEXT 140

*“inhāra padavī ‘puṇḍarīka vidyānidhi’
prema-bhakti bilāite gaḍilena vidhi”*

“His name is Puṇḍarīka Vidyānidhi. Providence has created him to distribute loving devotional service.”

CB Madhya-khaṇḍa 7.141

TEXT 141

*ei-mata tānra guṇa varṇiyā varṇiyāu
ccaiḥsvare ‘hari’ bale śrī-bhuja tuliyā*

While describing his qualities in this way, the Lord raised His arms and loudly chanted the name of Hari.

CB Madhya-khaṇḍa 7.142

TEXT 142

*prabhu bale,—“āji śubha prabhāta āmāra
āji mahā-maṅgala se vāsi āpanāra*

The Lord said, “Today My morning was most auspicious. Today I felt the presence of great auspiciousness.

CB Madhya-khaṇḍa 7.143

TEXT 143

*nidrā haite āji uṭhilāma śubha-kṣaṇe
dekhilāma ‘premanidhi’ sākṣāt nayane”*

“Today I must have gotten up at a most auspicious moment, for I have directly seen Premanidhi with My own eyes.”

CB Madhya-khaṇḍa 7.144

TEXT 144

*śrī-premanidhira āsi’ haila bāhya-jñāna
takhane se prabhu cini’ karilā praṇāma*

Thereafter Śrī Premanidhi regained his external consciousness. Recognizing his Lord, he offered obeisances.

CB Madhya-khaṇḍa 7.145

TEXT 145

*advaita-devera āge kari’ namaskāra
yathā-yogyā prema-bhakti karilā sabāra*

He offered obeisances to Śrī Advaita Prabhu and then offered appropriate love and devotion to everyone else.

CB Madhya-khaṇḍa 7.146

TEXT 146

*parānanda hailena sarva-bhakta-gaṇe
hena premanidhi puṇḍarīka-daraśane*

All the devotees were filled with ecstasy on seeing Puṇḍarīka, who was such an ocean of love.

CB Madhya-khaṇḍa 7.147

TEXT 147

*kṣaṇeke ye haila prema-bhakti-āvirbhāva
tāhā varṇibāra pātra—vyāsa mahābhāga*

Only the most fortunate Vyāsadeva is qualified to describe the love and devotion that manifest at that time.

Śrī Kṛṣṇa-dvaipāyana Vyāsa is expert in properly portraying the pastimes of Kṛṣṇa and the characteristics of the Vaiṣṇavas. That is why the author has admitted that his own literacy and expertise is completely incapable of describing the characteristics of the Lord and His devotees.

Only Śrī Vedavyāsa, who made the world glorious by presenting such descriptions, is capable of perfecting the imperfections of the author.

CB Madhya-khaṇḍa 7.148

TEXT 148

*gadādhara ājñā māgilena prabhu-sthāne
puṇḍarīka-mukhe mantra-grahaṇa-kāraṇe*

Then Gadādhara asked the Lord for permission to take mantra initiation from Puṇḍarīka.

CB Madhya-khaṇḍa 7.149

TEXT 149

*“nā jāniyā uhāna agamya vyavahāra
citte avajñāna haiyāchila āmāra*

“Not understanding his unfathomable characteristics, some disrespect arose in my heart.

CB Madhya-khaṇḍa 7.150

TEXT 150

eteke uhāna āmi haibāna śiṣya

śiṣya-aparādha guru kṣamibe avaśya”

“Therefore I wish to become his disciple, for the spiritual master will certainly forgive the offenses of his disciple.”

CB Madhya-khaṇḍa 7.151

TEXT 151

*gadādhara-vākye prabhu santoṣa hailā“
śīghra kara, śīghra kara” balite lāgilā*

The Lord was satisfied on hearing the words of Gadādhara and said, “Do it quickly. Do it quickly.”

CB Madhya-khaṇḍa 7.152

TEXT 152

*tabe gadādhara-deva premanidhi-sthāne
mantra-dīkṣā karilena santoṣe āpane*

Thereafter Gadādhara took initiation from Premanidhi with full satisfaction.

CB Madhya-khaṇḍa 7.153

TEXT 153

*ki kahiba āra puṇḍarīkera mahimāga
dādhara-śiṣya yānra, bhaktera sei sīmā*

What more can I say about the glories of Puṇḍarīka, who had such a disciple as Gadādhara? He was the topmost devotee.

CB Madhya-khaṇḍa 7.154

TEXT 154

kahilāma kichu vidyānidhira ākhyāna

ei mora kāmīya—yena dekhā pāna tāna

**I have thus described a few topics regarding Puṇḍarīka Vidyānidhi.
My only desire is that I may see him someday.**

CB Madhya-khaṇḍa 7.155

TEXT 155

*yogya guru-śiṣya—puṇḍarīka-gadādhara
dui kṛṣṇa-caitanya priya-kalevara*

**Puṇḍarīka and Gadādhara were the ideal spiritual master and
disciple. They were both dear to Śrī Kṛṣṇa Caitanya.**

CB Madhya-khaṇḍa 7.156

TEXT 156

*puṇḍarīka, gadādhara—duira milana
ye paḍe, ye śune, tāre mile prema-dhana*

**Anyone who reads or hears about the meeting of Puṇḍarīka and
Gadādhara obtains the wealth of love.**

CB Madhya-khaṇḍa 7.157

TEXT 157

*śrī kṛṣṇa-caitanya nityānanda-cānda jāna
vṛndāvana-dāsa tachu pada-yuge gāna*

**Accepting Śrī Caitanya and Nityānanda Prabhu as my life and soul, I,
Vṛndāvana dāsa, sing the glories of Their lotus feet.**

*Thus ends our English translation of the Gauḍīya-bhāṣya commentary on
Śrī Caitanya-bhāgavata, Madhya-khaṇḍa, Chapter Seven, entitled “The
Meeting of Gadādhara and Puṇḍarīka.”*

Chapter Eight:

The Manifestation of Opulences

This chapter describes Śrī Nityānanda's stay at the house of Śrīvāsa, Mālinī's service to Nityānanda in the mood of *vātsalya*, Mahāprabhu's test of Śrīvāsa's love for Nityānanda, Śrīvāsa's firm faith in Nityānanda, Mahāprabhu's benediction on Śrīvāsa, Nityānanda's performance of various childhood pastimes, mother Śacī's dream, Mahāprabhu's invitation to Nityānanda, Nityānanda's lunch at the house of the Lord, mother Śacī's vision of Their opulences, Gaura and Nitāi's wonderful ecstatic mood, Mahāprabhu's ride on the shoulders of a singer who sang the glories of Lord Śiva, the Lord's resolution to perform congregational chanting at night, the Lord's nightly *saṅkīrtana* pastimes at the house of Śrīvāsa, the atheists' various envious statements, Mahāprabhu and His associates' *kīrtana* behind closed doors, Mahāprabhu's climbing on the throne of Lord Viṣṇu, and His eating in a wonderful mood.

When Mahāprabhu was engaged in enjoying various pastimes in Navadvīpa, Nityānanda Prabhu lived at the house of Śrīvāsa. Due to constantly remaining in the mood of a child, Nityānanda did not eat with His own hand, so Mālinī affectionately fed Him like her own son. In order to test Śrīvāsa, Mahāprabhu one day asked him why he allowed Avadhūta Nityānanda, whose caste and character were unknown, to live in his house; in order to protect the prestige of his family and caste, he should not allow Him to stay in his house. In answer to this, Śrīvāsa informed Mahāprabhu that one who has worshiped Mahāprabhu for even a day is certainly dear to him. Moreover, Nityānanda Prabhu is

nondifferent from Mahāprabhu. Even if Nityānanda held a pot of wine and associated with prostitutes, or even if He destroyed Śrīvāsa's caste, life, and wealth, still Śrīvāsa's faith in Nityānanda would not be disturbed for even a moment. On seeing Śrīvāsa's firm faith in Nityānanda, Mahāprabhu became greatly pleased and gave him the benediction that even if Lakṣmīdevī happened to beg at any time, Śrīvāsa would not face any poverty, and even the cats and dogs in the house of Śrīvāsa would have unflinching devotion in Mahāprabhu. Thereafter Mahāprabhu entrusted Śrīvāsa with the full responsibility of caring for Nityānanda and returned home.

Nityānanda Prabhu continued to wander throughout Nadia; sometimes He swam in the waters of the Ganges and sometimes He enjoyed unlimited bliss by floating in the current of the Ganges. Sometimes He would visit the houses of Murāri or Gaṅgādāsa, and sometimes He would go to the house of Mahāprabhu. Whenever mother Śacī saw Nityānanda, she showed Him great affection. When Nityānanda in the mood of a child tried to touch the lotus feet of mother Śacī, she immediately ran away. One day mother Śacī had a wonderful dream. While narrating the subject matter of the dream to Mahāprabhu, she said that both Mahāprabhu and Nityānanda entered the temple of Viṣṇu as five-year-old boys. Then Nityānanda held Kṛṣṇa and Mahāprabhu held Balarāma, and They began to quarrel with each other. In anger, Balarāma and Kṛṣṇa asked Gaura and Nityānanda to leave the temple room because They were unauthorized. Nityānanda replied that in the previous Dvāpara-yuga, Kṛṣṇa and Balarāma had full authority to perform all pastimes, but in the present Kali-yuga, They had no right whatsoever. Therefore Gaura and Nitāi alone were qualified to accept all the offerings. Both Balarāma and Kṛṣṇa then said that They would bind Gaura and Nitāi, confine Them to the temple room, and leave. In this way They went on quarreling and began to eat the foodstuffs that They snatched from each other. When Nityānanda Prabhu addressed Śacīmātā as “mother” and begged her for rice to mitigate His hunger, mother Śacī's dream came to an end.

After Mahāprabhu heard the description of the dream from mother Śacī, He forbade her to disclose it to anyone. The Lord said that the Deities of her house were directly the Personality of Godhead and They eat half the foods offered to Them. He previously had some doubt whether Lakṣmīpriyā was eating that portion of the offering, but now that doubt was removed from His mind. Therefore Nityānanda should be invited and fed. Thereafter Mahāprabhu went to Nityānanda, and while inviting Him for lunch, the Lord forbade Him from manifesting any kind of restlessness. In answer to this, Nityānanda said that only a madman plays mischief and Mahāprabhu thinks that everyone is like Himself. While speaking in this way, They both arrived at the house of Mahāprabhu and sat down together with Their intimate associates headed by Gadādhara. After Mahāprabhu and Nityānanda Prabhu washed Their feet with the water offered by Īśāna, They both sat down together to eat Their meal. Mahāprabhu and Nityānanda Prabhu appeared just like Śrī Rāmacandra and Lakṣmaṇa. When mother Śacī served Them food on three plates, They began to laugh. On seeing the characteristics of Kṛṣṇa and Balarāma in the bodies of Gaura and Nitāi, mother Śacī fell unconsciousness to the ground, whereupon Mahāprabhu helped her regain consciousness. In order to perform various pastimes in Nadia, Mahāprabhu visited the houses of the devotees and manifested His different forms to the different devotees. One day, as a singer played his small drum and sang the glories of Lord Śiva, Mahāprabhu manifested the mood of Lord Śiva and climbed on the singer's shoulders. Later, after regaining His external consciousness, the Lord got down from his shoulders and gave him sufficient alms. The singer was very pleased and returned home. Thereafter Mahāprabhu called His associates and expressed His desire to perform *saṅkīrtana* every night. According to the Lord's desire, the pastimes of *saṅkīrtana* began. On hearing the *saṅkīrtana*, the atheists began to criticize and spread rumors in various ways. When Mahāprabhu fell forcefully to the ground during the *kīrtana*, mother Śacī became worried and prayed to Kṛṣṇa, "Although Mahāprabhu does not feel any

pain while falling forcefully to the ground, an affectionate mother cannot tolerate it. Therefore, may He not feel any pain.” Mahāprabhu realized the internal mood of His mother, so from that time on mother Śacī remained fully absorbed during the Lord’s *saṅkīrtana* pastimes and would not know anything. As a tumultuous *kīrtana* was begun in the courtyard of Śrīvāsa on the day of Śrī Hari-vāsara, Mahāprabhu began to manifest various transformations of ecstatic love. Since by the order of Mahāprabhu the door of Śrīvāsa’s house was locked from inside during the performance of *saṅkīrtana*, the atheists were unable to enter the house and began criticizing Mahāprabhu and His associates with various harsh statements. The devotees of Mahāprabhu ignored such statements and remained intoxicated in the pastimes of *saṅkīrtana*. Just as the long night of the *rāsa-līlā* pastimes appeared as a fraction of a second to the *gopīs*, the devotees who were intoxicated by Mahāprabhu’s *saṅkīrtana* pastimes passed their nights absorbed in the same way.

One day after *kīrtana* Mahāprabhu took all the *śālagrāma-śilās* on His lap and sat on the throne of Lord Viṣṇu. He then manifested His glories to the devotees and began to eat the various foodstuffs offered by them. In this way, after the Lord ate foodstuffs sufficient to feed two hundred people, He again demanded more food. The devotees were unable to offer any more foodstuffs, so they simply offered Him some betel nuts. Thereafter Mahāprabhu requested Advaita Prabhu to ask for a benediction. In this way, after some time, the Lord fell unconscious to the ground. Later on He regained external consciousness and began to perform *kīrtana*. In this way, Mahāprabhu continued His ecstatic pastimes in Navadvīpa.

CB Madhya-khaṇḍa 8.001

TEXT 1

*jaya jaya śrī-gaurasundara sarva-prāṇa
jaya nityānanda-advaitera prema-dhāma*

All glories to Śrī Gaurasundara, the life and soul of all! All glories to

the abode of Nityānanda and Advaita's love!

CB Madhya-khaṇḍa 8.002

TEXT 2

*jaya śrī-jagadānanda-śrīgarbha-jīvana
jaya puṇḍarīka-vidyānidhi-prāṇa-dhana*

All glories to the life of Śrī Jagadānanda and Śrīgarbha! All glories to the life and wealth of Śrī Puṇḍarīka Vidyānidhi!

CB Madhya-khaṇḍa 8.003

TEXT 3

*jaya jagadīśa-gopīnāthera īśvara
jaya hauka yata gauracandra-anucara*

All glories to the Lord of Jagadīśa and Gopīnātha! May all the devotees of Lord Gauracandra be glorified.

CB Madhya-khaṇḍa 8.004

TEXT 4

*hena-mate navadvīpe śrī-gaurāṅga-rāya
nityānanda-saṅge raṅga karaye sadāya*

In this way Śrī Gaurāṅga Rāya constantly enjoyed various pastimes with Nityānanda in Navadvīpa.

CB Madhya-khaṇḍa 8.005

TEXT 5

*advaita laiyā sarva vaiṣṇava-maṇḍala
mahā-nṛtya-gīta kare kṛṣṇa-kolāhala*

All the devotees accompanied Advaita in jubilant dancing and loud

TEXT 6

*nityānanda rahilena śrīvāsera ghare
nirantara bālya-bhāva, āna nāhi sphure*

Nityānanda continued to reside in the house of Śrīvāsa Paṇḍita. He was constantly in the mood of a child and did not manifest any other mood.

Śrī Nityānanda Prabhu manifested the nature of a young child while residing in the house of Śrīvāsa. Mālinī, the wife of Śrīvāsa, fed Him like her own son in the mood of *vātsalya*. Therefore in order to know Śrīvāsa's attachment for Nityānanda, Śrī Mahāprabhu said to him, "You should not associate much with Nityānanda, whose character and family background is unknown." In answer to this, Śrīvāsa said, "I know Nityānanda is Your own body. There is no difference between the body and self of the Lord, and that is being proved by our service in *vātsalya-rasa*. There is no difference between service to You and service to Nityānanda. I am Your devotee, and I know that whoever is attached to Your service is also the worshipable Lord of my heart. It is not proper for You to test me in this way with contradictory statements." [This purport applies to verses 6-14.]

CB Madhya-khaṇḍa 8.007

TEXT 7

*āpane tuliyā hāte bhāta nāhi khāya
putra-prāya kari' anna mālinī yogāya*

He would not eat rice with His own hands, so Mālinī fed Him like her own son.

CB Madhya-khaṇḍa 8.008

TEXT 8

*nityānanda-anubhāva jāne pati-vratānity
ānanda sevā kare, yena putra-mātā*

The chaste Mālinī knew well the glories of Nityānanda, therefore she served Him as a mother serves her son.

CB Madhya-khaṇḍa 8.009

TEXT 9

*eka-dina prabhu śrīnivāsera sahita
vasiyā kahena kathākṛṣṇera carita*

One day the Lord was sitting and discussing topics of Kṛṣṇa with Śrīvāsa.

CB Madhya-khaṇḍa 8.010

TEXT 10

*paṇḍitere parīkṣaye prabhu viśvambhara
“ei avadhūte kene rākha nirantara?”*

In order to test Śrīvāsa, Lord Viśvambhara said, “Why are you letting this *avadhūta* stay in your home?”

Śrī Vallabhācārya defines an *avadhūta* as “a person who is completely devoid of bodily urges and who appears like inert matter.” According to the *Siddhānta-pradīpa*, an *avadhūta* is “one who is fully detached from the pride of identifying with his belly and genitals.” The *Śabda-sāra* states: “A yogi who follows the principles of strict celibacy, who is aloof from the principles of *varṇa*, and who is always engaged in contemplating the Supersoul is called an *avadhūta*. The syllable *a* means *akṣara*, or ‘inexhaustible;’ the syllable *va* means *vareṇya*, or ‘respectable;’ the syllable *dhū* means ‘free from material bondage;’ and the syllable *ta* refers to the knower of the famous Vedic statement *tat*

tvam asi—‘You are that.’ Therefore he who possesses these qualities is an *avadhūta*.”

CB Madhya-khaṇḍa 8.011

TEXT 11

*kon jāti, kon kula, kichui nā jāni
parama udāra tumi,—balilāma āmi*

“I know you are very magnanimous, but we do not know which caste and which family He belongs to.

CB Madhya-khaṇḍa 8.012

TEXT 12

*āpanāra jāti-kula yadi rakṣā cāo
tabe jhāṭa ei avadhūtere ghucāo”*

“If you want to protect your own caste and family, then you should immediately get rid of this *avadhūta*.”

CB Madhya-khaṇḍa 8.013

TEXT 13

*īṣat hāsiyā bale śrīvāsa paṇḍita
“āmāre parīkṣa’ prabhu, e nahe ucita*

Śrīvāsa Paṇḍita smiled and said, “O Lord, it is not proper for You to test me.

CB Madhya-khaṇḍa 8.014

TEXT 14

*dineka ye tomā bhaje, sei mora prāṇa
nityānanda—tora deha, mo ha’te pramāṇa*

“If anyone worships You for a day, he is my life and soul. Nityānanda is Your body, and I am the witness of this fact.

CB Madhya-khaṇḍa 8.015-016

TEXT 15-16

*madirā-yavanī yadi nityānanda dhare
jāti-prāṇa-dhana yadi mora nāśa kare*

*tathāpi mohāra citte nahiba anyathā
satya satya tomāre kahiluṅ ei kathā”*

“Even if Nityānanda holds a pot of wine, associates with women, and spoils my caste, life, and wealth, still my faith will not waver. This is a fact I am telling You.”

Since people who are intoxicated by drinking wine engage in various sinful activities, they are extremely abominable in the vision of cultured persons. By drinking wine a living entity’s intelligence becomes polluted and his propensity for sinful activities increases. The mundane sense enjoyers who are attracted to external form indiscriminately associate with women without considering their caste and behavior. As a result, they bring infamy to their caste and family and degrade themselves. Marriages other than *prājāpatya* (arranged) and *brāhma* (between *brāhmaṇas*) such as *paiśāca* (ghostly) and *rākṣasa* (demoniac) as well as marriages other than *savarṇa* (within one’s caste) such as *asavarṇa* (intercaste) and *apakṛṣṭa* (with an outcaste) lead to one’s degradation. By drinking wine a person’s intelligence becomes diverted towards the path of sin, and as a result one develops a taste for associating with women. According to social consideration, this is extremely abominable. Lord Nityānanda is the dearest object of those who are under the shelter of *vātsalya-rasa*. Even if Jagad-guru Avadhūta Śrī Nityānanda happened to engage in such abominable activities, Śrīvāsa’s attachment for Nityānanda would not diminish. Śrīvāsa is stating that if Śrī Nityānanda Prabhu spoils his caste, kills him, plunders his wealth, etc., his propensity

for the service of Nityānanda will not diminish in the least. The nature of love is that if according to worldly calculations some disgusting symptoms are found in the object of love, it does not make any difference to the lover. “I am eternally attached to Śrī Nityānanda Prabhu. If I ever find some temporary, worldly, contradictory mood in Him, I will not give up the partiality of my attachment for Him. Actually, Śrī Nityānanda Prabhu is the ideal example of a great moralist. If someone desiring to minimize Nityānanda attempts to associate Him with a most abominable activity of this world, according to my opinion it should not be considered necessary for me to give up His eternally blissful service.” People who are weak-hearted and sinful cannot understand these topics of Nityānanda’s glories, and they thus support their own sinful nature by accepting Him differently. As a result, one can recognize their abominable immoral tastes. Fanaticism and moods that are unfavorable for understanding the Absolute Truth can never enter into the grave transcendental pastimes of Śrī Śrīman Nityānanda Prabhu. In order to distort the intelligence of sinful people, Lord Kṛṣṇa performs the pastimes of a debauchee; such pastimes create great inauspiciousness for people with inferior taste. The living entities’ eternal service propensity is awakened by the eternal pastimes that the Supreme Lord manifests in order to exhibit the superiority of persons who are attached to the service of the Lord and who are devoid of desires for material enjoyment. Although the brother of Kṛṣṇadāsa Kavirāja Prabhu had ordinary attachment for Śrī Caitanyadeva, he invited his ruination by failing to understand the transcendental love of Lord Nityānanda. Following in his footsteps, the *bāulas*, *prākṛta-sahajiyās*, and other *apa-sampradāyas* are busy going to hell. They also have the tendency to attribute immoral characteristics to Śrī Nityānanda Prabhu. Śrī Nityānanda Prabhu was never eager to perform any activity opposed to the principles of morality. One should completely give up the association of those unfortunate persons who attribute such moods on Him through their demoniac philosophies and should in all respects follow in the footsteps of persons

who are surrendered to the lotus feet of Nityānanda.

CB Madhya-khaṇḍa 8.017

TEXT 17

*eteka śunilā yadi śrīvāsera mukhe
huṅkāra kariyā prabhu uṭhe tāra buke*

When the Lord heard this from the mouth of Śrīvāsa, He got up, roared loudly, and embraced him to His chest.

CB Madhya-khaṇḍa 8.018

TEXT 18

*prabhu bale,—“ki balilā paṇḍita śrīvāsa?
nityānanda-prati tora etai viśvāsa?”*

“O Paṇḍita Śrīvāsa, what did you say? You have so much faith in Nityānanda?”

CB Madhya-khaṇḍa 8.019-021

TEXT 19-21

*‘mora gopya nityānanda’, jānilā se tumi
tomāre santuṣṭa hañā vara diye āmi*

*“yadi lakṣmī bhikṣā kare nagare nagare
tathāpi dāridrya tora nahibeka ghare*

*vidāla-kukkura-ādi tomāra bādīra
sabāra āmāte bhakti haibeka sthira*

“You have understood My confidential associate Nityānanda. Therefore I am most pleased with you and desire to give you a benediction. Even if Lakṣmī, the goddess of fortune, begs alms from door to door, you will never be afflicted with poverty. Everyone in your house, including the dogs and cats, will have unflinching

devotion for Me.

“Nityānanda Prabhu is completely under My (Gaurasundara’s) protection. Since you (Śrīvāsa) know this, there is no limit to My satisfaction. If the goddess of fortune, Lakṣmīdevī, who resides on the chest of Nārāyaṇa, the Lord of six opulences, becomes bereft of her opulences and due to poverty begs from door to door, still, by the influence of Nārāyaṇī, you will never experience any situation like ‘need.’ The characteristics of devotional service to the Lord are manifest in you in such a way that the nondevotees’ worries about worldly needs will never bother you. Therefore even if Lakṣmīdevī, who awards prosperity and wealth, ever experiences need, you will not experience any need. Your service propensity towards the Supreme Lord is so strong that what to speak of you and your relatives, even the domestic animals like the cats and dogs in your house will have unflinching devotion for Me.” The great sage Ālabandāru said, “Even if by the will of the Lord I have to take birth again in this material world, let me have the association of the devotees by taking birth as a dog, cat, or insect in a devotee’s house.” King Kulaśekhara said, “If I get an opportunity to associate with persons who are fully engaged in the devotional service of the Lord birth after birth, then I will not even accept liberation.” The influence of the association of the Lord’s devotees is such that if even low-born living entities get the slightest amount of such association, their inclination towards the service of the Lord is awakened. One Vaiṣṇava has sung:

*vaiṣṇavera gṛhe yadi haitāma kukkura
eṅtho diyā tarāitena vaiṣṇava ṭhākura*

“If I were the dog in the house of a Vaiṣṇava, then he would have delivered me by giving me his remnants.”

CB Madhya-khaṇḍa 8.022

TEXT 22

nityānanda samarpiluṅāmi tomā’ sthāne

sarva-mate samvaraṇa karibā āpane”

“I am offering Nityānanda to you. Please take care of Him in all respects.”

“I am offering you Nityānanda, your worshipable Lord, so that you may constantly serve Him. You should constantly engage in His service in all respects. This is My blessing.” The reverential service of the Lord who is the predominating Deity of the *sandhinī* potency by the pure devotees headed by Śrīvāsa is particularly praiseworthy. In the pastimes of Śrī Gaurasundara, Śrīman Mahāprabhu, who is the combined form of Rādhā-Govinda, is served through five kinds of *rasas*. The sentiments of Rādhārāṇī are manifested among Śrī Gaurasundara’s energies, such as Śrī Gadādhara, Śrī Jagadānanda, and Śrī Svarūpa Dāmodara, as the ingredients of *madhura-rasa-līlā*, or conjugal pastimes, but to imagine conjugal pastimes in the *audārya-līlā*, or magnanimous pastimes, is the fault known as *rasābhāsa*, the overlapping of transcendental mellows. The *dāsyā-rasa* mixed with *vātsalya* in devotees such as Śrīvāsa is the prime example of pure devotional service. This is the most cherished object for the followers of Nityānanda. Worship of the Lord’s energies headed by Śrī Gadādhara is found among the followers of Śrī Rūpa Gosvāmī. The devotees of the Lord see associates like Kāśīśvara and Govinda as situated on the platform of spontaneous *dāsyā*, Śrī Rāmānanda and Paramānanda as possessing the full manifestation of conjugal attachment covered by *sākhya*, and the abodes of Gauḍa-maṇḍala, Kṣetra-maṇḍala, and Vraja-maṇḍala as situated on the platform of *śānta-rasa*.

CB Madhya-khaṇḍa 8.023

TEXT 23

*śrīvāsere vara diyā prabhu gelā ghara
nityānanda bhrame saba nadiya nagara*

After giving this benediction to Śrīvāsa, the Lord returned home.

Nityānanda continued to wander throughout Nadia.

CB Madhya-khaṇḍa 8.024

TEXT 24

*kṣaṇeke gaṅgāra mājhe eḍena sāntāra
mahāsrote lai' yāya, santoṣa apāra*

Sometimes He swam in the Ganges, and sometimes He happily floated in the current.

CB Madhya-khaṇḍa 8.025

TEXT 25

*bālaka-sabāra saṅge kṣaṇe krīḍā kare
kṣaṇe yāya gaṅgādāsa-murārira ghare*

Sometimes He played with the boys, and sometimes He went to the houses of Gaṅgādāsa and Murāri.

CB Madhya-khaṇḍa 8.026

TEXT 26

*prabhura bādīte kṣaṇeka yāyena dhāiyā
baḍa sneha kare āi tāhāne dekhiyā*

Sometimes He rushed to the Lord's house, where mother Śacī showered Him with affection.

CB Madhya-khaṇḍa 8.027

TEXT 27

*bālya-bhāve nityānanda āira caraṇa
dharibāre yāya, āi kare palāyana*

In the mood of a child, Nityānanda tried to catch hold of mother

TEXT 28-33

*eka-dina āi kichu dekhilā svapane
nibhṛte kahilā putra-viśvambhara-sthāne*

*“niśi avaśeṣe muñi dekhiluñ svapana
tumi āra nityānanda—ei dui jana*

*vatsara-pāñcera dui chāoyāla haiyāmā
rāmāri kari’ donhe veḍāo dhāiyā*

*dui-jane sāndhāilā gosāñira ghare
rāma-kṛṣṇa lai’ donhe hailā bāhire*

*tāra hāte kṛṣṇa, tumi lai’ balarāma
cāri jane mārāmāri mora-vidyamāna*

*rāma-kṛṣṇa-ṭhākura balaye kruddha haiyā“
ke torāḍhāṅgāti, dui bāhirā o giyā*

One day mother Śacī had a dream, which she narrated to her son Viśvambhara in a solitary place. “Early this morning I had a dream in which I saw You and Nityānanda. Both of You appeared like five-year-old boys. You were quarreling together and chasing each other. In this way You both entered the Deity room and came out holding Kṛṣṇa and Balarāma in Your hands. He had Kṛṣṇa in His hands, and You had Balarāma. Then I clearly saw the four of You quarreling together. The Deities of Kṛṣṇa and Balarāma angrily said, ‘Who are You imposters? Get out of here.

Besides the Nārāyaṇa *sālagrāma-silā*, there were also Deities of Kṛṣṇa and Balarāma in Śacī’s house in Śrīdhāma Māyāpur. While describing whatever she saw in her dream to Mahāprabhu, Śacīdevī said, “As five-year-old boys, You (Viśvambhara) and Nityānanda entered our Deity

room, brought out the Deities of Kṛṣṇa and Balarāma, and began to quarrel with each other. I saw a loving quarrel of verbal and physical exchanges between You and Balarāma and between Nityānanda and Kṛṣṇa. The Deities of Balarāma and Kṛṣṇa were saying, ‘Both of You are imposters. You have forcibly entered into Our house and then taken and eaten Our food.’ In this way They displayed Their anger.”

The word *sāndhailā* [in verse 31] means “entered.”

The word *dhāṅgāti* [in verse 33] means “a cheater,” “an imposter,” “a cunning person,” or “a thief.”

CB Madhya-khaṇḍa 8.034

TEXT 34

*e bādī, e ghara, saba āmā doṅhākāra
e sandeśa, dadhi, dugdha yata upahāra”*

“This house, these rooms, this *sandeśa*, this yogurt, and this milk all belong to Us.’

CB Madhya-khaṇḍa 8.035

TEXT 35

*nityānanda balaye,—“se-kāla gela vaye
ye kāle khāile dadhi-navanī luṭiye*

“Then Nityānanda said, ‘Those days when You stole yogurt and butter to eat are gone.

CB Madhya-khaṇḍa 8.036

TEXT 36

*ghucila goyāla—haila vipra-adhikāra
āpanā ciniyā chāḍa saba upahāra*

“The days of the cowherd boys are over. Now the *brāhmaṇas* have

taken charge. Recognize Us and allow Us to enjoy all the offerings.

“In Vraja-līlā You were the cowherd boys known as Rāma and Kṛṣṇa. You alone ate all the milk products like yogurt and curd. Now those days are gone, and You have appeared as young *brāhmaṇa* boys. Therefore try to understand Your present situation and give up the desire to enjoy these offerings.”

CB Madhya-khaṇḍa 8.037

TEXT 37

*prīte yadi nā chāḍibā, khāibā māraṇa
luṭiyā khāile vā rākhibe kon jana?”*

“If You do not affectionately allow Us to eat, then You will be beaten. Moreover, if We forcibly eat, who can stop Us?”

CB Madhya-khaṇḍa 8.038

TEXT 38

*rāma-kṛṣṇa bale,—“āji mora doṣa nāi
bāndhiyā eḍimu dui dhaṅga ei ṭhāñi*

“Then Rāma and Kṛṣṇa said, ‘It will not be Our fault if We bind You imposters here today.’

The word *eḍimu* means “will keep.”

Nityānanda informed Rāma and Kṛṣṇa about Their present situation. They replied, “We will bind and keep both of You here, and then We will leave this place. When We do so, no one can find fault with Us.” Although Balarāma and Kṛṣṇa were present there in the form of the Deities, when the positions of Gaura and Nityānanda were established, They [Balarāma and Kṛṣṇa] wanted to install Them [Gaura and Nityānanda] in the position of Kṛṣṇa and Balarāma and leave that place.

CB Madhya-khaṇḍa 8.039

TEXT 39

*dohāi kṛṣṇera yadi āji karoṇāna”
nityānanda prati tarja garja kare rāma*

“Then Balarāma threatened Nityānanda, ‘In the name of Kṛṣṇa, You better not misbehave today.’

CB Madhya-khaṇḍa 8.040

TEXT 40

*nityānanda bale,—“tora kṛṣṇere ki ḍara
gauracandra viśvambhara—āmāra īśvara”*

“Nityānanda replied, ‘I am not afraid of Your Kṛṣṇa, for My Lord is Gauracandra Viśvambhara.’

CB Madhya-khaṇḍa 8.041

TEXT 41

*ei-mate kalaha karaye cāri jana
kāḍākāḍi kari’ saba karaye bhojana*

“In this way the four of You quarreled and forcibly ate each others’ food.

CB Madhya-khaṇḍa 8.042

TEXT 42

*kāhāro hātera keha kāḍi’ lai’ khāya
kāhāro mukhera keha mukha diyā khāya*

“Someone grabbed another’s food and ate, and someone ate the food from another’s mouth with His own mouth.

CB Madhya-khaṇḍa 8.043

TEXT 43

*jananī baliyā nityānanda ḍāke more
“anna deha’ mātā, more kṣudhā baḍa kare”*

“Then Nityānanda called me and said, ‘O mother, please give Me some rice. I am hungry.’”

CB Madhya-khaṇḍa 8.044

TEXT 44

*eteka balite muñi cetana pāilun̄kichu
nā bujhilun̄ muñi, tomāre kahilun̄*

“When Nityānanda said this to me, I woke up. But I could not understand anything, so I am relating this to You.”

CB Madhya-khaṇḍa 8.045

TEXT 45

*hāse prabhu viśvambhara śuniyā svapana
jananīra prati bale madhura vacana*

After hearing the topics of her dream, Lord Viśvambhara laughed and spoke to His mother in sweet words.

CB Madhya-khaṇḍa 8.046

TEXT 46

*“baḍai susvapna tumi dekhiyācha mātā
āra kāro ṭhāñi pāche kaha ei kathā*

“O mother, you have certainly seen a most auspicious dream. Please do not disclose this to anyone.

CB Madhya-khaṇḍa 8.047

TEXT 47

*āmāra gharera mūrti parateka baḍa
mora citta tomāra svapnete haila daḍa*

“The Deities of our house are full of life, and your dream has firmly established this fact in My heart.

After hearing the statements of Śrī Śacīdevī, Mahāprabhu said, “The Deities of Rāma and Kṛṣṇa in our house are directly the Supreme Lord. Now by hearing about your dream, My heart has become fixed in this conviction.”

CB Madhya-khaṇḍa 8.048

TEXT 48

*muñi dekhoṅ bāre bāre naivedyera sāje
ādhā-ādhi nā thāke, nā kahoṅ kāre lāje*

“I often see that half of the foods that I offer vanish. Feeling shy, I don’t tell anyone about this.

CB Madhya-khaṇḍa 8.049

TEXT 49

*tomāra vadhūre mora sandeha āchila
āji se āmāra mane sandeha ghucila”*

“I had some doubt about your daughter-in-law, but today that doubt has been removed.”

When Śrī Gaurasundara offered foods cooked by Viṣṇupriyā devī, He often observed that half of the offering was eaten by the Deities. Therefore Mahāprabhu said, “I had a doubt in My mind that your daughter-in-law, Viṣṇupriyā-devī, ate it. But now after hearing about your dream, I am firmly convinced that most of the offered foods were eaten by the Deities Themselves and the rest was left for us.” Within another

room inside the house, Viṣṇupriyā-devī, the mother of the universe, smiled on hearing these words of Śrīman Mahāprabhu.

CB Madhya-khaṇḍa 8.050

TEXT 50

*hāse lakṣmī jagan-mātā svāmīra vacane
antare thākiyā saba svapna-kathāśune*

Viṣṇupriyā-devī, the mother of the universe, smiled on hearing the words of her husband. She had heard the entire narration of the dream from within another room.

CB Madhya-khaṇḍa 8.051

TEXT 51

*viśvambhara bale,—“mātā, śunaha vacana
nityānande āni jhāṭa karāha bhojana”*

Viśvambhara said, “O mother, please hear My words. Let us immediately call Nityānanda here to feed Him.”

CB Madhya-khaṇḍa 8.052

TEXT 52

*putrera vacane śacī hariṣa hailā
bhikṣāra sāmagrī yata karite lāgilā*

Mother Śacī was pleased to hear these words of her son and began gathering the ingredients for lunch.

CB Madhya-khaṇḍa 8.053-057

TEXT 53-57

*nityānanda sthāne gelā prabhu viśvambhara
nimantraṇa giyā tāne karilā satvara*

*āmāra bādīte āji gosāñira bhikṣā
cañcalatā nā karibā” karāilāsikṣā*

*karṇa dhari’ nityānanda `viṣṇu’ `viṣṇu’ bale
“cañcalatā kare yata pāgala-sakale*

*ye bujhiye more tumi vāsaha cañcala
āpanāra mata tumi dekhaha sakala”*

*eta bale’ dui-jane hāsīte hāsīte
kṛṣṇa-kathā kahi’ kahi’ āilā bādīte*

Lord Viśvambhara quickly went to Nityānanda’s residence and invited Him for lunch. “O Gosāñi, today You should take lunch at our house. But I tell You beforehand, do not create any mischief.” Nityānanda held His ears and said, “Viṣṇu, Viṣṇu. Only madmen create mischief. I think You consider Me a mischief monger because You think everyone is like Yourself.” Speaking in this way, They both began to laugh. They then proceeded to the Lord’s house while discussing topics of Kṛṣṇa on the way.

After hearing the narration of the dream, Mahāprabhu invited Nityānanda to take lunch at His house. He forbade Him from displaying any kind of mischief. Nityānanda replied, “Viṣṇu! Viṣṇu! Only madmen create mischief. You treat everyone like Yourself. You Yourself are restless—intoxicated with the mellows of Kṛṣṇa consciousness—therefore You think that everyone in the world is like that. That is why You also consider Me restless.” As They spoke in this way, They walked towards the house of Śrī Jagannātha Miśra.

CB Madhya-khaṇḍa 8.058

TEXT 58

*hāsiyā vasilā eka-ṭhāni dui-jana
gadādhara-ādi āra paramāpta-gaṇa*

They both smiled as They sat down together, accompanied by Their

intimate associates like Gadādhara.

CB Madhya-khaṇḍa 8.059

TEXT 59

*īśāna dilena jala dhuite caraṇa
nityānanda saṅge gelā karite bhojana*

Īśāna gave them water to wash their feet. Then the Lord and Nityānanda went to eat lunch.

CB Madhya-khaṇḍa 8.060

TEXT 60

*vasilena dui prabhu karite bhojana
kauśalyāra ghare yena śrī-rāma-lakṣmaṇa*

The mood in which the two Lords sat eating together resembled that of Śrī Rāma and Lakṣmaṇa at the house of Kauśalyā.

CB Madhya-khaṇḍa 8.061

TEXT 61

*ei-mata dui prabhu karaye bhojana
sei bhāva, sei prema, sei dui-jana*

In this way the two Lords ate Their lunch in the same mood, with the same affection, as the same persons.

CB Madhya-khaṇḍa 8.062-063

TEXT 62-63

*pariveśana kare āi parama santoṣe
tri-bhāga haila bhikṣā, dui jana hāse
āra-bāra āsi' āi dui jane dekhe*

vatsara pāñcera śiśu dekhe parateke

As mother Śacī happily served Them, she set out three plates by mistake and They both began to laugh. When she returned to serve Them more, she directly saw Them as five-year-old boys.

When Śrī Gaura and Nityānanda sat down to eat, the respected mother Śacī began to serve Them *prasāda*. While serving Them *prasāda*, she mistakenly prepared three plates. As a result, Śrī Gaura and Nityānanda began to laugh. After setting out three plates, mother Śacī returned to serve more and saw Gaura and Nityānanda were eating. Yet she directly saw Them as five-year-old boys.

CB Madhya-khaṇḍa 8.064

TEXT 64

*kṛṣṇa-śukla-varṇa dekhe dui manohara
dui jana catur-bhuja, dui digambara*

She saw two enchanting boys, one with a whitish complexion and the other was blackish. Both had four arms, and both were naked.

CB Madhya-khaṇḍa 8.065

TEXT 65

*śaṅkha, cakra, gadā, padma, śrīhala-muṣala
śrīvatsa-kaustubha dekhe makara-kuṇḍala*

She saw They had the conch, disc, club, lotus, plow, *muṣala*, the mark of Śrīvatsa, the Kaustubha gem, and Their ears were decorated with shark-shaped earrings.

CB Madhya-khaṇḍa 8.066

TEXT 66

āpanāra vadhu dekhe putrera hṛdaye

She saw her daughter-in-law on the chest of her son. Then suddenly the whole scene disappeared.

Śrī Śacīdevī saw two naked five-year-old boys. The chest of one was decorated with the Kaustubha gem, and the other held the plow and *muṣala* in His hands. Both boys had four arms. Her daughter in law, Viṣṇupriyā-devī, was present on the chest of one of the boys. She saw this scene for only a moment and could not see it again.

The first line of this verse indicates that she saw Śrī Lakṣmīdevī on the chest of Śrī Kṛṣṇa. In the *Padma Purāṇa* it is stated: “After seeing the beauty of Śrī Kṛṣṇa, Śrī Lakṣmīdevī was attracted to Him and began to perform austerities. Then Lord Kṛṣṇa asked her, ‘For what reason are you performing austerities?’ Lakṣmī replied, ‘I desire to take the form of a *gopī* and enjoy Your company in Vṛndāvana.’ Lord Kṛṣṇa said, ‘That is most rarely attained.’ Lakṣmī again said, ‘O my Lord, I wish to remain on Your chest in the form of golden lines.’ Lord Kṛṣṇa then said, ‘So be it.’” Since then Lakṣmī remained on the chest of Lord Kṛṣṇa in the form of golden lines.

CB Madhya-khaṇḍa 8.067-068

TEXT 67-68

paḍilā mūrchita hañā pṛthivīra tale

titila vasana-saba nayanera jale

anna-maya sarva ghara haila takhane

apūrva dekhiyāśacī bāhya nāhi jāne

She fell to the ground unconscious and all her clothes became wet with tears. Rice was scattered throughout the entire room. On seeing this wonderful sight, Śacī forgot herself.

All her clothes became wet with tears. When liberated souls see the Supreme Lord, they lose their external consciousness. Since it is

impossible for unfortunate souls to attain this state, the materialists are unable to realize this eternal state. According to the materialists, everything is within the realm of knowledge achieved through sensual perception. And since ordinary people have no qualification for perceiving transcendental subject matters, they are unwilling to repose their faith in them.

CB Madhya-khaṇḍa 8.069

TEXT 69

*āthe-vyathe mahāprabhu ācamana kari’
gāye hāta diyā janānīre tole dhari’*

Mahāprabhu hurriedly washed His hands and picked up His mother.

CB Madhya-khaṇḍa 8.070

TEXT 70

*“uṭha uṭha mātā, tumi sthira kara cita
kene vā paḍilā pṛthivīte ācambhita?”*

“O mother, please get up. Calm yourself. Why did you suddenly fall to the ground?”

CB Madhya-khaṇḍa 8.071

TEXT 71

*bāhya pāi’ āi, āthe-vyathe keśa bāndhe
nā balaye kichu āi gṛha-madhye kānde*

On regaining her consciousness, mother Śacī quickly tied her hair. She did not say anything as she wept inside one of the rooms.

CB Madhya-khaṇḍa 8.072

TEXT 72

*mahā dīrgha-śvāsa chāḍe, kampa sarva-gāya
preme paripūrṇa hailā, kichu nāhi bhāya*

She breathed heavily and her entire body trembled. She was filled with ecstasy and nothing else came to her mind.

CB Madhya-khaṇḍa 8.073-074

TEXT 73-74

*īśāna karilā saba gr̥ha upaskāra
yata chila avaśeṣa—sakala tānhāra*

*sevilena sarva-kāla āire īśāna
catur-daśa-loka-madhye mahā bhāgyavān*

Then Īśāna cleaned the entire room and honored all the remnants. Īśāna is the most fortunate person within the fourteen worlds, for he served mother Śacī throughout his entire life.

Īśāna, the Lord's domestic servant, gathered together the scattered rice and cleaned the room. There is no limit to the good fortune of Īśāna. He spent his entire life serving the Lord's mother. By serving the Lord's mother and wife even after the Lord accepted *sannyāsa*, the servant Īśāna became greatly fortunate among the fortunate servants of the Lord in this world.

CB Madhya-khaṇḍa 8.075

TEXT 75

*ei-mata aneka kautuka pratidine
marmī-bhr̥tya bai ihā keha nāhi jāne*

In this way many sweet pastimes took place every day. No one except the confidential servants of the Lord know about them.

The phrase *marmī-bhr̥tya* is explained as follows: Being averse to the service of the Lord, foolish materialists wander throughout the world

trying to enjoy. They are incapable of entering into the external world and unfolding the mysterious truths. Only the Lord's confidential servants, who are not bewildered by the external phantasmagoria, are actually capable of realizing the inner truths.

CB Madhya-khaṇḍa 8.076

TEXT 76

*madhya-khaṇḍa kathā yena amṛtera bhāṇḍa
ye kathāśunile ghuce antara pāṣaṇḍa*

The topics of the *Madhya-khaṇḍa* are like pots of nectar. By hearing these topics, the atheism within one's heart is vanquished.

CB Madhya-khaṇḍa 8.077

TEXT 77

*ei-mata gauracandra navadvīpa-mājhe
kīrtana karena saba bhakata-samāje*

In this way Gauracandra and the devotees engaged in chanting the holy names in Navadvīpa.

CB Madhya-khaṇḍa 8.078

TEXT 78

*yata yata sthāne saba pārṣada janmilā
alpe alpe sabe navadvīpere āilā*

All the Lord's associates who took birth in different places gradually came to Navadvīpa and joined Him.

In order to reveal that the Supreme Lord and His associates are not bound by material time, place, and circumstances, the devotees of the Lord take birth in various castes, various countries, and various times. Wherever, whenever, and in whatever circumstance they are born, they eagerly

engage in the service of Śrī Caitanyadeva, the Absolute Truth.

CB Madhya-khaṇḍa 8.079

TEXT 79

*sabe jānilena īśvarera avatāra
ānanda-svarūpa citta haila sabāra*

When all the Lord’s associates understood that the Lord has incarnated, their hearts were filled with ecstasy.

CB Madhya-khaṇḍa 8.080

TEXT 80

*prabhura prakāśa dekhi’ vaiṣṇava-sakala
abhaya paramānande hailā vihvala*

As all the Vaiṣṇavas saw the Lord reveal Himself, they became fearless and overwhelmed with ecstasy.

CB Madhya-khaṇḍa 8.081

TEXT 81

*prabhu o sabāre dekhe prāṇera samāna
sabei prabhura pāriṣadera pradhāna*

The Lord also accepted them as equal to His own life. They were all confidential members of the Lord’s entourage.

All the devotees fully engaged in the service of the Lord according to their hearts’ desire. The Lord also accepted their service and considered each of them as His dearest servant. This, however, cannot be applied to the conditioned souls. That is why Śrī Caitanyacandra is known as *avatārī*, the source of all incarnations. All devotees engage themselves in the Lord’s service according to their respective moods and become candidates for receiving the Lord’s full love. They all know, “The Lord

does not love anyone like He loves me.” The envy that arises in this world due to discrimination resulting from one’s inferiority or superiority is not found amongst the pure devotees of the Lord.

CB Madhya-khaṇḍa 8.082

TEXT 82

*vede yānre niravadhi kare anveṣaṇa
se prabhu sabāre kare prema-āliṅgana*

The Lord for whom the *Vedas* constantly search embraced them all with love.

The Supreme Lord is always attracted to and worshiped by spiritual propensities. The Lord is constantly searched for by all animate living entities, and in reciprocation that Lord bestows affection on them with His loving embrace.

CB Madhya-khaṇḍa 8.083

TEXT 83

*nirantara sabāra mandire prabhu yāya
catur-bhuja-ṣaḍ-bhujādi vighraha dekhāya*

The Lord regularly visited the houses of His devotees and exhibited to them His various forms such as His four-armed and six-armed forms.

Mahāprabhu displayed His four-armed Nārāyaṇa form, holding conch, disc, club, and lotus, to many fortunate persons, and He displayed His six-armed form to some others. The combination of the two arms of Nṛsiṃhadeva, two arms of Rāma, and two arms of Kṛṣṇa comprise the *ṣaḍ-bhuja*, or six arms. The right hand of Nṛsiṃhadeva displays *bhaktavātsalya*, or affection for the devotees, the nails of His left hand tear apart the hearts of those who are envious of the devotees; the bow and arrows in the two hands of Rāmacandra destroy the name and fame of the materialists; and the flute in the two hands of Kṛṣṇa attracts the devotees

imbued with love of God. Śrī Gaurasundara exhibited His six-armed form in order to display these three pastimes. Sometimes it is also stated that the six arms of the Lord destroy one's desires for wealth, fame, and material enjoyment. We see a bow and arrows in the hands of Rāma, a flute in the hands of Kṛṣṇa, and a *daṇḍa* and waterpot in the hands of Śrī Caitanyadeva. The two arms of Rāma destroy the Laṅkā of gold [or wealth], the two arms of Vrajendra-nandana holding the flute destroy the Cupid of attachment [or material enjoyment], and the two arms [of Caitanyadeva] destroy desires for the fame of enjoying the association of women. In order to destroy the various philosophies that create false arguments and disturbances in this world and that have made those who do not traverse the path of the Absolute Truth averse to devotional service, the Lord has punished those persons who are overwhelmed by such disturbances by holding a *daṇḍa* in one hand, and He uprooted the deceitfulness of persons who desire material fame by holding a waterpot in His other hand.

CB Madhya-khaṇḍa 8.084

TEXT 84

*kṣaṇe yāya gaṅgādāsa-murārira ghare
ācāryaratnera kṣaṇe calena mandire*

Sometimes the Lord went to the house of Gaṅgādāsa or Murāri, and sometimes He went to the house of Ācāryaratna.

CB Madhya-khaṇḍa 8.085

TEXT 85

*niravadhi nityānanda thākena saṁhati
prabhu-nityānandera viccheda nāhi kati*

Nityānanda constantly remained with the Lord. They were never separated for even a moment.

Mahāprabhu enacted the pastime of always remaining with Nityānanda in order to display His most relishable pastimes.

CB Madhya-khaṇḍa 8.086

TEXT 86

*nityānanda-svarūpera bālyā nirantara
sarva-bhāve āveśita prabhu-viśvambhara*

Nityānanda Svarūpa was always absorbed in the mood of a child, and Lord Viśvambhara was also absorbed in various moods.

CB Madhya-khaṇḍa 8.087

TEXT 87

*matsya, kūrma, varāha, vāmana, narasimha
bhāgya-anurūpa dekhe caraṇera bhṛṅga*

According to their respective good fortune, the devotees who were like bumble bees at the lotus feet of the Lord saw the Matsya, Kūrma, Varāha, Vāmana, and Narasimha forms of the Lord.

According to the devotees' qualification in service, the Lord exhibited to them His various *naimittika*, or occasional, forms like Matsya, Kūrma, Vāmana, Narasimha, and Rāma, who are worshiped with awe and reverence and who eternally reside in Vaikuṅṭha. In order to ensure that people would not discriminate after seeing various forms of Viṣṇu and imagine Them to be different Gods, the Lord displayed His eternal forms according to the favorable taste of His devotees. In order to deliver people from the clutches of those who give up the worship of the Lord, who desire wealth, fame, and women, who concoct temporary forms of the Lord, and who boast of having fulfilled their material desires, the Lord displayed the pastimes of manifesting His eternal forms within this material world. The display of those eternal pastimes by Śrīman Mahāprabhu, the source of all incarnations, overwhelmed His eternal

servants and manifested as their highest goal.

CB Madhya-khaṇḍa 8.088

TEXT 88

*kona-dina gopī-bhāve kareṇa rodana
kāre bale `rātri-dina`—nāhika smaraṇa*

Some days He cried in the mood of a *gopī* and could not remember whether it was day or night.

Sometimes during His exhibition of the symptoms of *gopī-bhāva* to His intimate devotees who were under the shelter of conjugal attachment, the Lord displayed a loss of external sense by failing to distinguish between day and night. In this way the Lord exhibited His Vraja pastimes of separation.

CB Madhya-khaṇḍa 8.089

TEXT 89

*kona-dina uddhava-akrūra-bhāva haya
kona-dina rāma-bhāve madirā yācaya*

Some days the Lord accepted the mood of Uddhava or Akrūra, and some days He was absorbed in the mood of Balarāma and asked for wine.

Sometimes, being agitated by the dealings of Akrūra, the Lord would become absorbed in the mood of the *gopīs*. Sometimes He would be pacified by Uddhava’s words of solace, and in the next moment He would exhibit the *adhirūḍha-mahābhāva* of separation. Sometimes He would consider Himself the son of Rohiṇī and express a desire to drink wine. No one should misunderstand here that He taught the devotees the philosophy of *antaḥ-śākto bahiḥśaivaḥ sabhāyām vaiṣṇavo mataḥ*—“being internally a Śākta, externally a Śaivite, and publicly a Vaiṣṇava.” In order to reveal that various pastimes of Lord Viṣṇu are

performed out of His own sweet will and that the living entities who are part and parcel of the Lord are His eternal servants, whatever Śrī Kṛṣṇacandra exhibited in His Śrī Gaura-līlā is simply a display of the distinctions between the shelter and the sheltered. That is why the followers of Śrī Rūpa have particularly warned everyone not to consider the Supreme Lord as one of the sheltered separated parts. Since the litterateurs opposed to the Śrī Rūpānugas are busy executing material activities, they become inimical to Śrī Gaura's intimate associates by becoming distracted from subordination to Gaura. In order to remove such inauspiciousness, Śrī Caitanyadeva has displayed various contradictory moods in His own pastimes. As an *ācārya*, the Lord properly exhibited the pastimes of both the served and the servant to prevent the conditioned souls from imagining themselves or other separated parts as incarnations of the Supreme Lord like a dwarf trying to touch the moon.

CB Madhya-khaṇḍa 8.090

TEXT 90

*kona-dina caturmukha-bhāve viśvambhara
brahma-stava paḍi' paḍe pṛthivī upara*

Some days Viśvambhara assumed the mood of the four-headed Brahmā. After reciting the prayers offered by Brahmā, He fell to the ground.

After exhibiting Himself as a descendant of the Śrī Brahma-sampradāya, Śrī Caitanyadeva recited the prayers offered by Brahmā for the benefit of the followers of Vedic injunctions and advertised to the public His position as nondifferent from Brahmā.

CB Madhya-khaṇḍa 8.091

TEXT 91

kona-dina prahlāda-bhāvete stuti kare

Sometimes the Lord offered prayers in the mood of Prahlāda. In this way the Lord constantly floated in the ocean of devotional service.

Sometimes He acted as a preacher of devotional service like Prahlāda and offered prayers. The Lord taught the mood of a sheltered, or surrendered, soul in order to exhibit the pastime of floating in various ways within the ocean of devotional service. By doing so, He demonstrated that the sheltered separated parts can never become the supreme shelter.

CB Madhya-khaṇḍa 8.092

TEXT 92

*dekhiyā ānande bhāse śacī-jagan-mātā
`bāhirāya putra pāche`—ei manaḥ-kathā*

Upon seeing these pastimes, Śacī, the mother of the universe, floated in ecstasy. She thought within her heart, “This son may also leave home.”

On seeing the Lord’s various moods of madness, Śacīdevī, the mother of the universe, became absorbed in ecstasy. But she had some anxiety in her mind that the Lord may leave home and go away.

CB Madhya-khaṇḍa 8.093

TEXT 93

*āi bale,—“bāpa, giyā kara gaṅgā-snāna”
prabhu bale,—“bala mātā, `jaya kṛṣṇa rāma`”*

Mother Śacī said, “My dear son, go and take bath in the Ganges.” The Lord replied, “O mother, please chant the names of Kṛṣṇa and Rāma.”

CB Madhya-khaṇḍa 8.094

TEXT 94

*yata kichu kahe śacī putrera uttara
'kṛṣṇa' bai kichu nāhi bale viśvambhara*

Regardless of whatever mother Śacī said to her son, Viśvambhara would not reply anything other than “Kṛṣṇa.”

CB Madhya-khaṇḍa 8.095

TEXT 95

*acintya āveśa sei bujhana nā yāya
yakhana ye haya, sei apūrva dekhāya*

No one could understand the inconceivable moods of the Lord. Whatever mood He assumed appeared most enchanting.

Whatever mood the Lord manifested was never seen before, so it appeared most wonderful. These moods were actually situated in the realm beyond material thought and were therefore incomprehensible to ordinary people.

CB Madhya-khaṇḍa 8.096

TEXT 96

*eka-dina āsi' eka śivera gāyana
ḍambura bājāya, gāya śivera kathana*

One day a singer of Śiva's glories arrived. He began to play his small drum and chant the glories of Lord Śiva.

CB Madhya-khaṇḍa 8.097

TEXT 97

*āila karite bhikṣā prabhura mandire
gāhaye śivera gīta, veḍi' nṛtya kare*

He came to the Lord's doorstep for begging alms and began to dance in a circle while singing a song about Lord Śiva.

He danced in a circle and sang a song glorifying Śiva.

CB Madhya-khaṇḍa 8.098

TEXT 98

*śaṅkarera guṇa śuni' prabhu viśvambhara
hailāśaṅkara-mūrti divya-jaṭā-dhara*

**As soon as Lord Viśvambhara heard the qualities of Lord Śaṅkara,
He immediately took the form of Śaṅkara with matted locks of hair.**

CB Madhya-khaṇḍa 8.099

TEXT 99

*eka lamphe uṭhe tāra kāndhera upara
huṅkāra kariyā bale,—“muñi se śaṅkara”*

**The Lord jumped on the shoulders of that singer and shouted loudly,
“I am that Śaṅkara!”**

CB Madhya-khaṇḍa 8.100

TEXT 100

*keha dekhe jaṭā, śingā, ḍamaru bājāya
“bola bola” mahāprabhu balaye sadāya*

**Some people saw Mahāprabhu with matted locks of hair and playing
a horn and ḍamaru drum, as He continually exclaimed, “Sing! Sing!”**

CB Madhya-khaṇḍa 8.101

TEXT 101

*se mahāpuruṣa yata śiva-gīta gāila
paripūrṇa phala tāra ekatra pāila*

Whatever glorification of Śiva that great personality ever sang now

bore its full fruits.

CB Madhya-khaṇḍa 8.102

TEXT 102

*sei ta' gāila gīta niraparādhe
gauracandra ārohaṇa kailā tāra kāndhe*

Since that singer sang without offense, Gauracandra climbed on his shoulders.

As a result of the singer's chanting the glories of Lord Śiva without offense, Gaurasundara climbed on his shoulders.

CB Madhya-khaṇḍa 8.103

TEXT 103

*bāhya pāi' nāmilena prabhu-viśvambhara
āpane dilena bhikṣā jhulira bhitara*

After regaining external consciousness, Lord Viśvambhara got down and personally placed alms in the singer's bag.

CB Madhya-khaṇḍa 8.104

TEXT 104

*kṛtārtha haiyā sei puruṣa calila
'hari-dhvani' sarva-gaṇe maṅgala uṭhila*

Being fully satisfied, the singer left. All the devotees chanted the names of Hari.

CB Madhya-khaṇḍa 8.105

TEXT 105

*jaya pāi' uṭhe kṛṣṇa-bhaktira prakāśa
īśvara sahita sarva-dāsera vilāsa*

As the glories of the Lord were vibrated, devotional service to Kṛṣṇa became manifest. In this way the Lord enjoyed pastimes with His servants.

CB Madhya-khaṇḍa 8.106

TEXT 106

*prabhu bale,—“bhāi-saba, śuna mantra-sāra
rātri kene mithyā yāya āmā sabākāra*

The Lord said, “O brothers, listen to the essence of all advice. Why are we uselessly wasting our nights?”

CB Madhya-khaṇḍa 8.107

TEXT 107

*āji haite nirabandhita karaha sakala
niśāya kariba sabe kīrtana-maṅgala*

“Make a resolution that from today on we will congregationally chant the holy names at night.

The word *nirbandhita* means “firm resolution.” “All of you firmly resolve that from today we will every night perform an auspicious festival of *kīrtana*.”

It was resolved that they would every night without fail chant the sixteen holy names consisting of thirty-two syllables.

CB Madhya-khaṇḍa 8.108

TEXT 108

*saṅkīrtana kariyā sakala gaṇa-sane
bhakti-svarūpiṇī gaṅgā kariba majjane*

“We will all perform *saṅkīrtana* and become merged in the Ganges of devotional service.

TEXT 109

*jagata uddhāra hau śuni' kṛṣṇa-nāma
parmārthe tomarā sabāra dhana-prāṇa"*

“Let the entire world be delivered by hearing the names of Kṛṣṇa. Let the holy names be the life and wealth of you all.”

CB Madhya-khaṇḍa 8.110

TEXT 110

*sarva-vaiṣṇavera haila śuniyā ullāsa
ārambhilā mahāprabhu kīrtana-vilāsa*

On hearing this, all the Vaiṣṇavas became ecstatic. Thus Mahāprabhu began His *kīrtana* pastimes.

CB Madhya-khaṇḍa 8.111

TEXT 111

*śrīvāsa-mandire prati niśāya kīrtana
kona-dina haya candraśekhara bhavana*

Every night *kīrtana* was held at the house of Śrīvāsa, except some nights it was held at the house of Candraśekhara.

CB Madhya-khaṇḍa 8.112-116

TEXT 112-116

*nityānanda, gadādhara, advaita, śrīvāsa
vidyānidhi, murāri, hiraṇya, haridāsa
gaṅgādāsa, vanamālī, vijaya, nandana
jagadānanda, buddhimanta khān, nārāyaṇa*

*kāśīśvara, vāsudeva, rāma, garudāi
govinda, govindānanda, āchena tathāi*

*gopīnātha, jagadīśa, śrīmān, śrīdhara
sadāśiva, vakreśvara, śrīgarbha, śuklāmbara*

*brahmānanda, puruṣottama, sañjayādi yata
ananta caitanya-bhṛtya nāma jāni kata*

Nityānanda, Gadādhara, Advaita, Śrīvāsa, Vidyānidhi, Murāri, Hiraṇya, Haridāsa, Gaṅgādāsa, Vanamālī, Vijaya, Nandana, Jagadānanda, Buddhimanta Khān, Nārāyaṇa, Kāśīśvara, Vāsudeva, Rāma, Garuḍa, Govinda, Govindānanda, Gopīnātha, Jagadīśa, Śrīmān, Śrīdhara, Sadāśiva, Vakreśvara, Śrīgarbha, Śuklāmbara, Brahmānanda, Puruṣottama, Sañjaya, and innumerable other servants of Lord Caitanya were present in those kīrtanas.

CB Madhya-khaṇḍa 8.117

TEXT 117

*sabei prabhura nṛtye thākena saṁhati
pāriṣada bai āra keha nāhi tathi*

They all participated in the Lord's dancing. No one other than the Lord's associates was present there.

CB Madhya-khaṇḍa 8.118

TEXT 118

*prabhura huṅkāra, āra niśā-hari-dhvani
brahmāṇḍa bhedaye yena hena-mata śuni*

The loud roaring of the Lord and the tumultuous chanting of Hari's name shattered the covering of the universe.

The people of the world are engaged in sense gratification during the day and sleep at night. But the devotees who are under the shelter of the Lord

engage in chanting the names of Hari at night, rather than sleeping, just as they do in the course of their activities during the day.

CB Madhya-khaṇḍa 8.119

TEXT 119

*śuniyā pāṣaṇḍī-saba maraye balgiya
niśāya e-gulā khāya madirā āniyā*

Hearing that sound, the atheists jumped about in anger and said, “These fellows drink wine at night.”

Atheism is prominent in those who are averse to the devotional service of the Lord. Such people would say that the devotees are uselessly shouting at night due to drinking wine.

The word *balgiya* means “jumping with rage.”

CB Madhya-khaṇḍa 8.120

TEXT 120

*e-gulā sakale madhumatī-siddhi jāne
rātri kari’ mantra japi’ pañca kanyā āne*

“These people know the mystic perfection of *madhumatī*. They chant mantras at night to call five virgins.

“The devotees achieve the perfection known as *madhumatī*, and by the influence of mantras, they call five kinds of unmarried girls and have illicit affairs with them.” The medieval age was polluted by various abominable activities like *pañca-makāra* [*Pañca-makāra* refers to *māmsa*, *madya*, *matsya*, *mahila*, and *maithuna*—meat, wine, fish, women, and sex.] and *vīrācāra* [A tantric practice based on sex.], practiced by tantrics in the mode of ignorance. People who were envious of devotional service did not hesitate to attribute such abominable activities on the devotees who were engaged in unmotivated *kīrtana*.

Madhumatī-siddhi is achieved by invoking a particular heavenly damsel

named Madhumatī. It is described in the *Kṛkalāsa-dīpikā* as follows:
“Madhumatī is a particular heavenly damsel. A *sādhaka* can control her through mantras. By achieving perfection in this art, hundreds of heavenly girls come under one’s control. Whenever the *sādhaka* wants to go to either heaven, Pātāla, or anywhere on earth, those girls immediately take him there. There is no doubt about this.”

CB Madhya-khaṇḍa 8.121-122

TEXT 121-122

*cāri prahara niśānidrā yāite nā pāi
`bola bola` huñkāra, śuniye sadāi*

*balgiyā maraye yata pāṣaṇḍīra gaṇa
ānande kīrtana kare śrī-śacīnandana*

“Twelve hours have passed and we could not sleep. All we hear is the loud sound of `Bol! Bol!’” In this way the atheists spoke in anger, as Śrī Śacīnandana blissfully engaged in *kīrtana*.

The duration of night is four *praharas*, or twelve hours. The devotees constantly placed obstacles in the living entities’ absorption in the mode of ignorance by chanting the names of Hari throughout the night. Since their sleep was disturbed, they became annoyed. But Śrī Śacīnandana remained intoxicated in the blissful *kīrtana*.

CB Madhya-khaṇḍa 8.123

TEXT 123

*śunile kīrtana-mātra prabhura śarīre
bāhya nāhi thāke, paḍe pṛthivī-upare*

As soon as the Lord heard the sound of *kīrtana*, He lost external consciousness and fell to the ground.

CB Madhya-khaṇḍa 8.124

TEXT 124

*hena se āchāḍa prabhu paḍe nirantara
pṛthvī haya khaṇḍa khaṇḍa, sabe pāya ḍara*

The Lord repeatedly fell to the ground with such force that the earth broke into pieces and everyone became frightened.

When the Lord fell to the ground without support, the ground cracked apart. On seeing this, everyone became filled with anxiety.

CB Madhya-khaṇḍa 8.125

TEXT 125

*se komala-śarīre āchāḍa baḍa dekhi'
'govinda' smaraye āi mudi' dui āṅkhi*

When mother Śacī saw the Lord's soft body falling forcefully to the ground, she closed her eyes and remembered Govinda.

CB Madhya-khaṇḍa 8.126

TEXT 126

*prabhu se āchāḍa khāya vaiṣṇava-āveśe
tathāpiha āi duḥkha pāya sneha-vaśe*

Although the Lord fell with great force due to being absorbed in the mood of a Vaiṣṇava, mother Śacī felt unhappy out of affection.

CB Madhya-khaṇḍa 8.127

TEXT 127

*āchāḍera āi nā jānena pratikāra
ei bola bale kāku kariyā apāra*

Mother Śacī did not know how to prevent this. She repeatedly pleaded in the following words.

TEXT 128-129

*“kṛpā kari’ kṛṣṇa, more deha’ ei vara
ye samaye āchāḍa khāyena viśvambhara*

*muñi yena tāhā nāhi jānoṅ se samaya
hena kṛpā kara more kṛṣṇa mahāśaya*

“O Kṛṣṇa, please give me this benediction. When Viśvambhara falls forcefully to the ground, may I not know anything about it. O Kṛṣṇa, please show me this mercy.

CB Madhya-khaṇḍa 8.130

TEXT 130

*yadyapiha parānande tānra nāhi duḥkha
tathāpiha nā jānile mora baḍa sukha”*

“Although due to spiritual ecstasy, He does not feel any distress, I would be happy to remain unaware of this.”

CB Madhya-khaṇḍa 8.131-132

TEXT 131-132

*āira cittera icchā jāni’ gauracandra
sei-mata tānhāre dilena parānanda*

*yata-kṣaṇa prabhu kare hari-saṅkīrtana
āira nā thāke kichu bāhya tata-kṣaṇa*

Realizing the inner desire of mother Śacī, Gauracandra awarded her appropriate spiritual happiness. As long as the Lord was engaged in congregational chanting of the names of Hari, mother Śacī remained devoid of external consciousness.

Since mother Śacī was distressed when the Lord fell to the ground,

Gaurasundara had her become absorbed in ecstasy during *hari-saṅkīrtana* and stole away her external consciousness. Then Śacī felt happiness devoid of all distress.

CB Madhya-khaṇḍa 8.133

TEXT 133

*prabhura ānande nṛtye nāhi avasara
rātri-dine beḍi' gāya saba anucara*

There was no break in the Lord's ecstatic dancing. All of His associates chanted around Him day and night.

CB Madhya-khaṇḍa 8.134

TEXT 134

*kona-dina prabhura mandire bhakta-gaṇa
sabei gāyena, nāce śrī-śacīnandana*

Sometimes the devotees chanted at the Lord's house while Śrī Śacīnandana danced.

CB Madhya-khaṇḍa 8.135

TEXT 135

*kakhana īśvara-bhāve prabhura prakāśa
kakhana rodana kare, bale, 'muñi dāsa'*

Sometimes the Lord manifested His mood as the supreme controller, and sometimes He cried while saying, "I am the servant."

CB Madhya-khaṇḍa 8.130

TEXT 136

*citta diyāśuna bhāi prabhura vikāra
ananta brahmāṇḍe sama nāhika yāhāra*

O brothers, please hear attentively about the Lord’s transformations of ecstatic love, which are unique throughout the innumerable universes.

The transformations of Mahāprabhu’s ecstatic love can never be compared with the transformations of any devotees’ ecstatic love within the fourteen worlds. It is to be understood that cheaters who imitate the Lord’s exhibition of transformations of ecstatic love in order to deceive people are devoid of love of God.

CB Madhya-khaṇḍa 8.137

TEXT 137

*ye-mate kareṇa nṛtya prabhu gauracandra
te-mate se mahānande gāya bhakta-vṛnda*

As Lord Gauracandra danced in ecstasy, the devotees sang in ecstasy.

CB Madhya-khaṇḍa 8.138

TEXT 138

*śrī-hari-vāsare hari-kīrtana-vidhāna
nṛtya ārambhilā prabhu jagatera prāṇa*

On the day of Śrī Hari-vāsara, which is observed by chanting the names of Hari, the Lord, who is the life of the entire world, began to dance.

On the fasting day of Śrī Hari-vāsara, Lord Gaurasundara began to dance and chant the names of Hari.

The phrase *śrī hari-vāsara* means “the day of Lord Hari;” in other words, Ekādaśī, Dvādaśī, or the appearance day of the Lord.

In the *Hari-bhakti-vilāsa* it is said that if on the day of Śrī Hari-vāsara one fasts, remembers Lord Hari with devotion, chants the names of Hari, performs activities for the pleasure of Hari, fixes one’s mind on Hari, and gives up all desires for material enjoyment, then he can without doubt

attain the abode of Hari like Prahlāda. It is the duty of Lord Hari's devotees to worship Lord Hari with great faith by offering sandalwood paste, flowers, incense, lamps, the finest foodstuffs, various gifts, and engage in chanting *japa*, performing fire sacrifices, circumambulation, offering various prayers, pleasing dancing and chanting, playing musical instruments, offering obeisances, glorifying the Lord by chanting "Jaya!" and staying awake at night while chanting the glories of Lord Hari.

CB Madhya-khaṇḍa 8.139

TEXT 139

*puṇyavanta śrīvāsa-aṅgane śubhārambha
uṭhila kīrtana-dhvani `gopāla govinda`*

The auspicious inauguration of chanting the names of Gopāla and Govinda took place in the courtyard of the most pious Śrīvāsa.

The courtyard of Śrīvāsa is the shelter of many pious activities, because the chanting of Govinda and Gopāla was inaugurated there.

CB Madhya-khaṇḍa 8.140

TEXT 140

*ūṣaḥkāla haite nṛtya kare viśvambhara
yūtha yūtha haila yata gāyana sundara*

Viśvambhara began dancing from the time of sunrise, and the devotees sang sweetly in various groups.

The Lord personally began dancing before sunrise and induced various groups of devotees to chant.

CB Madhya-khaṇḍa 8.141

TEXT 141

*śrīvāsa-panḍita lañā eka sampradāya
mukunda laiya āra jana-kata gāya*

One group was headed by Śrīvāsa Paṇḍita, and another group was headed by the chanting of Mukunda.

CB Madhya-khaṇḍa 8.142

TEXT 142

*laiyā govinda ghoṣa āra kata-jana
gauracandra-nṛtya sabe karena kīrtana*

Another group was headed by Govinda Ghoṣa. All the devotees chanted during the dancing of Gauracandra.

CB Madhya-khaṇḍa 8.143

TEXT 143

*dhariyā bulena nityānanda mahābalī
alakṣite advaita layena pada-dhuli*

As the powerful Nityānanda caught hold of the Lord, Advaita secretly took the dust from the Lord's feet.

CB Madhya-khaṇḍa 8.144

TEXT 144

*gadādhara-ādi yata sajala nayane
ānande vihvala haila prabhura kīrtane*

The eyes of the devotees headed by Gadādhara filled with tears as they became overwhelmed with ecstasy in the Lord's *kīrtana*.

CB Madhya-khaṇḍa 8.145

TEXT 145

*śunaha calliśa pada prabhura kīrtana
ye vikāre nāce prabhu jagata-jīvana*

Now hear the next forty verses, which describe how the Lord, who is the life and soul of the entire universe, danced in ecstasy during *kīrtana*.

CB Madhya-khaṇḍa 8.146

TEXT 146

*caudike govinda-dhvani,
śacīra nandana nāce raṅge
vihvala hailā saba pāriṣada saṅge*

The name of Govinda vibrated in all directions as the son of Śacī became overwhelmed while dancing in ecstasy with His associates.

CB Madhya-khaṇḍa 8.147

TEXT 147

*yakhana kāndaye prabhu, prahareka kānde
loṭāya bhūmite keśa, tāhā nāhi bāndhe*

Whenever the Lord cried, He cried for three hours. His hair became untied and scattered on the floor.

The hair of the Lord loosened. While crying for three hours, He found no opportunity to tie His loosened hair.

CB Madhya-khaṇḍa 8.148

TEXT 148

*se krandana dekhi' hena kon kāṣṭha āche
nā paḍe vihvala haiyā se prabhura kāche*

Only a person whose heart is made of wood would not become overwhelmed and fall to the ground upon seeing the Lord's crying.

CB Madhya-khaṇḍa 8.149

TEXT 149

*yakhana hāsaye prabhu mahā-aṭṭahāsa
sei haya prahareka ānanda-vilāsa*

When the Lord laughed loudly in ecstasy, He would continue laughing for three hours.

CB Madhya-khaṇḍa 8.150

TEXT 150

*dāsya-bhāve prabhu nija-mahimā nā jāne
`jiniluṅ jiniluṅ' bali' uṭhe ghane ghane*

The Lord forgot His own glories as He became absorbed in the mood of a servant. He repeatedly exclaimed, “I have conquered! I have conquered!”

CB Madhya-khaṇḍa 8.151

TEXT 151

*jitaṁ jitaṁ iti atiharṣeṇa kadācid yukto
vadati tad anukaraṇaṁ karoti jitaṁ jitaṁ iti*

When Mahāprabhu chanted in great ecstasy “I have conquered! I have conquered!” the devotees also imitated Him by chanting, “I have conquered! I have conquered!”

CB Madhya-khaṇḍa 8.152

TEXT 152

*kṣaṇe kṣaṇe āpane ye gāya ucca-dhvani
brahmāṇḍa bhedaye yena hena-mata śuni*

Sometimes the Lord sang so loudly that the sound vibration pierced the covering of the universe.

TEXT 153

*kṣaṇe kṣaṇe haya aṅga brahmāṇḍera bhara
dharite samartha keha nahe anucara*

Sometimes His body became as heavy as the universe, then none of His followers could hold Him still.

CB Madhya-khaṇḍa 8.154

TEXT 154

*kṣaṇe haya tulā haite atyanta pātala
hariṣe kariyā kāndhe bulaye sakala*

Sometimes He would become as light as cotton, and His followers would happily carry Him on their shoulders.

Sometimes the Lord's body would become lighter than cotton. The devotees would then carry Him on their shoulders to different places. The word *pātala* means “thin,” “light,” or “tiny.”

CB Madhya-khaṇḍa 8.155

TEXT 155

*prabhure kariyā kāndhe bhāgavata-gaṇa
pūrṇānanda hai' kare aṅgane bhramaṇa*

The pure devotees happily carried the Lord on their shoulders and wandered around the courtyard.

CB Madhya-khaṇḍa 8.156

TEXT 156

*yakhane yā haya prabhu ānande mūrchita
karṇa-mūle sabe `hari' bale ati bhīta*

Whenever the Lord fell unconscious to the ground out of ecstasy, the devotees became frightened and chanted the name of Hari in His ear.

CB Madhya-khaṇḍa 8.157

TEXT 157

*kṣāṇe kṣaṇe sarva aṅge haya mahākampa
mahāśīte bāje yena bālakera danta*

Sometimes His entire body shook vigorously like a boy's teeth chattering due to excessive cold.

CB Madhya-khaṇḍa 8.158

TEXT 158

*kṣaṇe kṣaṇe mahāsveda haya kalevare
mūrtimatī gaṅgā yena āilāśarīre*

Sometimes His body perspired in such a way that it appeared that the Ganges was flowing from His body.

CB Madhya-khaṇḍa 8.159

TEXT 159

*kakhana vā haya aṅga jvalanta anala
dite mātra malayaja śukhāya sakala*

Sometimes His body became as hot as a blazing fire, and when sandalwood pulp was smeared on His body, it dried immediately.

Sometimes the heat of His body was like a blazing fire, for as soon as sandalwood pulp was applied to His body, it would dry up.

The word *malayaja* refers to the sandalwood brought from the Malaya Hills.

CB Madhya-khaṇḍa 8.160

TEXT 160

*kṣaṇe kṣaṇe adbhuta vahaye mahāśvāsa
sammukha chāḍiyā sabe haya eka-pāśa*

Sometimes the Lord would sigh heavily, and everyone would move out of the way of His breath.

CB Madhya-khaṇḍa 8.161

TEXT 161

*kṣaṇe yāya sabāra caraṇa dharibāre
palāya vaiṣṇava-gaṇa cāri-dike dare*

Sometimes He tried to catch everyone's feet, and the Vaiṣṇavas ran away out of fear.

CB Madhya-khaṇḍa 8.162

TEXT 162

*kṣaṇe nityānanda-aṅge pṛṣṭha diyā vase
caraṇa tuliyā sabākāre caḥi' hāse*

Sometimes He would sit, leaning against Nityānanda, and sometimes He lifted His feet, looked at everyone, and smiled.

CB Madhya-khaṇḍa 8.163

TEXT 163

*bujhiyā iṅgita saba bhāgavata-gaṇa
luṭaye caraṇa-dhuli apūrva ratana*

Understanding the intention of the Lord, all the devotees stole the wonderful jewel-like dust from the Lord's lotus feet.

CB Madhya-khaṇḍa 8.164

TEXT 164

*ācārya gosāñi bale,— “āre āre corā!
bhāṅgila sakala tora bhāri-bhuri morā”*

Ācārya Gosāñi said, “My dear thief, we have broken into Your hidden treasury.

Advaita Prabhu addressed Gaurasundara as *cora*, or “thief,” and said, “Now we understand Your glories.”

The phrase *bhāri-bhuri* means “opulence,” “gravity,” “reverence,” “self-esteem,” “glories,” or “pride.”

CB Madhya-khaṇḍa 8.165

TEXT 165

*mahānande viśvambhara gaḍāgaḍi yāya
cāri-dike bhakta-gaṇa kṛṣṇa-guṇa gāya*

Viśvambhara rolled on the ground in ecstasy as all the devotees sang the glories of Kṛṣṇa on all sides.

CB Madhya-khaṇḍa 8.166

TEXT 166

*yakhana uddaṇḍa nāce prabhu viśvambhara
pṛthivī kampita haya, sabe pāya ḍara*

When Lord Viśvambhara danced madly, the earth shook and everyone became frightened.

CB Madhya-khaṇḍa 8.167

TEXT 167

*kakhano vā madhura nācaye viśvambhara
yena dekhi nandera nandana naṭavara*

Sometimes Viśvambhara danced so sweetly it resembled the enchanting dance of Nanda’s son.

CB Madhya-khaṇḍa 8.168

TEXT 168

*kakhano vā kare koṭi-simhera huṅkāra
karṇa-rakṣā-hetu sabe anugraha tānra*

Sometimes His roaring resembled that of millions of lions, yet by His mercy, everyone’s ears were saved from harm.

Although the sound of the Lord’s roaring like a million lions was capable of breaking the living entities’ eardrums, He mercifully protected their weak eardrums.

CB Madhya-khaṇḍa 8.169

TEXT 169

*prthivīra ālaga haiyā kṣaṇe yāya
keha vā dekhaye, keha dekhite nā pāya*

Sometimes when He walked, He walked above the ground. Some persons saw this, while others could not.

The loud roaring of the Lord sometimes cracked the earth. Sometimes He walked above the ground, in other words, without touching the ground. Some devotees saw this, while others could not. The word *ālaga*, or *ālga* (derived from the word *alagna*), means “aloof,” “separated,” or “different.”

CB Madhya-khaṇḍa 8.170

TEXT 170

*bhāvāveśe pākala locane yāre cāya
mahātrāsa pāñā sei hāsiyā palāya*

In His ecstasy, whoever the Lord looked at with His red eyes would first become frightened and then run away laughing.

The word *pākala* means “blood-red,” “red,” or “crimson.”

CB Madhya-khaṇḍa 8.171

TEXT 171

*bhāvāveśe cañcala haiyā viśvambhara
nācena vihvala hañā nāhi parāpara*

Viśvambhara became agitated in ecstasy and danced forgetful of His self and others.

CB Madhya-khaṇḍa 8.172

TEXT 172

*bhāvāveśe eka-bāra dhare yā'ra pāya
āra bāra punaḥ tā'ra uṭhaye māthāya*

In ecstasy, He would catch the feet of someone and then climb on his head.

Sometimes the Lord touched the feet of a devotee, and sometimes He climbed on that devotee's head.

CB Madhya-khaṇḍa 8.173

TEXT 173

*kṣaṇe yā'ra galā dhari' karaye krandana
kṣaṇeke tāhāra kāndhe kare ārohaṇa*

Sometimes He would cry while embracing someone around their neck, and then the next moment He would climb on his shoulders.

CB Madhya-khaṇḍa 8.174

TEXT 174

*kṣaṇe haya bālya-bhāve parama cañcala
mukhe vādya bāya yena chāoyāla-sakala*

Sometimes He would become extremely restless in the mood of a child and make various childish noises in His mouth.

Sometimes the Lord made various noises with His mouth like a most restless child.

The word *bāya* (a shortened form of *bājāya*) means “to play [an instrument].”

The word *chāoyāla* means “child,” “boy,” or “inexperienced.”

CB Madhya-khaṇḍa 8.175

TEXT 175

*carāṇa nācāya kṣaṇe, khala khala hāse
jānu-gati cale kṣaṇe bālaka-āveśe*

Sometimes He shook His feet and laughed exuberantly. Sometimes He crawled on His knees like a small child.

The phrase *jānu-gati cale* refers to crawling about on one’s knees. *Jānu-gati* means “moving with the knees” or “crawling.”

CB Madhya-khaṇḍa 8.176

TEXT 176

*kṣaṇe kṣaṇe haya bhāva—tribhaṅga-sundara
prahareka sei-mata thāke viśvambhara*

Sometimes Viśvambhara became absorbed in the mood of Kṛṣṇa, in His beautiful threefold bending form. He remained in that state for three hours.

CB Madhya-khaṇḍa 8.177

TEXT 177

*kṣaṇe dhyāna kari' kare muralīra chanda
sākṣāt dekhiye yena vṛndāvana-candra*

Sometimes He would become absorbed in meditation and play a flute. Then He appeared exactly like Kṛṣṇa, the moonlike Lord of Vṛndāvana.

TEXT 178

*bāhya pāi' dāsya-bhāve karaye krandana
dante trṇa kari' cāhe caraṇa-sevana*

On regaining His external consciousness, He would cry in the mood of a servant. He would hold straw between His teeth and beg for the service of the Lord's lotus feet.

CB Madhya-khaṇḍa 8.179

TEXT 179

*cakrākṛti hai' kṣaṇe prahareka phire
āpana caraṇa giyā lāge nija śire*

Sometimes He whirled in a circle for three hours, and sometimes He danced in such way that His feet touched His head.

CB Madhya-khaṇḍa 8.180

TEXT 180

*yakhana ye bhāva haya, sei adbhuta
nija-nāmānande nāce jagannātha-suta*

Whatever mood the Lord exhibited was most wonderful. The son of Jagannātha Miśra danced in the ecstasy of chanting His own holy names.

CB Madhya-khaṇḍa 8.181

TEXT 181

*ghana ghana huṅkāraya sarva aṅga naḍe
nā pāre haite sthira, pṛthivīte paḍe*

Sometimes He roared so loudly that His entire body trembled. Unable to remain steady, He then fell to the ground.

Another reading of *huṅkāraya* is *hu-huṅkāra* [which also means “loud roar”].

CB Madhya-khaṇḍa 8.182

TEXT 182

*gaura-varṇa deha—kṣaṇe nānā-varṇa dekhi
kṣaṇe kṣaṇe dui guṇa haya dui āṅkhi*

Although the Lord’s complexion was golden, He sometimes appeared in various colors. Sometimes His two eyes doubled in size.

CB Madhya-khaṇḍa 8.183

TEXT 183

*alaukika hañā prabhu vaiṣṇava-āveśe
ye balite yogya nahe, tāo prabhu bhāṣe*

In this way, the Lord became absorbed in the transcendental mood of a Vaiṣṇava and spoke in words that did not befit Him.

CB Madhya-khaṇḍa 8.184

TEXT 184

*pūrve ye vaiṣṇava dekhi’ `prabhu’ kari’ bale
“e beṭā āmāra dāsa”, dhare tāra cule*

Previously, whenever the Lord saw a Vaiṣṇava He addressed him as “Prabhu,” but now He would grab them by the hair and announce, “This fellow is My servant.”

TEXT 185

*pūrve ye vaiṣṇava dekhi' dharaye caraṇa
tāra vakṣe uṭhi' kare caraṇa arpaṇa*

Previously, whenever the Lord saw a Vaiṣṇava He would catch hold of his feet, but now He would climb on their chest and offer His feet to them.

CB Madhya-khaṇḍa 8.186

TEXT 186

*prabhura ānanda dekhi' bhāgavata-gaṇa
anyonye galā dhari' karaye krandana*

On seeing the Lord's ecstasy, the devotees wept as they embraced each others' necks.

CB Madhya-khaṇḍa 8.187

TEXT 187

*sabāra aṅgete śobhe śrī-candana-mālā
ānande gāyena kṛṣṇa-rase hai bholā*

All the devotees were decorated with sandalwood pulp and flower garlands as they chanted in the ecstasy of Kṛṣṇa consciousness.

CB Madhya-khaṇḍa 8.188

TEXT 188

*mṛdaṅga-mandirā bāje śaṅkha-karatāla
saṅkīrtana-saṅge saba haila miśāla*

The sound of *mṛdaṅgas*, whompers, conches, and *karatālas* mixed with

their congregational chanting of the holy names.

CB Madhya-khaṇḍa 8.189

TEXT 189

*brahmāṇḍa bhedila dhvani pūriyā ākāśa
caudigera amaṅgala yāya saba nāśa*

The sound of *saṅkīrtana* filled the sky and pierced the covering of the universe. All inauspiciousness in the four directions was vanquished.

CB Madhya-khaṇḍa 8.190

TEXT 190

*e kon adbhuta—yā'ra sevakera nṛtya
sarva-vighna nāśa haya, jagat pavitra*

This was not so wonderful, for by even the dancing of the Lord's servants all obstacles are destroyed and the entire world is purified.

In the *Śrīmad Bhāgavatam* (11.14.24) it is stated:

*vāg gadgadā dravate yasya cittam
rudaty abhīkṣṇam hasati kvacic ca
vilajja udgāyati nṛtyate ca
mad-bhakti-yukto bhuvanam punāti*

“A devotee whose speech is sometimes choked up, whose heart melts, who cries continually and sometimes laughs, who feels ashamed and cries out loudly and then dances—a devotee thus fixed in loving service to Me purifies the entire universe.” In the *Nārada-pañcarātra* it is said:

*saṅkīrtana-dhvanimśrutvā
ye ca nṛtyanti vaiṣṇavāḥteṣām
pāda-raja-sparśāt
sadya pūtā vasundharā*

“Mother earth is immediately purified by the touch of the dust from the feet of the Vaiṣṇavas who dance to the sound of *saṅkīrtana*.”

CB Madhya-khaṇḍa 8.191

TEXT 191

*se prabhu āpane nāce āpanāra nāme
ihāra ki phala—kibā baliba purāṇe?*

When the Lord Himself dances to the chanting of His own names, who can say what benefit is there? Can even the *Purāṇas* describe this?

The word *prabhu* refers to Lord Kṛṣṇa Himself, who is personally dancing while chanting His own names. The *Purāṇas* cannot reach the end of describing the glories of this.

CB Madhya-khaṇḍa 8.192

TEXT 192

*caturdige śrī-hari-maṅgala-saṅkīrtana
mājhe nāce jagannātha-miśrera nandana*

The son of Jagannātha Miśra danced in the midst of the auspicious congregational chanting of Lord Hari’s holy names, which vibrated in the four directions.

CB Madhya-khaṇḍa 8.193

TEXT 193

*yā’ra nāmānande śiva vasana nā jāne
yā’ra yaśe nāce śiva, se nāce āpane*

He whose ecstatic holy names and glories induce Lord Śiva to forget his clothes and dance was now personally dancing.

Being absorbed in the ecstasy of chanting the Lord’s names, Mahādeva,

the Lord's devotee, forgets to wear his clothes. He whose glories when sung induce Śiva to dance in ecstasy now began to dance Himself. Another reading of the word *yaśe*, or “by the glories,” is *rāse*, or “by the mellows.”

CB Madhya-khaṇḍa 8.194-195

TEXT 194-195

yā'ra nāme vālmīki hailā tapodhana
yā'ra nāme ajāmila pāila mocana

yā'ra nāma-śravaṇe saṁsāra-bandha ghuce
hena prabhu avatari' kali-yuge nāce

That Lord, whose holy names induced Vālmīki to become enriched by austerities, whose holy names awarded Ajāmila with liberation, and whose holy names when heard destroy one's material bondage—that Lord, who has incarnated in Kali-yuga, now engaged in dancing.

One should discuss the *Śrīmad Bhāgavatam* 1.1.16, 1.2.17-21, 2.2.37, 2.8.5, 3.9.5, 3.13.4, 4.29.40, 6.16.44, 10.1.4, 10.14.3, 11.6.9, 11.6.44, and 12.3.15.

CB Madhya-khaṇḍa 8.196-197

TEXT 196-197

yā'ra nāma gāi' śuka-nārada veḍāya
sahasra-vadana-prabhu yā'ra guṇa gāya

sarva-mahā-prāyaścitta ye prabhura nāma
se prabhu nācaye, dekhe yata bhāgyavān

That Lord, whose holy names Śukadeva and Nārada sing as they wander about, whose transcendental qualities are sung by the thousand-headed Lord Ananta, and whose holy names are the best of all forms of atonement now personally danced before the eyes of the fortunate.

TEXT 198

*haila pāpiṣṭha-janma, takhana nā haila
hena mahā-mahotsava dekhite nā pāila*

I took a sinful birth, for I did not take birth at that time. Therefore I did not have the opportunity to see such a great festival.

The author expresses his humility by saying that since he did not take birth during the time of Mahāprabhu's manifest pastimes and did not have the good fortune of seeing the festival of the Lord's dancing his life has become full of sin.

CB Madhya-khaṇḍa 8.199

TEXT 199

*kali-yuga praśamsila śrī-bhāgavate
ei abhiprāya tā'ra jāni' vyāsa-sute*

The son of Vyāsa knew the Lord's intention, so he glorified Kali-yuga in the Śrīmad Bhāgavatam.

Śrī Śukadeva, the son of Vyāsa, knew very well that Śrī Gaurasundara would appear in the age of Kali, so he glorified Kali-yuga in the Śrīmad Bhāgavatam (11.5.36 and 12.3.51) as follows:

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

“Those who are actually advanced in knowledge are able to appreciate the essential value of this age of Kali. Such enlightened persons worship Kali-yuga because in this fallen age all perfection of life can easily be achieved by the performance of *saṅkīrtana*.

*kaler doṣa-nidhe rājan
asti hy eko mahān guṇaḥ
kīrtanād eva kṛṣṇasya
mukta-saṅgaḥ param vrajet*

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

CB Madhya-khaṇḍa 8.200

TEXT 200

*nijānande nāce mahāprabhu viśvambhara
caraṇera tāla śuni ati manohara*

As Mahāprabhu Viśvambhara danced in His own ecstasy, the movement of His feet sounded most enchanting.

CB Madhya-khaṇḍa 8.201-204

TEXT 201-204

*bhāva-bhare mālā nāhi rahaye galāya
chiṇḍiyā paḍaye giyā bhakatera pāya*

*kati gelā garuḍera ārohaṇa-sukha
kati gelāśaṅkha-cakra-gadā-padma-rūpa*

*kothāya rahila sukha-ananta-śayana
dāsya-bhāve dhuli luṭi' karaye rodana*

*kothāya rahila vaikuṅṭhara sukha-bhāra
dāsya-sukhe saba sukha pāsarila tā'ra*

Due to the Lord's absorption in ecstasy, His garland did not remain on His neck but scattered at the feet of the devotees. Where did the happiness of riding on Garuḍa go? Where did the form holding

conch, disc, club, and lotus go? Where did the happiness of lying on the bed of Ananta go? The Lord now cried and rolled on the ground in the mood of a servant. Where did the happiness of Vaikuṅṭha go? The Lord forgot all other happiness while tasting the happiness of a servant.

The Lord of Vaikuṅṭha tore apart the Vaijayanti garland around His neck and threw it at the feet of the devotees, He gave up the happiness of riding on the back of Garuḍa, He gave up holding weapons like the conch and disc, He gave up the happiness of sleeping on the bed of Ananta— now in His pastimes as Gaurasundara that Lord began to cry and roll on the ground while absorbed in the mood of a servant. He gave up the happiness derived from being the Lord and became absorbed in the happiness derived from being the servant.

CB Madhya-khaṇḍa 8.205

TEXT 205

*kati gela ramāra vadana-dṛṣṭi-sukha
virahī haiyā kānde tuli' bāhu-mukha*

Where did the happiness of looking at the face of Ramā, the goddess of fortune, go? Now the Lord raised His arms and face and cried in separation.

Instead of looking at the face of Lakṣmī in His capacity as the enjoyer of conjugal mellows, the Lord raised His face and arms and began to cry, being merged in the ocean of separation.

CB Madhya-khaṇḍa 8.206-207

TEXT 206-207

*śaṅkara-nārada-ādi yā'ra dāsya pāñāsar
vaiśvarya tiraskari' bhrame dāsa hañā
sei prabhu āpanāra dante tṛṇa kari'*

dāsyā-yoga māge saba-sukha parihari'

Great personalities like Śiva and Nārada give up their opulence and wander about as servants of the Supreme Lord, who now gave up all happiness, took straw between His teeth, and begged for devotional service.

That worshipable Lord in whose service great personalities like Śiva and Nārada are engaged, after giving up their respective opulence, now took straw between His teeth out of humility and, after giving up all happiness as the object of worship, begged for devotional service.

CB Madhya-khaṇḍa 8.208

TEXT 208

*hena dāsyā-yoga chāḍi' āra yebā cāya
amṛta chāḍiyā yena viṣa lāgi' dhāya*

One who gives up such service and desires something else is like one who gives up nectar and desires poison.

One who in spite of seeing the recent example of Gaurasundara gives up the path of devotional service and proudly becomes inclined to attain one of the four types of liberation beginning with *sālokya*, or residing on the same planet as the Lord, is like one who gives up nectar to drink poison. In the *Skanda Purāṇa* it is stated:

*vāsudevaṁ parityajya yo 'anya-devam upāsate
tyaktvāmṛtaṁ sa mūḍhātmā bhunkte halāhalaṁ viṣam*

“A foolish person who gives up the worship of Vāsudeva and engages in the worship of the demigods is giving up nectar to drink poison.” It is stated in the *Mahābhārata*:

*yas tu viṣṇuṁ parityajya mohad anyam upāsate
sa hema-rājim utsrjya pāṁśu-rāśim jighṛkṣati*

“A person who out of illusion gives up the worship of the all-pervading

Lord Viṣṇu and worships other demigods gives up heaps of gold to accept heaps of ashes.” It is further described in the *Nārada-pañcarātra* (2.7.7):

*śrī-harer-bhakti-dāsyam ca sarvam ukteḥ param mune
vaiṣṇavānām abhimataṁ sārāt sāram parāt param*

“The devotional service of Lord Hari is most enchanting and the best of all forms of liberation. O great sage, it is the essence of all conclusions. This is the opinion of the Vaiṣṇavas.” In the *Hari-bhakti-kalpa-latikā* it is said:

*nāsti dāsyāt paramśreya nāsti dāsyāt param padam
nāsti dāsyāt paro labho nāsti dāsyāt param sukham*

“There is nothing more auspicious than Lord Hari’s service. There is no situation better than Lord Hari’s service. There is nothing better to be gained than Lord Hari’s service. There is no happiness higher than Lord Hari’s service.”

CB Madhya-khaṇḍa 8.209

TEXT 209

*se vā kene bhāgavata paḍe vā paḍāya
bhaktira prabhāva nāhi yāhāra jihvāya*

Why does a person who does not describe the glories of devotional service recite or teach *Śrīmad Bhāgavatam*?

The recitation of those who have no knowledge about the beauty of devotional service yet proudly recite *Śrīmad Bhāgavatam* with a desire to become the master is useless.

CB Madhya-khaṇḍa 8.210-211

TEXT 210-211

*śāstrera nā jāni’ marma adhyāpanā kare
gardabhera prāya yena śāstra bahi’ mare*

*ei-mata śāstra bahe, artha nāhi jāne
adhama sabhāya artha-adhama vākhāne*

Those who teach the scriptures without understanding their purport are simply carrying the burden of the scriptures like asses. In this way they carry the burden of the scriptures without understanding their purpose. They present irrational meanings to irrational audiences.

Another reading of *sabhāya*, or “audiences,” is *svabhāva*, or “nature.” Proud teachers of *Śrīmad Bhāgavatam* who display their pride by presenting nondevotional conclusions are like asses who simply carry burdens without understanding the scriptural statements. They uselessly labor to teach and study the scriptures. The purport explained by such professional nondevotee reciters of *Śrīmad Bhāgavatam* to unqualified audiences is completely abominable. In the *Padma Purāṇa* (*Uttara-khaṇḍa*, Chapter Sixty-three) it is stated:

*viprair bhāgavatī vārtā gehe gehe jane jane
kāritā dhana-lobhena kathā-sāras tato gataḥ*

“*Brāhmaṇas* will describe the topics of Kṛṣṇa’s pastimes in *Śrīmad Bhāgavatam* from house to house in order to accumulate wealth, therefore their audience will not achieve devotional service, which is the essence of hearing such topics.” In the *Manu-saṁhitā* (12.115) it is stated:

*yaṁ vadanti tamo-bhūtā
mūrkhādharmam atad-vidaḥtat
pāpaṁśatadhā bhūtvā
tad-vakṛṇ anugacchati*

“Those who instruct religious principles in spite of being foolish, in the mode of ignorance, or ignorant of religion incur one hundred times more sin than their audience.” The *Manu-saṁhitā* (3.156) also states:

*bhṛtak-ādhyāpako yaś ca
bhṛtak-ādhyāpitas tathā*

*śūdra-śiṣyo guruś caiva
vāg duṣṭaḥ kuṇḍa-golakau*

“Those who charge fees for teaching, those who pay fees for studying, those who are disciples of *śūdras*, those who are spiritual masters of *śūdras*, those who speak harshly, those who are illegitimate sons of mothers whose actual husband is still alive, and those who are illegitimate sons of mothers whose husband is dead should not be allowed to participate in *śrāddha* ceremonies or other Vedic rituals.” In the *Padma Purāṇa* it is stated:

*avaiṣṇava-mukhodgīrṇam pūtam hari-kathāmṛtam
śravaṇam naiva kartavyam sarpochiṣtam yathā payaḥ*

“No one should hear or take lessons from a person who is not a Vaiṣṇava. Even if he speaks about Kṛṣṇa, such a lesson should not be accepted, for it is like milk touched by the lips of a serpent.” It is stated in the *Brahma-vaivarta Purāṇa*:

*śūdrāṇām sūpakārī ca
yo harer nāma-vikrayīyo
vidyā-vikrayī vipro
viṣahīno yathoragaḥ*

“One who is devoid of devotional service to Kṛṣṇa, who cooks for *śūdras*, who charges money to initiate disciples in chanting the holy names, or who lectures on the scriptures for pay is like a poisonless snake.” In the *Śrīmad Bhāgavatam* (7.13.8) it is stated:

*na śiṣyān anubadhñīta
granthān naivābhyased bahūn
na vyākhyām upayuñjīta
nārambhān ārabhet kvacit*

“A *sannyāsī* must not present allurements of material benefits to gather many disciples, nor should he unnecessarily read many books or give

discourses as a means of livelihood. He must never attempt to increase material opulences unnecessarily.” In the *Caitanya-caritāmṛta* (*Madhya* 24.314) the following ancient statement of Lord Śiva is quoted:

*ahaṁ vedmi śuko vetti
vyāso vetti na vetti vābhaktyā
bhāgavatam grāhyaṁ
na buddhyā na ca ṭikayā*

“I may know; Śukadeva Gosvāmī, the son of Vyāsadeva, may know; and Vyāsadeva may know or may not know the *Śrīmad Bhāgavatam*. On the whole, *Śrīmad Bhāgavatam*, the spotless *Purāṇa*, can be learned only through devotional service, not by material intelligence, speculative methods or imaginary commentaries.”

CB Madhya-khaṇḍa 8.212

TEXT 212

*vede bhāgavate kahe,—dāsya baḍa dhana
dāsya lāgi ’ ramā-aja-bhavera yatana*

The *Vedas* and the *Śrīmad Bhāgavatam* declare that service to the Lord is the greatest treasure. Lakṣmī, Brahmā, and Śiva are always engaged in such service.

CB Madhya-khaṇḍa 8.213

TEXT 213

*caitanyera vākye yāra nāhika pramāṇa
caitanya nāhika tā’ra, ki baliba āna*

Anyone who does not believe in the words of Lord Caitanya cannot attain Him. What more can I say?

The words of Śrī Caitanyadeva are the crest jewel of all conclusions. Devotional service alone is the supreme goal of life. One who does not

have this conviction is averse to Lord Caitanya and fit to be called a fool. The Vedic literatures and *Śrīmad Bhāgavatam*, which is the essence of the *Vedas*, fully establish the prominence of devotional service. Nārāyaṇa's goddesses of fortune, as well as Lord Brahmā and Lord Śiva, are all servants of the Supreme Lord. Śrīla Cakravartī Ṭhākura has written:

*ārādhyo bhagavān vrajeśa-tanayas tad-dhāma vṛndāvanam ramya kaścid
upāsanā vraja-vadhu-varga-vīrya kalpita, śrīmad-bhāgavatam amalām
purāṇam premā pum-artho mahān śrī-caitanya mahāprabhor matam idaṁ
tatradaṛaḥ na paraḥ.*

“The Supreme Personality of Godhead, the son of Nanda Mahārāja, is to be worshiped along with His transcendental abode, Vṛndāvana. The most pleasing form of worship for the Lord is that which was performed by the *gopīs* of Vṛndāvaṇa. *Śrīmad Bhāgavatam* is the spotless authority, and pure love of God is the ultimate goal of life. These statements, for which we have the highest regard, are the opinion of Śrī Caitanya Mahāprabhu.”

CB Madhya-khaṇḍa 8.214

TEXT 214

*dāsya-bhāve nāce prabhu śrī-gaurasundara
caudige kīrtana-dhvani ati manohara*

Lord Śrī Gaurasundara danced in the mood of a servant as the enchanting sound of *kīrtana* vibrated in the four directions.

CB Madhya-khaṇḍa 8.215

TEXT 215

*śunite śunite kṣaṇe haya mūrachita
tṛṇa-kare takhane advaita upanīta*

While listening to the *kīrtana*, Advaita Ācārya sometimes lost consciousness. He took straw in His hands and approached the Lord.

CB Madhya-khaṇḍa 8.216

TEXT 216

*āpāda-mastaka trṇe nichiyā laiyānija
śire thui' nāce bhrukuṭi kariyā*

He covered His entire body with grass and kept some on His head as He frowned while dancing.

The word *nichiyā* means “by covering.”

CB Madhya-khaṇḍa 8.217

TEXT 217

*advaitera bhakti dekhi' sabāra tarāsa
nityānanda-gadādhara—dui-jane hāsa*

Everyone was frightened on seeing Advaita Ācārya's devotional service, but Nityānanda and Gadādhara simply laughed.

CB Madhya-khaṇḍa 8.218

TEXT 218

*nāce prabhu gauracandra jagat-jīvana
āveśera anta nāhi haya ghane ghana*

In this way, Śrī Gaurasundara, the life of the entire universe, danced. He repeatedly expressed unlimited varieties of moods.

CB Madhya-khaṇḍa 8.219

TEXT 219

*yāhā nāhi dekhi śuni śrī-bhāgavate
hena saba vikāra prakāśe śacī-sute*

The son of Śacī manifested many wonderful transformations of ecstatic love that are not found or heard of in Śrīmad Bhāgavatam.

Transformations of ecstatic love that are not even recorded in Śrīmad

Bhāgavatam manifested in the transcendental body of Śrī Gaurasundara.
CB Madhya-khaṇḍa 8.220

TEXT 220

*kṣaṇe kṣaṇe sarva aṅga haya stambhākṛti
tilārdheka noñāite nāhika śakati*

Sometimes His entire body was stunned in such a way that no one could even slightly bend His body.

CB Madhya-khaṇḍa 8.221

TEXT 221

*sei aṅga kṣaṇe kṣaṇe hena-mata haya
asthimātra nāhi yena navanīta-maya*

Sometimes that same body became slackened in such a way that it became as soft as butter, without any bones.

CB Madhya-khaṇḍa 8.222

TEXT 222

*kakhano dekhi ye aṅga guṇa-dui-tina
kakhano svabhāva haite atiśaya kṣīṇa*

Sometimes His body appeared to double or triple in size, and sometimes it appeared to shrink.

CB Madhya-khaṇḍa 8.223

TEXT 223

*kakhano vā matta yena ṭuli' ṭuli' yāya
hāsiyā dolāya aṅga ānanda sadāya*

Sometimes He was intoxicated in such a way that He tottered like a drunkard, and sometimes He swayed back and forth while laughing.

TEXT 224

*sakala vaiṣṇave prabhu dekhi' eke eke
bhāvāveśe pūrva nāma dhari dhari' ḍāke*

Seeing all the Vaiṣṇavas, the Lord called each of them by the name they bore in their previous birth.

CB Madhya-khaṇḍa 8.225

TEXT 225

*'haladhara, śiva, śuka, nārada, prahlāda
ramā, aja, uddhava' baliyā kare nāda*

He loudly addressed them, “Haladhara! Śiva! Śukadeva! Nārada! Prahlāda! Ramā! Aja! Uddhava!”

CB Madhya-khaṇḍa 8.226

TEXT 226

*ei-mata sabā dekhi' nānā-mata bale
yebā yei vastu, tāhā prakāśaye chale*

In this way the Lord revealed their actual identities by speaking about them in various ways.

In His Gaura pastimes, Śrī Gaurasundara called out the former names of His associates who participated in His previous pastimes. By doing so, He ascertained the identity of His associates.

CB Madhya-khaṇḍa 8.227

TEXT 227

*aparūpa kṛṣṇāveśa, aparūpa nṛtya
ānande nayana bhari' dekhe saba bhṛtya*

All the Lord’s servants happily watched as the Lord displayed His unparalleled ecstatic love for Kṛṣṇa and unparalleled dancing.

CB Madhya-khaṇḍa 8.228

TEXT 228

*pūrve yei sāndhāila bādīra bhitare
sei-mātra dekhe anye praveśite nāre*

Only those who had previously entered the house of Śrīvāsa were allowed to see those pastimes.

There was such a crowd watching the Lord’s dancing that no one other than those who had previously entered Śrīvāsa’s courtyard were allowed in.

CB Madhya-khaṇḍa 8.229

TEXT 229

*prabhura ājñāya dṛḍha lāgiyāche dvāra
praveśite nāre loka saba nadīyāra*

The door was firmly locked by the order of the Lord. The ordinary people of Nadia were not able to enter.

Another reading of *loka saba nadīyāra* (“all the people of Nadia”) is *anya loka nadīyāra*, which means “other persons of Nadia.”

CB Madhya-khaṇḍa 8.230

TEXT 230

*dhāiyā āise loka kīrtana śuniyā
praveśite nāre loka, dvāre rahe giyā*

On hearing the loud *kīrtana*, people came running. But being unable to enter, they stood at the door.

CB Madhya-khaṇḍa 8.231

TEXT 231

*sahasra sahasra loka kalarava kare
“kīrtana dekhība,—jhāṭa ghucāha dūyāre”*

Thousands of people loudly clamored, “Open the door quickly, we want to see the *kīrtana*.”

CB Madhya-khaṇḍa 8.232

TEXT 232

*yateka vaiṣṇava-saba kīrtana-āveśe
nā jāne āpana deha, anya jana kise*

All the Vaiṣṇavas were so absorbed in the ecstasy of *kīrtana* that they were not aware of their own bodies, so what did they know of others?

Another reading of *kīrtana-āveśe* (“in the ecstasy of *kīrtana*”) is *kīrtanera rase*, or “in the mellows of *kīrtana*.”

CB Madhya-khaṇḍa 8.233-234

TEXT 233-234

*yateka pāṣaṇḍī-saba nā pāiyā dvāra
bāhire thākiyā manda balaye apāra
keha bale,—“e-gulā-sakala māgi’ khāya
cinile pāibe lāja dvāra nā ghucāya”*

The materialists, being unable to enter the house, spoke harsh words outside. Someone said, “These fellows beg to fill their bellies. They are ashamed of being recognized, so they do not open the door.”

Those who could not enter the courtyard of Śrīvāsa began to speak various harsh words: “Those who have entered the house maintain their livelihood by begging. They close the door because they are ashamed of showing their miserable condition to others. If this were not the case, then why do those inside the house cry out loudly, being afflicted by

hunger?”

CB Madhya-khaṇḍa 8.235

TEXT 235

*keha bale,—“satya satya ei se uttara
nahile kemane ḍāke e aṣṭa prahara”*

Someone else said, “That is the truth, otherwise why would they cry out for twenty-four hours?”

CB Madhya-khaṇḍa 8.236

TEXT 236

*keha bale,—“āre bhāi! madirā
āniyāsabe rātri kari’ khāya loka lukāiyā”*

Another person said, “O brothers, these people bring wine and drink at night, unseen by others.

Some people thought that the door was closed because those inside wanted to bring wine and drink at night to avoid the embarrassment of being seen by the public.

CB Madhya-khaṇḍa 8.237

TEXT 237

*keha bale,—“bhāla chila nimāi paṇḍita
tāra kena nārāyaṇa kaila hena cita”*

Another person said, “Previously Nimāi Paṇḍita was a good person. Why has Lord Nārāyaṇa changed His heart like this?”

CB Madhya-khaṇḍa 8.238

TEXT 238

keha bale,—“hena bujhi pūrvera saṃskāra”

keha bale,—“saṅga-doṣa haila tāhāra

Someone said, “I think this is due to His previous activities.”

Someone else said, “This is due to bad association.”

Someone said, “Since Nimāi Paṇḍita has been affected by bad association, He has closed the door in order to engage in sinful activities hidden from the view of ordinary people.”

CB Madhya-khaṇḍa 8.239

TEXT 239

*niyāmaka bāpa nāhi, tāte āche bāi
eta-dine saṅga-doṣe thekila nimāñi”*

“He does not have a father to guide Him, and He is afflicted by gastric disorders. Now Nimāi has become affected by bad association.”

The word *niyāmaka* means “a guide” or “a director.”

“Nimāi does not have a guiding father or guardian. Moreover, He is afflicted by gastric disorders. Therefore some bad elements have induced Him to act unjustly.”

The word *bāi* (derived from *vāyu*) means “gastric disorders,” “madness,” or “insanity.”

CB Madhya-khaṇḍa 8.240

TEXT 240

*keha bale,—“pāsarila saba adhyayana
māseka nā cāhile haya avaiyākaraṇa”*

Someone said, “He has stopped all studies, and if one does not study for a month, he forgets all grammar.”

“If one does not study grammar for a month, he automatically forgets all the *sūtras*. Therefore Nimāi Paṇḍita has forgotten all the lessons of grammar.”

TEXT 241-244

*keha bale,— “āre bhāi saba hetu pāila
 dvāra diyā kīrtanera sandarbha jānila
 rātri kari’ mantra paḍi’ pañca kanyā āne
 nānā-vidha dravya āise tā’ sabāra sane
 bhakṣya, bhojya, gandha, mālya, vividha vasana
 khāiyā tā’ sabā-saṅge vividha ramaṇa
 bhinna loka dekhile nā haya tā’ra saṅga
 eteke duyāra diyā kare nānā raṅga*

Someone said, “O brothers, I know the secret why they close the door and perform *kīrtana*. At night they recite mantras to bring five girls along with various palatable foods. They eat, they wear sandalwood paste and garlands, they dress in fine clothes, and they enjoy with girls in various ways. If other people saw this, they would be embarrassed. Therefore they enjoy behind closed doors.

Someone said, “We have found the real reason why the doors are closed. They bring five kinds of girls at night through mantra and engage in various types of enjoyment with them while eating palatable foods and wearing sandalwood paste, garlands, and fine clothes. In order to avoid being embarrassed by people, they close the door and become intoxicated by various sinful activities.”

CB Madhya-khaṇḍa 8.245

TEXT 245

*keha bale,— “kāli hauka yāiba deyāne
 kāṅkāle bāndhiyā saba niba jane jane*

Someone said, “Let tomorrow come and we will go to the court and

have each and every one of them tied around the waist and arrested.

Someone said, “Tomorrow we will submit a complaint against them in the court. Those engaged in sinful activities behind closed doors will have their hands tied behind their backs and be taken away.”

The word *deyāne* (from the Persian word *dīvān*) means “royal assembly,” “religious court,” or “court.”

The word *kānkāla* means “the waist” or “middle of the body.”

CB Madhya-khaṇḍa 8.246

TEXT 246

*ye nā chila rājya-deśe, āniyā kīrtana
durbhikṣa haila—saba gela cirantana*

“There was never any *kīrtana* in this state before, but these people have ruined everything here by introducing *kīrtana* and causing famine.

“They have introduced *hari-kīrtana*, which was never heard before in this province, and placed obstacles in the happiness and prosperity of materialistic people. As a result, famine has broken out and the happiness of ordinary people has been destroyed forever.”

The word *cirantana* refers to that which has been going on unchanged since time immemorial, that which is traditional, or that which is ever-existing.

CB Madhya-khaṇḍa 8.247

TEXT 247

*deve harileka vṛṣṭi, jāniha niścaya
dhānya mari’ gela kaḍi utpanna nā haya*

“Know for certain that because of them, the demigods are not showering rain, the paddy fields have dried up, and no one can make any money.

“Because of their mischief, the demigods are not supplying sufficient rain to produce food grains, and as a result, the paddy fields have dried up. Therefore destitution and poverty have overcome the entire country.”

CB Madhya-khaṇḍa 8.248

TEXT 248

*khāni thāka, śrīvāsera kālī karoṅ kārya
kālī vā ki karoṅ dekhoṅ advaita-ācārya*

“Just wait. Tomorrow we will take care of Śrīvāsa. And see what we do tomorrow to Advaita Ācārya.”

“Someone said, “They cannot go on doing such activities for long. Therefore wait one or two days. Let us see what we can do to them.”

CB Madhya-khaṇḍa 8.249

TEXT 249

*kothā haite āsi ’ nityānanda avadhūta
śrīvāsera ghare thāki ’ kare eta-rūpa’*

“We do not know where this Nityānanda Avadhūta came from. He stays at the house of Śrīvāsa and enacts all these dramas.”

CB Madhya-khaṇḍa 8.250

TEXT 250

*ei mate nānā-rūpe dekhāyena bhaya
ānande vaiṣṇava-saba kichu nāśunaya*

Although the materialists threatened the devotees in this way, the Vaiṣṇavas were in ecstasy and did not hear anything.

CB Madhya-khaṇḍa 8.251

TEXT 251

*keha bale,—“brāhmaṇera nahe nṛtya-dharma
paḍiyāo e-gulā karaye hena karma”*

Someone said, “Dancing is not appropriate for *brāhmaṇas*. Why do they engage in such activities, even after studying the scriptures?”

Among those nondevotees who were averse to Lord Hari, one proud learned person said, “It is not the duty of a learned *brāhmaṇa* to dance. This is the profession of low-class people. It is lamentable that even after studying the scriptures they have introduced such a low-class profession in the *brāhmaṇa* community.”

CB Madhya-khaṇḍa 8.252

TEXT 252

*keha bale,—“e-gulā dekhite nā yuyāya
e gulāra sambhāṣe sakala-kīrti yāya*

Someone else said, “They are not fit to be seen. By conversing with them, all of our piety will be lost.

Someone said, “By seeing such people, all the previously acquired merits of a *brāhmaṇa* are destroyed. Therefore one should never see their faces.”

CB Madhya-khaṇḍa 8.253

TEXT 253

*o nṛtya-kīrtana yadi bhāla-loka dekhe
sei ei-mata haya, dekha parateke*

“If a gentleman sees such dancing and chanting, he also becomes like them. See for yourself.

“If good people see such dancing and chanting, in other words, if they happen to see out of curiosity, their minds will be twisted. The clear proof of this is their increasing numbers.”

CB Madhya-khaṇḍa 8.254

TEXT 254

*parama subuddhi chila nimāi paṇḍita
e gulāra saṅge tāra hena haila cita”*

“Previously Nimāi Paṇḍita was most intelligent. Now, by the association of these fellows, His mind has changed.”

CB Madhya-khaṇḍa 8.255

TEXT 255

*keha bale,—“ātma vinā sākṣāt kariyā
ḍākile ki kārya haya, nā jānila ihā*

Someone said, “They have not realized the self. They do not know what their loud calling will yield.

Someone said, “Without realizing one’s self, how will one benefit by simply calling out, “Kṛṣṇa, Kṛṣṇa”?”

CB Madhya-khaṇḍa 8.256

TEXT 256

*āpana śarīra-mājhe āche nirañjana
ghare hārāiyā dhana cāhe giyā vana”*

“The Supreme Brahman is present within one’s body. These people are like those who lose something at home and search for it in the forest.”

“The Supreme Brahman, who is untouched by sinful activities, resides within the bodies of human beings. Therefore these foolish chanters are searching for wealth in the forest rather than at home, so how will they benefit?” Such statements from the *ahaṅgrahopāsakas*, or self-worshipers, are examples of the impediments in their ascertainment of the real nature of devotional service.

CB Madhya-khaṇḍa 8.257

TEXT 257

*keha bale,— “kon kārya parere carciyācala
sabe ghara yāi, ki kārya dekhiyā”*

Someone else said, “What is the use of criticizing others? Let us go home. What is the use of watching?”

Someone said, “There is no benefit in discussing topics about others. Let us go and perform our own duties.”

CB Madhya-khaṇḍa 8.258

TEXT 258

*keha bale,— “nā dekhila nija-karma-doṣe
se saba sukṛti, tā’ sabāre bali kise?”*

Someone said, “We could not see due to our past misdeeds. They are fortunate, so why should we blame them?”

Someone said, “Due to our own misdeeds, we could not see the *kīrtana* pastimes. Those who have received the opportunity to either participate in or see the *kīrtana* are pious, or fortunate. We are unfortunate, how can we criticize them?”

CB Madhya-khaṇḍa 8.259

TEXT 259

*sakala pāṣaṇḍītā’rā eka-cāpa hañā “
eho sei gaṇa” hena bujhi yāya dhāñā*

The atheists gathered together and chased that person away, thinking, “He is one of them.”

When the atheists heard that statement, they unitedly chased that person away, thinking, “He is also part of that group.”

The phrase *eka-cāpa* (*eka*—“combined” + *cāpa*—“assembled”) means “assembled together” or “united together.”

TEXT 260

*“o kīrtana nā dekhile ki haibe manda?
śata śata veḍi’ yena kare mahā-dvandva*

“What is the loss if we do not see their *kīrtana*? Their *kīrtana* is like a big argument among hundreds of people.

“What is the problem if we do not participate in their *kīrtana*? Their *kīrtana* is just like a great argument among hundreds of people.”

The word *dvandva* means “debate,” “quarrel,” or “fight.”

CB Madhya-khaṇḍa 8.261-262

TEXT 261-262

*kona japa, kona tapa, kona tattva-jñāna
tāhā nā dekhiye kari’ nija karma-dhyāna
cāla-kalā-dugdha-dadhi ekatra kariyājāti
nāśa kari’ khāya ekatra haiyā”*

“We do not see any *japa*, any austerities, or any cultivation of spiritual knowledge amongst them. They simply engage in their concocted activities and ruin their caste by gathering rice, bananas, milk, and yogurt and eating together.”

“We do not find any trace of *japa*, austerities, or cultivation of spiritual knowledge among them. They concoct their own activities and meditation; they mix together rice, bananas, yogurt, and milk, and then they sit together and eat, thereby ruining their caste.”

CB Madhya-khaṇḍa 8.263

TEXT 263

*parihāse āsi’ sabe dekhibāra tare
“dekhi, o pāgala-gulā kon karma kare”*

People came to see and ridicule them. “Let us see what these madmen are doing.”

CB Madhya-khaṇḍa 8.264

TEXT 264

*eteka baliyā sabe calilena ghare
eka yāya, āra āsi' bājāya duyāre*

After speaking like this, they went home. As one left, another came and knocked at the door.

CB Madhya-khaṇḍa 8.265

TEXT 265

*pāṣaṇḍī pāṣaṇḍī yei dui dekhā haya
galāgali kari' saba hāsiyā paḍaya*

As soon as two atheists met together, they embraced and fell to the ground laughing loudly.

As soon as two atheists opposed to devotional service met, they laughed so loudly while discussing the devotees' activities that they collapsed to the ground.

CB Madhya-khaṇḍa 8.266

TEXT 266

*punaḥ dhari' lai' yāya yebā nāhi dekhe
keha vā nivṛtta haya kāro anurodhe*

They would also go and bring others who had not seen what was going on. Yet some persons, on the advice of others, would refuse to go.

CB Madhya-khaṇḍa 8.267

TEXT 267

*keha bale,—“bhāi, ei dekhila śunila
nimāñi laiyā saba pāgala haila*

Someone said, “O brother, I have seen and heard everything. Along with Nimāi, they have all become mad.

CB Madhya-khaṇḍa 8.268

TEXT 268

*dardurī uṭhiyā āche śrīvāsera bādī
durgotsave yena sādī dei huḍāhuḍī*

“It sounds like the tumultuous croaking of frogs or the wild celebration of a Durgā-pūjā festival in the house of Śrīvāsa.

“It seems like frogs are croaking at the house of Śrīvāsa. They are excited and noisy, just as when people push and bump each other during a Durgā-pūjā festival.”

CB Madhya-khaṇḍa 8.269

TEXT 269

*‘hai hai, hāya hāya’—ei mātra śuni
ihā sabā haite haila ayaśa-kāhinī*

“The only thing we can hear is ‘Hey! Hey! Ho! Ho!’ These people bring infamy on us.

CB Madhya-khaṇḍa 8.270

TEXT 270

*mahā-mahā-bhaṭṭācārya sahasra yethāya
hena ḍhāṅgāita-gulā vase nadīyāya*

“Nadia has thousands of great exalted Bhaṭṭācāryas, yet such imposters also live here.

“Today in Nadia, where thousands of learned *brāhmaṇ* as reside, a few

cheaters and imposters have become prominent.”

The word *dhāṅgāita* (or *dhāṅgāti*) means “a cheater,” “an imposter,” “a debauchee,” or “a thief.”

CB Madhya-khaṇḍa 8.271

TEXT 271

*śrīvāsa-vāmanāre ei nadīyā haite
ghara bhāṅgi’ kālī laiyā phelāiba srote*

“Tomorrow we will drive the *brāhmaṇa* Śrīvāsa out of Nadia. Then we will break his house and throw it in the river.

“We should drive Śrīvāsa, the so-called *brāhmaṇa* who brings infamy to the *brāhmaṇas*, out of Navadvīpa. We will break his straw house and throw it in the flowing waters of the Ganges.”

CB Madhya-khaṇḍa 8.272

TEXT 272

*o brāhmaṇa ghucāile grāmera kuśala
anyathā yavane grāme karibeka bala”*

“When this *brāhmaṇa* ruins the prosperity of this village, the Yavanas will become powerful here.

“The *brāhmaṇa* Śrīvāsa has destroyed all auspiciousness in this village. When the influence of the *brāhmaṇas* wanes, the Yavanas will become prominent.”

CB Madhya-khaṇḍa 8.273

TEXT 273

*ei-mata pāṣaṇḍī karaye kolāhala
tathāpiha mahā-bhāgyavanta se sakala*

In this way the atheists made a great commotion, yet nevertheless

they were all most fortunate.

CB Madhya-khaṇḍa 8.274

TEXT 274

*prabhu-saṅge ekatra janmilā eka grāme
dekhileka, śunileka se saba vidhāne*

They took birth in the same village as the Lord, and they saw and heard about His pastimes.

CB Madhya-khaṇḍa 8.275

TEXT 275

*caitanyera gaṇa-saba matta kṛṣṇa-rase
bahirmukha-vākya kichu karṇe nā praveśe*

The followers of Lord Caitanya were intoxicated in the mellows of Kṛṣṇa consciousness, therefore the statements of the materialists did not enter their ears.

CB Madhya-khaṇḍa 8.276

TEXT 276

*“jaya kṛṣṇa murāri mukunda vanamālī”
ahar-niśa gāya sabe hai’ kutūhalī*

Day and night they happily chanted, “Jaya Kṛṣṇa, Murāri, Mukunda, Vanamālī!”

CB Madhya-khaṇḍa 8.277

TEXT 277

*ahar-niśa bhakti-saṅge nāce viśvambhara
śrānti nāhi kāro, sabe sattva-kalevara*

Viśvambhara danced day and night with the devotees. No one became tired, for they all had spiritual bodies.

CB Madhya-khaṇḍa 8.278

TEXT 278

*vatsareka nāma mātra kata yuga gela
caitanya-ānande keha kichu nā jānila*

A number of *yugas* passed as one year with no one understanding due to the ecstasy of being with Lord Caitanya.

CB Madhya-khaṇḍa 8.279

TEXT 279

*yena mahā-rāsa-krīḍā kata yuga gela
tilārdheka-hena saba gopikā mānila*

While a number of *yugas* passed during the *rāsa-līlā* pastime, the *gopīs* thought that only a moment had passed.

In this regard one should discuss Śrīla Cakravartī Ṭhākura's *Sārārtha-darśinī* commentary on *Śrīmad Bhāgavatam* (10.29.1 and 10.33.38).

CB Madhya-khaṇḍa 8.280

TEXT 280

*ei-mata acintya kṛṣṇera parakāśa
ihā jāne bhāgyavanta caitanyera dāsa*

In this way Kṛṣṇa manifests inconceivable pastimes that are known only to the fortunate servants of Lord Caitanya.

CB Madhya-khaṇḍa 8.281

TEXT 281

ei mate nāce mahāprabhu viśvambhara

niśi avaśeṣa mātra se eka prahara

In this way Viśvambhara Mahāprabhu danced until only three hours of the night remained.

CB Madhya-khaṇḍa 8.282

TEXT 282

*śālagrāma-śilā-saba nija-kole kari'
uṭhilā caitanya-candra khaṭṭāra upari*

Śrī Caitanyacandra then took all the śālagrāma-śilās on His lap and sat on the *śimhāsana*.

CB Madhya-khaṇḍa 8.283

TEXT 283

*maḍa maḍa kare khaṭṭā viśvambhara-bhare
āthe-vyathe nityānanda khaṭṭā sparśa kare*

As the *śimhāsana* made a cracking sound due to the weight of Viśvambhara, Nityānanda quickly touched it.

CB Madhya-khaṇḍa 8.284

TEXT 284

*anantera adhiṣṭhāna haila khaṭṭāya
nā bhāṅgila khaṭṭā, dole śrī-gaurāṅga-rāya*

Lord Ananta manifested within the throne, so it did not break as Lord Gaurāṅga comfortably sat on it.

CB Madhya-khaṇḍa 8.285

TEXT 285

caitanya-ājñāya sthira haila kīrtana

kahe āpanāra tattva kariyā garjana

On the order of Lord Caitanya, the *kīrtana* was stopped. Then the Lord loudly revealed His glories.

CB Madhya-khaṇḍa 8.286

TEXT 286

*“kali-yuge muñi kṛṣṇa, muñi nārāyaṇa
muñi sei bhagavān, devakī-nandana*

“In Kali-yuga, I am Kṛṣṇa and I am Nārāyaṇa. I am the Supreme Lord and son of Devakī.

CB Madhya-khaṇḍa 8.287

TEXT 287

*ananta brahmāṇḍa-koṭi-mājhe mui nātha
yata gāo, sei muñi, torā mora dāsa*

“I am the Lord of innumerable universes. I am the object of all glorification, and all of you are My servants.

CB Madhya-khaṇḍa 8.288

TEXT 288

*to-sabāra lāgiyā āmāra avatāra
torā yei deha’, sei āmāra āhāra*

“I have incarnated for your sake. Whatever you offer Me, that is My food.

CB Madhya-khaṇḍa 8.289

TEXT 289

āmāre se diyācha saba upahāra”

śrīvāsa balena,—“prabhu sakala tomāra”

**“Actually you have offered everything to Me.” Then Śrīvāsa replied,
“O Lord, everything belongs to You.”**

CB Madhya-khaṇḍa 8.290

TEXT 290

*prabhu bale,—“muñi ihā khāimu sakala”
advaita balaye,—“prabhu baḍai maṅgala”*

**The Lord said, “I will eat it all.” Advaita then said, “O Lord, that
would be most auspicious.”**

CB Madhya-khaṇḍa 8.291

TEXT 291

*kare kare prabhure yogāya saba dāse
ānande bhojana kare prabhu nijāveśe*

**All the servants of the Lord then offered Him various items with their
own hands, and the Lord in His own ecstasy happily ate.**

CB Madhya-khaṇḍa 8.292

TEXT 292

*dadhi khāya, dugdha khāya, navanīta khāya
“āra ki āchaye āna” balaye sadāya*

**As He ate yogurt, milk, and butter, He repeatedly asked, “Bring
whatever else you have.”**

CB Madhya-khaṇḍa 8.293

TEXT 293

vividha sandeśa khāya śarkarā-mrakṣita

miśra, nārikela-jala śasyera sahita

He ate various types of milk sweets mixed with sugar, as well as sugar candy and green coconut water with its pulp.

CB Madhya-khaṇḍa 8.294

TEXT 294

*kadalaka, cipitaka, bharjita-taṇḍula
`āra āna' punaḥ bale khāiyā bahula*

He ate bananas, flat rice, and puffed rice and then repeatedly said, “Bring more.”

CB Madhya-khaṇḍa 8.295

TEXT 295

*vyavahāre jana-śata-duira āhāra
nimīṣe khāiyā bale,—“ki āchaye āra?”*

By ordinary calculation the Lord ate in one moment enough food to feed two hundred people. He then said, “What else do you have?”

The word *vyavahāre* means “according to worldly consideration.”

CB Madhya-khaṇḍa 8.296

TEXT 296

*prabhu bale,—“āna āna, ethā kichu nāñi”
bhakta saba trāsa pāi' sañare gosāñi*

The Lord said, “Bring more, bring more. There is nothing left here.” The devotees then became frightened and remembered the Supreme Lord.

CB Madhya-khaṇḍa 8.297

TEXT 297

*kara-yoda kari' saba kaya bhaya-vāṇī“
tomāra mahimā prabhu āmarā ki jāni?*

All the devotees folded their hands and fearfully said, “What do we know of Your glories?”

CB Madhya-khaṇḍa 8.298

TEXT 298

*ananta brahmāṇḍa āche yāhāra udare
tāre ki kariba ei kṣudra upahāre?”*

“With these insignificant offerings how can we satisfy He in whose stomach innumerable universes rest?”

CB Madhya-khaṇḍa 8.299

TEXT 299

*prabhu bale,—“kṣudra nahe bhakta upahāra
jhāṭa āna, jhāṭa āna, ki āchaye āra”*

The Lord said, “The offerings of a devotee are not insignificant, therefore quickly bring whatever you have.”

In the *Śrīmad Bhāgavatam* (10.81.3) it is stated:

*aṅv apy upāhṛtaṁ bhaktaiḥ
preṁṇā bhury eva me bhavet*

“I regard as great even the smallest gift offered by My devotees in pure love.”

CB Madhya-khaṇḍa 8.300

TEXT 300

*“karpūra tāmbūla āche,—śunaha gosāñi”
prabhu bale,—“tāi deha kichu cintā nāñi”*

“O Lord, we have camphor and betel nuts.” The Lord replied, “Don’t worry, give them to Me.”

CB Madhya-khaṇḍa 8.301

TEXT 301

*ānanda haila, bhaya gela sabākāra
yogāya tāmbūla sabe yāra adhikāra*

All the devotees became ecstatic and their fears were dispelled as those who were qualified offered the Lord betel nuts.

CB Madhya-khaṇḍa 8.302

TEXT 302

*hariṣe tāmbūla yogāyena sarva-dāse
hasta pāti’ laya prabhu sabā cāhi hāse*

All the servants joyfully offered betel nuts, and the Lord smiled as He accepted them with His own hand.

CB Madhya-khaṇḍa 8.303

TEXT 303

*dui cakṣu pākāiyā karaye huṅkāra
`nāḍā nāḍā nāḍā’ prabhu bale bāra-bāra*

The Lord rolled His eyes and roared loudly as He repeatedly called out, “Nāḍā! Nāḍā! Nāḍā!”

Mahāprabhu loudly called out, “Nāḍā! Nāḍā!” while rolling His eyes.

CB Madhya-khaṇḍa 8.304

TEXT 304

*kichui nā bale keha, mauna kari’ vase
sakala bhaktera citte lāgaye tarāse*

The devotees did not say anything but sat down in silence as their hearts were struck with wonder.

CB Madhya-khaṇḍa 8.305

TEXT 305

*mahā-śāsti-kartā-hena bhakta-saba dekhe
hena śakti nāhi kāro, haibe sammukhe*

All the devotees saw Him as the supreme chastiser. They had no strength to stand before Him.

CB Madhya-khaṇḍa 8.306

TEXT 306

*nityānanda mahāprabhu-śire dhare chāti
yoḍa-kare advaita sammukhe kare stuti*

Nityānanda held an umbrella over Mahāprabhu's head, and Advaita offered prayers with folded hands before the Lord.

CB Madhya-khaṇḍa 8.307

TEXT 307

*mahā-bhaye yoḍa-hāte saba-bhakta-gaṇa
heṅṭa māthā kari' cinte caitanya-carāṇa*

In great fear, the devotees all folded their hands and remembered the lotus feet of Lord Caitanya as they bent their heads down.

CB Madhya-khaṇḍa 8.308

TEXT 308

*e aiśvarya śunite yāhāra haya sukha
sei avaśya dekhiba caitanya-śrī-mukha*

Anyone who is pleased to hear about this display of opulence by the Lord will certainly see the beautiful face of Lord Caitanya.

CB Madhya-khaṇḍa 8.309

TEXT 309

*yekhāne ye āche, se āchaye seikhāne
tadūrdhva haite keha nāre ājñā-vine*

One will understand these pastimes according to his qualification. No one can understand more without the sanction of the Lord.

CB Madhya-khaṇḍa 8.310

TEXT 310

*`vara māga' bale advaitera mukha cāhi
"tora lāgi" avatāra mora ei thāñi"*

The Lord looked at Advaita and said, "Ask for some benediction. I have descended here because of You."

CB Madhya-khaṇḍa 8.311

TEXT 311

*ei-mata saba bhakta dekhiyā dekhiyā"
māga, māga" bale prabhu hāsiyā hāsiyā*

In this way, the Lord smiled as He looked at each devotee and said, "Ask for some benediction."

CB Madhya-khaṇḍa 8.312

TEXT 312

*ei-mata prabhu nija aiśvarya prakāśe'
dekhi' bhakta-gaṇa sukha-sindhu-mājhe bhāse*

In this way the Lord manifested His own opulences. On seeing this, the devotees floated in an ocean of bliss.

CB Madhya-khaṇḍa 8.313

TEXT 313

*acintya-caitanya-raṅga bujhana nā yāya
kṣaṇeke aiśvarya kari' punaḥ mūrchā pāya*

No one can understand the inconceivable pastimes of Lord Caitanya. One moment He displayed His opulences, and the next moment He fell unconscious.

CB Madhya-khaṇḍa 8.314

TEXT 314

*bāhya prakāśiyā punaḥ karaye krandana
dāsya-bhāva prakāśa karaye anukṣaṇa*

On regaining His external consciousness, the Lord began to cry. He then continually cried in the mood of a servant.

CB Madhya-khaṇḍa 8.315

TEXT 315

*galā dhari' kānde saba-vaiṣṇava dekhiyāsa
bāre sambhāṣe 'bhāi', 'bāndhava' baliyā*

The Lord put His arms around the devotees' shoulders and cried. He addressed each one of them as “brother” and “friend.”

CB Madhya-khaṇḍa 8.316

TEXT 316

*lakhite nā pāre keha, hena māyā kare
bhṛtya vinā tānra tattva ke bujhite pāre*

The power of His illusory energy was such that no one could recognize Him. No one other than His servants can understand Him in truth.

CB Madhya-khaṇḍa 8.317

TEXT 317

*prabhura caritra dekhi' hāse bhakta-gaṇa
sabāi balena,—“avatīrṇa nārāyaṇa”*

The devotees smiled on seeing the Lord's characteristics. They said, “Lord Nārāyaṇa has appeared.”

CB Madhya-khaṇḍa 8.318

TEXT 318

*kata-kṣaṇa thāki' prabhu khaṭṭāra upara
ānande mūrchita hailāśrī-gaurasundara*

After remaining on the *śimhāsana* for some time, Lord Gaurasundara fell unconscious in ecstasy.

CB Madhya-khaṇḍa 8.319

TEXT 319

*dhātu-mātra nāhi,—paḍilena pṛthivīte
dekhi' saba pāriṣada lāgilā kāndite*

He fell to the ground with no symptom of life visible in His body. Seeing this, all His associates began to cry.

Gaurasundara fell unconscious to the ground out of ecstasy. The symptoms of His life force disappeared. All His associates began to cry. The word *dhātu* refers to the three elements—air, bile, and mucus.

CB Madhya-khaṇḍa 8.320

TEXT 320

*sarva-bhakta-gaṇa yukta karite lāgilā
āmā-sabā chāḍiyā vāṭhākura calilā*

Then all the devotees concluded that the Lord had left them.

CB Madhya-khaṇḍa 8.321

TEXT 321

*yadi prabhu e-mata niṣṭhura-bhāva kare
āmarāha ei-kṣaṇe chāḍiba śarīre*

“If the Lord displays such a cruel mood, then we will also give up our bodies at once.”

CB Madhya-khaṇḍa 8.322

TEXT 322

*eteka cintite sarvajñera cūḍāmaṇi
bāhya prakāśiyā kare mahā-hari-dhvani*

While the devotees were thinking in this way, the crest jewel of all omniscient persons manifested His external consciousness and loudly chanted the name of Hari.

CB Madhya-khaṇḍa 8.323

TEXT 323

*sarva-gaṇe uṭhila ānanda-kolāhala
nā jāni ke kon-dige haila vihvala*

They all raised a tumultuous sound of ecstasy. Being overwhelmed, they did not know where they were.

CB Madhya-khaṇḍa 8.324

TEXT 324

*ei-mata ānanda haya navadvīpa-pure
prema-rase vaikuṅṭhara nāyaka vihare*

In this way, various ecstatic pastimes took place in Navadvīpa as the Lord of Vaikuṅṭha enjoyed His pastimes of ecstatic love.

The word *navadvīpa-pura* refers to Gauḍa-pura, or Śrī Māyāpur village.

CB Madhya-khaṇḍa 8.325

TEXT 325

*e sakala puṅya-kathā ye kare śravaṇa
bhakta-saṅge gauracandre rahu tā'ra mana*

May the mind of one who hears these auspicious topics always remain at the lotus feet of Śrī Gauracandra, surrounded by His devotees.

CB Madhya-khaṇḍa 8.326

TEXT 326

*śrī kṛṣṇa-caitanya nityānanda-cānda jāna
vṛndāvana-dāsa tachu pada-yuge gāna*

Accepting Śrī Caitanya and Nityānanda Prabhu as my life and soul, I, Vṛndāvana dāsa, sing the glories of Their lotus feet.

Thus ends the English translation of the Gauḍīya-bhāṣya commentary on Śrī Caitanya-bhāgavata, Madhya-khaṇḍa, Chapter Eight, entitled, "The Manifestation of Opulences."

Chapter Nine:

The Lord's Twenty-One Hour Ecstasy and Descriptions of Śrīdhara and Other Devotees' Characteristics

This chapter describes Śrī Gaurasundara's *sāta-prahariyā-mahā-prakāśa*, or twenty-one-hour divine manifestation, His sitting on the throne of Lord Viṣṇu, the performance of His *abhiṣeka* by the devotees, the offering of prayers and the worship of Mahāprabhu with sixteen ingredients according to the rules and regulations prescribed with the ten-syllable Gopāla-mantra, the Lord's eating foodstuffs offered by the devotees, Mahāprabhu's narration of the previous histories of devotees headed by Śrīvāsa, the devotee's performance of evening *ārati*, topics of the topmost devotee Śrīdhara, and the glories of Vaiṣṇavas' characteristics.

One day Mahāprabhu came with Nityānanda to the house of Śrīvāsa. Understanding the mood of the Lord, all the assembled devotees began to perform *kīrtana*. Śrī Gaurasundara, who is the supreme teacher of everyone, regularly danced in the *kīrtana* in the mood of a devotee, yet in His own mood He sometimes sat on the throne of Viṣṇu as if unaware of what He was doing. On this day, however, the Supreme Lord Śrī Gaurasundara concealed His mood as a devotee, and with a desire to accept the service of His surrendered devotees, He sat on the throne of Viṣṇu for twenty-one hours and revealed that He is personally Lord Viṣṇu, the shelter of all devotees. In this *mahā-prakāśa* pastime, He manifested all the forms of Viṣṇu's incarnations.

This day, in response to the Lord's gesture, the devotees happily

worshiped Śrī Gaura-Nārāyaṇa, who is the Lord of Vaikuṅṭha and full in six opulences, with various ingredients through the performance of the *abhiṣeka* ceremony meant for the King of kings. After worshiping Mahāprabhu with sixteen ingredients according to the prescriptions of the ten-syllable Gopāla-mantra, the devotees offered various prayers and described His transcendental qualities and pastimes by glorifying Him as the cause of all causes, the controller of all controllers, and the Lord who has accepted the mood of a devotee to manifest His own service for delivering the fallen souls. Thereafter, Śrī Gaurasundara spontaneously extended His lotus feet to be worshiped, and all the devotees worshiped His lotus feet with various accumulated ingredients according to their respective desires. With a desire to accept the service of His devotees, Mahāprabhu also happily ate various foodstuffs offered by them and began to describe previous experiences of the devotees headed by Śrīvāsa. Later, after the devotees finished offering evening *ārati*, Śrī Gaurasundara instructed the devotees to bring His dearest devotee Śrīdhara in order to exhibit His pastimes of opulence to him. As the Vaiṣṇavas following the Lord's instructions covered half the distance, they heard Śrīdhara loudly chanting the holy names of Hari, and by following that sound they came to his house. Although according to external characteristics Śrīdhara was extremely poor, since he was a transcendental devotee of Mahāprabhu, he was eternally enriched with the treasure of *kṛṣṇa-prema*. The extraordinary example of service to the Lord exhibited in this world by the destitute Kholāvecā Śrīdhara, who was as truthful as Yudhiṣṭhira, is meant to be followed by everyone. The atheists thought that Śrīdhara remained awake and chanted the name of the Lord throughout the night due to being afflicted by poverty and hunger. They did not know that Śrīdhara was constantly engaged in the service of the husband of Lakṣmīdevī, the predominating deity of the all opulences, therefore he can never actually be afflicted by poverty. Śrīdhara did not pay any attention to the statements of the atheists but constantly remained absorbed in drinking the nectar of Kṛṣṇa's holy

names. At night he eagerly prayed to the Lord for the spiritual benefit of himself and the entire world. As soon as Śrīdhara heard the name of Mahāprabhu from the devotees, he lost consciousness out of ecstasy. The devotees then carefully brought him before Mahāprabhu. On seeing Śrīdhara, Mahāprabhu became greatly pleased, and Śrīdhara also became overwhelmed by seeing the Lord's most enchanting transcendental form. During the Lord's pastimes as a student, Śrīdhara passed his life by selling banana leaves, banana flowers, and banana stems. In order to establish that the Supreme Lord happily accepts the offerings of His devotees but does not even look at the offerings of nondevotees, Mahāprabhu would forcibly snatch those items from Śrīdhara and as a result even quarreled with him. Mahāprabhu reminded Śrīdhara about those pastimes and expressed His desire to award him the eight kinds of mystic perfection. Thereafter Mahāprabhu displayed His extraordinary opulence to Śrīdhara. As soon as Śrīdhara saw that display, he was struck with wonder and fell unconscious to the ground. When on Śrīman Mahāprabhu's order Śrīdhara regained his external consciousness, Mahāprabhu instructed him to offer prayers. After Śrīdhara humbly expressed his inability to offer prayers to Mahāprabhu on the pretext of ignorance, the Lord ordered Śuddhā Sarasvatī to manifest on the tongue of Śrīdhara, and thus Śrīdhara began to offer wonderful prayers to Mahāprabhu. Being pleased by the prayers of Śrīdhara, Mahāprabhu asked him to accept any benediction he wanted. Śrīdhara asked for the benediction that He who regularly quarreled with him (Śrīdhara) over banana leaves and flowers may remain his Lord, birth after birth. When Mahāprabhu desired to make Śrīdhara the emperor, Śrīdhara did not accept but rather prayed for the qualification to glorify the Lord's transcendental qualities.

The devotees of Śrī Gaura do not hanker for any material object, they simply pray for the transcendental service of the Lord. Persons who have received Gaurasundara's merciful glance know that religiosity, economic development, sense gratification or the eight mystic perfections, and even

liberation are most abominable and insignificant, and thus they simply desire the service of the lotus feet of Kṛṣṇa. They do not desire their own sense gratification. A Vaiṣṇava cannot be recognized by his external features. People who are intoxicated with pride due to material assets cannot understand the glories of the opulence and wealth of Śrīdhara, who is an exalted transcendental Vaiṣṇava. Although from the material point of view it may appear that the Vaiṣṇavas are deficient, they actually have no deficiency. Although Vaiṣṇavas appear in poor families within this world to teach the fallen and wretched living entities to worship Hari, they are not actually poor. The purpose of such pastimes is to demonstrate how one can worship Hari in spite of being born in a poor family. The characteristics of Vaiṣṇavas are incomprehensible to the materialists. If one surrenders to the Vaiṣṇavas with nonduplicitous simplicity, then by their mercy one can recognize them. It is the duty of every intelligent man to stay far away from the *vaiṣṇava-aparādha* of trying to measure Vaiṣṇavas with material knowledge. A person who is devoid of *vaiṣṇava-aparādha* can easily attain love of God by chanting the holy name of Kṛṣṇa even once, otherwise *nāmāparādha* in the form of blaspheming Vaiṣṇavas will create havoc in one's life.

CB Madhya-khaṇḍa 9.001

TEXT 1

gaura-nidhi kapaṭa sannyāsī-veśa-dhārī
akhila-bhuvana-adhikārī

All glories to Gaura, the Lord of the entire universe, who disguised Himself by wearing the dress of a *sannyāsī*!

Śrī Gaurasundara is the Lord of the fourteen worlds. In order to teach the people of this world, He gave up all kinds of worldly enjoyment and displayed the qualification of a human being by accepting the dress of a renunciant.

CB Madhya-khaṇḍa 9.002

TEXT 2

*jaya jagannātha śacīnandana caitanya
jaya gaurasundarera saṅkīrtana dhanya*

All glories to Śrī Caitanya, the son of Jagannātha and Śacī! All glories to Gaurasundara, who inaugurated the glorious *saṅkīrtana* movement!

The *saṅkīrtana* movement of Śrī Gaurasundara is the highest benediction in all respects. The subject matter of this *kīrtana* illustrates the most exalted pastimes of the Lord, therefore there is no comparison to this *saṅkīrtana*.

CB Madhya-khaṇḍa 9.003

TEXT 3

*jaya nityānanda-gadādhara jīvana
jaya jaya advaita-śrīvāsa-prāṇa-dhana*

All glories to the Lord, who is the life of Nityānanda and Gadādhara! All glories to the life and wealth of Advaita and Śrīvāsa!

CB Madhya-khaṇḍa 9.004

TEXT 4

*jaya śrī-jagadānanda-haridāsa-prāṇa
jaya vakreśvara-puṇḍarīka-prema-dhāma*

All glories to the life of Jagadānanda and Haridāsa! All glories to the Lord, who is the abode of Vakreśvara's and Puṇḍarīka's love!

Śrī Gaurasundara is the shelter of Vakreśvara's and Śrī Puṇḍarīka Vidyānidhi's love; in other words, Vakreśvara and Puṇḍarīka took shelter of Gaurahari, who is the supreme shelter.

CB Madhya-khaṇḍa 9.005

TEXT 5

*jaya vāsudeva śrīgarbhera prāṇa-nātha
jīva-prati kara prabhu śubha-dṛṣṭi-pāta*

All glories to the dear Lord of Vāsudeva and Śrīgarbha! O Lord, please glance mercifully on the living entities.

CB Madhya-khaṇḍa 9.006

TEXT 6

*bhakta-goṣṭhī sahita gaurāṅga jaya jaya
śunile caitanya-kathā bhakti labhya haya*

All glories to Gaurāṅga, along with His devotees! By hearing topics about Lord Caitanya, one obtains devotional service.

CB Madhya-khaṇḍa 9.007

TEXT 7

*madhya-khaṇḍa kathā bhāi śuna eka-cite
mahāprabhu gauracandra vihare ye-mate*

O brothers, please hear attentively the topics of the *Madhya-khaṇḍa* regarding how Gauracandra Mahāprabhu enjoyed His pastimes.

CB Madhya-khaṇḍa 9.008

TEXT 8

*ebe śuna caitanyera mahā-parakāśa
yañhi sarva-vaiṣṇavera siddhi-abhilāṣa*

Now hear about Lord Caitanya's *mahā-prakāśa*, or great revelation, during which all the Vaiṣṇavas obtained fulfillment of their desires.

By hearing the description of Śrī Caitanyadeva's *mahā-prakāśa*, the desires of the Vaiṣṇavas are fulfilled.

TEXT 9

*`sāta-prahariyā-bhāva' loke khyāti yā'ra
yañhi prabhu hailena sarva avatāra*

This pastime is widely known as *sāta-prahariyā bhāva*, or “the twenty-one-hour ecstasy.” During this period the Lord manifested His various incarnations.

A *prahara* consists of seven and a half *daṇḍas*, or three hours, therefore seven *praharas* is equal to twenty-one hours. Gaurahari manifested the pastimes of all Viṣṇu incarnations for twenty-one hours. During this period He manifested His wonderful pastimes and satisfied the devotees by eating their offerings and awarding them devotional service to Lord Hari.

CB Madhya-khaṇḍa 9.010

TEXT 10

*adbhuta bhojana yañhi, adbhuta prakāśa
yāre tāre viṣṇu-bhakti-dānera vilāsa*

During this pastime the Lord ate wonderfully, manifested wonderful forms, and awarded the devotional service of Viṣṇu to one and all.

CB Madhya-khaṇḍa 9.011

TEXT 11

*rāja-rājeśvara-abhiṣeka sei dine
karilena prabhure sakala bhakta-gaṇe*

On that day, the devotees gave the Lord *abhiṣeka* as the King of all kings.

CB Madhya-khaṇḍa 9.012

TEXT 12

*eka-dina mahāprabhu śrī-gaurasundara
āilena śrīnivāsa paṇḍitera ghara*

One day Śrī Gaurasundara Mahāprabhu came to the house of Śrīvāsa Paṇḍita.

CB Madhya-khaṇḍa 9.013

TEXT 13

*saṅge nityānanda-candra parama vihvala
alpe alpe bhakta-gaṇa mililā sakala*

He was accompanied by the most restless Nityānanda Candra. Gradually all the devotees gathered there.

CB Madhya-khaṇḍa 9.014

TEXT 14

*āveśita citta mahāprabhu gaura-rāya
parama aiśvarya kari' catur-dige cāya*

The heart of Gaurāṅga Mahāprabhu was absorbed in ecstasy. Manifesting His supreme opulences, He looked in the four directions.

CB Madhya-khaṇḍa 9.015

TEXT 15

*prabhura iṅgita bujhilena bhakta-gaṇa
uccaiḥsvare catur-dige karena kīrtana*

Understanding the indication of the Lord, the devotees began loud kīrtana from all sides.

CB Madhya-khaṇḍa 9.016

TEXT 16

*anya anya dina prabhu nāce dāsya-bhāve
kṣaṇeke aiśvarya prakāśiyā punaḥ bhāṅge*

On other days the Lord would dance in the mood of a servant and would only momentarily manifest His opulences before withdrawing them.

CB Madhya-khaṇḍa 9.017-019

TEXT 17-19

*sakala bhaktera bhāgye e dina nācite
uṭhiyā vasilā prabhu viṣṇura khaṭṭāte*

*āra saba dine prabhu bhāva
prakāśiyāvaisena viṣṇura khāṭe yena nā jāniyā*

*sāta-prahariyā-bhāve chāḍi sarva māyāvasilā
prahara-sāta prabhu vyakta haiyā*

While dancing on this day, however, the Lord made all the devotees fortunate by going up and sitting on the throne of Lord Viṣṇu. On other days when the Lord had manifested His ecstasy and sat on the throne of Viṣṇu, He had acted like He was unaware of His actions. But during this *sāta-prahariyā bhāva*, the Lord gave up all pretension and revealed His glories for twenty-one hours.

The phrase *viṣṇura khaṭṭā* refers to the Supreme Lord's *siṃhāsana*, or throne. On other days Mahāprabhu acted as if unaware as He sat on the throne of Viṣṇu in His own ecstasy, but on this day He concealed His mood and pastimes as a devotee and sat on the throne of Viṣṇu for twenty-one hours in the mood of the Supreme Lord. This day He did not hide Himself in any way but fully revealed Himself, in other words, He accepted the service of His devotees by fully revealing Himself as Lord Viṣṇu, the object of all worship.

CB Madhya-khaṇḍa 9.020

TEXT 20

*yoda haste sammukhe sakala bhakta-gaṇa
rahilena parama ānanda-yukta mana*

All the devotees felt great ecstasy as they stood before the Lord with folded hands.

CB Madhya-khaṇḍa 9.021

TEXT 21

*ki adbhuta santoṣera haila prakāśa
sabāi vāsena yena vaikuṅṭha-vilāsa*

How wonderful were their feelings of satisfaction! Everyone felt like they were enjoying in Vaikuṅṭha.

CB Madhya-khaṇḍa 9.022

TEXT 22

*prabhu o vasilā yena vaikuṅṭhera nātha
tilārdheka māyā-mātra nāhika kothāta*

The Lord also sat like the Lord of Vaikuṅṭha. Not even a tinge of illusion was present there.

CB Madhya-khaṇḍa 9.023

TEXT 23

*ājñā haila,—“bala mora abhiṣeka-gīta”
śuni’ gāya bhakta-gaṇa hai’ haraṣita*

The Lord ordered, “Recite the prayers for My *abhiṣeka*.” On hearing this, the devotees happily recited.

The phrase *abhiṣeka-gīta* refers to the prayers recited during an *abhiṣeka* ceremony. When a king of kings is installed on a throne, his subjects

glorify him with various offerings of prayers and homage.

CB Madhya-khaṇḍa 9.024

TEXT 24

*abhiṣeka śuni' prabhu mastaka dhulāya
sabāre karena kṛpā-dṛṣṭi amāyāya*

On hearing the *abhiṣeka* prayers, the Lord rolled His head and without duplicity glanced mercifully on everyone.

The phrase *abhiṣeka śuni'* means “hearing the recitation of *abhiṣeka* prayers.

CB Madhya-khaṇḍa 9.025

TEXT 25

*prabhura iṅgita bujhilena bhakta-gaṇa
abhiṣeka karite sabāra haila mana*

The devotees understood the Lord's indication and decided to perform the *abhiṣeka* ceremony.

CB Madhya-khaṇḍa 9.026

TEXT 26

*sarva-bhakta-gaṇe bahi' āne gaṅgā-jala
āge chāṅkilena divya-vasane sakala*

All the devotees brought Ganges water and strained it with fine clean cloth.

CB Madhya-khaṇḍa 9.027

TEXT 27

*śeṣe śrī-karpūra catuḥsama-ādi
diyāsajja karilena sabe prema-yukta haiyā*

Thereafter they joyfully prepared for the *abhiṣeka* by mixing camphor and four other ingredients in the water.

The *Hari-bhakti-vilāsa* (6.115) quotes the *Garuḍa Purāṇa* as follows:
“*Catuḥsama* consists of two portions of musk, four portions of sandalwood, three portions of *kuṅkuma*, and one portion of camphor.”

CB Madhya-khaṇḍa 9.028

TEXT 28

*mahā-jaya-jaya-dhvani śuni' cāri bhite
abhiṣeka-mantra sabe lāgilā paḍite*

The tumultuous sound of “Jaya! Jaya!” was heard in the four directions as everyone began to recite the *abhiṣeka* mantras.

CB Madhya-khaṇḍa 9.029

TEXT 29

*sarvādye śrī-nityānanda `jaya jaya' bali'
prabhura śrī-śire jala dilā kutuhalī*

First, Śrī Nityānanda chanted “Jaya! Jaya!” as He happily poured water on the head of the Lord.

CB Madhya-khaṇḍa 9.030

TEXT 30

*advaita-śrīvāsa-ādi yateka pradhāna
paḍiyā puruṣa-sūkta karāyena snāna*

Exalted devotees headed by Advaita and Śrīvāsa bathed the Lord while reciting the *Puruṣa-sūkta* mantras.

*om sahasra-śīrṣā puruṣaḥ sahasrākṣaḥ sahasra-pāt
sa bhūmim viśvato vṛtvāty atiṣṭhad dāsāṅgulam*

The Supreme Lord's universal form has a thousand heads, a thousand eyes, and a thousand feet, for He contains all living entities. Having pervaded the universe completely to give it existence, and being independent, He extended Himself beyond the universe by ten fingers.

*om puruṣa evedaṁ sarvaṁ yad bhūtaṁ yac ca bhavyam
utāmṛtatvasyeśāno yad annenā tirohati*

The universes—past, present, and future—are but manifestations of the Supreme Lord's *puruṣa* expansion. Though He is the Lord of immortality, he has manifest Himself as the *puruṣa* in the universe so that the *jīvas* may enjoy material fruits.

*om etāvān asya mahimā ato jyāyaṁś ca puruṣaḥ
pādo 'sya viśvā bhūtāni tri-pādasyāmṛtaṁ dīvi*

The past, present, and future universes are manifestations of the Lord's powers, but the Lord Himself is much greater. All the living beings of the universe are but one-quarter portion, and the eternal nature in the spiritual sky exists in three-quarters portion.

*om tri-pād ūrdhva udait pūruṣaḥ pādo 'syehā
bhavāt punaḥ tato viśvaṁ vyakrāmat sāsānānaśane abhi*

The three-quarters portion of the Lord transcends the material portion. The Lord in the one-quarter portion manifested the universe again, as He had done repeatedly before. The Lord of the one-quarter portion began the work of creation, by going all around, taking the form of all animate and inanimate objects.

*om tasmād virād ajāyata virājo adhi pūruṣaḥ sa
jāto atyaricyata paścad bhūmim atho puraḥ*

From the Lord, the universe was born, and in that universe was born the *vīrāṭ-puruṣa*, the Supersoul of the universe. Then the *vīrāṭ-puruṣa* grew and produced the earth and the bodies of the *jīvas*.

*om tasmād yajñāt sarva-hūtaḥ sambhṛtaṁ pṛṣad-ājyam
paśun tāṁś cakre vāyavyān aranyān grāmyaś ca ye*

From that sacrifice where everything in the universe was sacrificed, yogurt and ghee—and indeed, all nourishing foods—were produced. It created the animals of the air, forest, and village.

*om tasmād yajñāt sarva-hūta ṛcaḥ sāmāni jajñīre
chandaṁsi jajñīre tasmād yajus tasmād ajāyata*

From that ultimate sacrifice, or *sarva-huta*, were born the *ṛk* [hymns], *sāma* [music], and *yajus* [prose] portions of the *Vedas*, along with the seven Vedic meters.

*om tasmād aśvā ajāyanta ye ke cobhayādataḥ
gāvo ha jajñīre tasmāt tasmāj jātā ajāvayaḥ*

Horses were born from the sacrifice, along with animals with two sets of teeth, such as donkeys and mules. Cows were also born from the sacrifice, along with goats and sheep.

*om taṁ yajñam barhiṣi praukṣān puruṣam jātam
agrataḥtena devā ayajanta sādhyārṣayaś ca ye*

The *devatās*, *sādhyas*, and *ṛṣis* placed the *vīrāt-puruṣa*, the first being of the universe, on *kuśa* grass and sprinkled Him with water for purification. In this way they conducted the mental sacrifice using the *vīrāt-puruṣa*.

*om yat puruṣam vyādadhuḥ katidhā vyakalpayan
mukham kim asya kau bāhū kāv ūrū pāda ucyete*

In the mental sacrifice, when they divided up the *vīrāt-puruṣa*, how many parts did they divide? What is stated about His face, arms, thighs, and feet?

*om brāhmaṇo 'sya mukham āsīd bāhū rājanyaḥ
kṛtaḥūru tad asya yad vaiśyaḥ padbhyāṁśūdro ajāyata*

The *brāhmaṇas* arose from the face [of the *vīrāṭ-puruṣa*], the *kṣatriyas* from His two arms, the *vaiśyas* from His thighs, and the *sūdras* from His feet.

*om candramā manaso jātaś cakṣoḥ sūryo ajāyata
mukhād indraś cāgniś ca prāṇād vāyur ajāyata*

His mind gave rise to the moon; His two eyes, the sun; His breath, Vāyu; and His mouth, Indra and Agni.

*om nābhyā āsīd antarikṣamśīrṣṇo dyauḥ sāmavartata
padbhyām bhūmir diśaḥśrotrāt tathā lokān akalpayan*

From His navel arose the space between earth and heaven; from His head, the heavens; from His feet, the earth; and from His ears, the directions. In this way the worlds were created.

*om yat puruṣeṇa haviṣā devā yajñam atanvata
vasanto 'syāsīd ājyam grīṣma idhmaḥśarad dhāviḥ*

The *devatās*, the first beings manifested, performed a mental sacrifice to complete the creation. For this sacrifice they used the *virāṭ-puruṣa* [the raw ingredients of the material world] as the offering. Spring was the ghee, summer the fuel-wood, and autumn the offering.

*om saptāsyāsan paridhayaḥ triḥ sapta samidhaḥ
kṛtāḥdevā yad yajñam tanvānā abadhnan puruṣam paśum*

In this sacrifice the blades of *kuśa* grass strewn around the fire [for protection from *rākṣasas*] were seven [the seven Vedic poetic meters], and the fuel sticks were twenty-one [twelve months, five seasons, three worlds, and the sun]. The *devatās* who performed the mental sacrifice tied the *vīrāṭ-puruṣa* to offer Him as the sacrificial animal.

*om yajñena yajñam ayajanta devās
tāni dharmāni prathamāny āsan
te hā nākaṁ mahīmānaḥ sacante*

yatra pūrve sādhyāḥ santi devaḥ

In this way the *devatās* conducted the mental sacrifice using the *vīrāt-puruṣa* to manifest variety in the world. By that sacrifice both the physical laws of nature and the first spiritual codes of conduct arose. The great souls, by similar mental worship, attain the place of immortality where dwell the *sādhyas* and *devatās*, the first worshipers.

CB Madhya-khaṇḍa 9.031

TEXT 31

*gaurāṅgera bhakta saba mahā-mantra-vit
mantra paḍi' jala ḍhāle hai' haraṣita*

The devotees of Gaurāṅga were expert in chanting mantras. As they recited mantras, they joyfully poured water on the Lord.

CB Madhya-khaṇḍa 9.032

TEXT 32

*mukundādi gāya abhiṣeka-sumaṅgala
keha kānde, keha nāce, ānande vihvala*

Devotees headed by Mukunda sang auspicious *abhiṣeka* songs as some devotees cried, some danced, and some became overwhelmed in ecstasy.

CB Madhya-khaṇḍa 9.033

TEXT 33

*pati-vratā-gaṇa kare `jaya-jayakāra'
ānanda-svarūpa citta haila sabāra*

The chaste women made auspicious sounds as everyone's hearts filled with ecstasy.

CB Madhya-khaṇḍa 9.034

TEXT 34

*vasiyā āchena vaikuṅṭhera adhīśvara
bhakta-gaṇe jala dhāle śirera upara*

The Lord of Vaikuṅṭha sat on the throne as all the devotees poured water on His head.

CB Madhya-khaṇḍa 9.035

TEXT 35

*nāma-mātra aṣṭottara-śata ghaṭa jala
sahasra ghaṭe o anta nā pāi sakala*

As a formality there was supposed to be one hundred eight pots of water, but thousands of pots could not actually hold all that water.

In ordinary auspicious rituals, the number one hundred eight is considered important, but in this case it was hundreds and hundreds. The procedure for bathing the Lord is described in the *Hari-bhakti-vilāsa* (19.88) as follows: “According to one’s capacity, one should bath the Lord with gold, silver, copper, bell metal, or clay pots of water numbering one thousand, five hundred, two hundred fifty, one hundred eight, sixty-four, thirty-two, sixteen, or four.”

CB Madhya-khaṇḍa 9.036

TEXT 36

*devatā-sakale dhari’ narera ākr̥ti
gupte abhiṣeka kare, ye haya sukṛti*

The fortunate demigods assumed the forms of human beings and secretly took part in the *abhiṣeka* ceremony.

CB Madhya-khaṇḍa 9.037-038

TEXT 37-38

*yānra pāda-padme jala-bindu dile mātra
seha dhyāne, sākṣāte ke dite āche pātra?*

*tathāpiha tāre nāhi yama-daṇḍa haya
hena prabhu sākṣāte sabāra jala laya*

If one offers even a drop of water at the lotus feet of the Lord in meditation, what to speak of directly, he is never subjected to the punishment of Yamarāja. That Lord was now directly accepting water from everyone.

It is stated in the *Hari-bhakti-vilāsa* (19.96) as follows:

*yavanti jala-binduni mama gātre niveśayet
tāvadvarṣa-sahasrāṇi svarga-loke mahīyate*

“A person will live in Vaikuṅṭha for as many thousands of years as the number of drops of water that he offers to My body.” (The phrase *svarga-loke mahīyate* means that as one goes to Vaikuṅṭhaloka, he will be respectfully worshiped by the demigods headed by Indra.)

CB Madhya-khaṇḍa 9.039

TEXT 39

*śrīvāsera dāsa-dāsī-gaṇe āne jala
prabhu snāna kare, bhakta-sevāra ei phala*

The servants and maidservants of Śrīvāsa brought water and also bathed the Lord. This is the result of serving the devotees.

CB Madhya-khaṇḍa 9.040

TEXT 40

*jala āne eka bhāgyavatī `duḥkhī` nāma
āpane ṭhākura dekhi` bale,—“āna āna`*

One most fortunate maidservant named Duḥkhī brought water for the Lord, who encouraged her by saying, “Bring, bring.”

TEXT 41

*āpane ṭhākura tā'ra bhakti-yoga dekhi'
'duḥkhī'-nāma ghucāiyā thūilena 'sukhī'*

On seeing her devotional service, the Lord changed her name from Duḥkhī to Sukhī [Duḥkhī means “one who is unhappy,” and Sukhī means “one who is happy.”].

CB Madhya-khaṇḍa 9.042

TEXT 42

*nānā veda-mantra paḍi' sarva-bhakta-gaṇa
snāna karāiyā aṅga karilā mārjana*

All the devotees bathed the Lord while chanting various Vedic mantras, and then they dried His body.

CB Madhya-khaṇḍa 9.043

TEXT 43

*paridhāna karāilā nūtana vasana
śrī-aṅge lepilā divya sugandhi-candana*

Thereafter they dressed Him in new cloth and applied fragrant sandalwood paste on His transcendental body.

CB Madhya-khaṇḍa 9.044

TEXT 44

*viṣṇu-khaṭṭā pātilena upaskāra kari'
vasilena prabhu nija khaṭṭāra upari*

They cleaned Viṣṇu's throne, and the Lord then sat down on it.

TEXT 45

*chatra dharilena śire nityānanda rāya
kona bhāgyavanta rahi' cāmara dhulāya*

Lord Nityānanda held an umbrella over the Lord's head, and some fortunate soul fanned Him with a cāmara.

CB Madhya-khaṇḍa 9.046

TEXT 46

*pūjāra sāmagrī lai' sarva-bhakta-gaṇa
pūjite lāgilā nija prabhura caraṇa*

Then all the devotees began to offer various items of worship at the lotus feet of their Lord.

CB Madhya-khaṇḍa 9.047

TEXT 47

*pādya, arghya, ācamanī, gandha, puṣpa, dhūpa
pradīpa, naivedya, vastra, yathā anurūpa*

They offered water for washing the feet, auspicious ingredients to the hand, water for washing the mouth, sandalwood paste, flowers, incense, lamps, foodstuffs, and cloth.

CB Madhya-khaṇḍa 9.048

TEXT 48

*yajña-sūtra yathā-śakti vastra-alāṅkāra
pūjilena kariyāṣoḍaśa upacāra*

According to their capacity they offered brāhmaṇa thread, clothes, and ornaments. In this way they worshiped the Lord with sixteen

ingredients.

For the meaning of *ṣoḍaśa upacāra*, “sixteen ingredients of worship,” see the purport to *Madhya-khaṇḍa*, Chapter Six, verse 110.

CB Madhya-khaṇḍa 9.049

TEXT 49

*candane kariyā lipta tulasī-mañjarī
punaḥ punaḥ dena sabe caraṇa-upari*

The devotees dipped *tulasī-mañjarīs* in sandalwood paste and repeatedly offered them at the lotus feet of the Lord.

CB Madhya-khaṇḍa 9.050

TEXT 50

*daśākṣara gopāla-mantrera vidhi-mate
pūjā-kari’ sabe stava lāgilā paḍite*

After worshiping the Lord according to the rules and regulations prescribed for chanting the ten-syllable Gopāla-mantra, they offered prayers.

For an explanation of the ten-syllable Gopāla-mantra, see the *Gautamīya-tantra*, Chapter Two, and the *Nārada-pañcarātra*, Chapter Two, verse 3, and Chapter Four, verses 6-8.

CB Madhya-khaṇḍa 9.051

TEXT 51

*advaitādi kari’ yata pārṣada-pradhāna
paḍilā caraṇe kari’ daṇḍa-paraṇāma*

All the Lord’s principle associates headed by Advaita fell at the Lord’s feet and offered obeisances.

CB Madhya-khaṇḍa 9.052

TEXT 52

*prema-nadī vahe, sarva-gaṇera nayane
stuti kare sabe, prabhu amāyāya śune*

Tears of love flowed from the eyes of the devotees. The Lord sincerely listened as they offered the following prayers.

The phrase *amāyāya śune*, or “sincerely listened,” is explained as follows: Śrī Gaurasundara is the controller of *māyā*; therefore since there is no possibility of His being conditioned by *māyā* like the ordinary living entities, He exhibited the pastime of transgressing material considerations in His manifestation as Nārāyaṇa.

CB Madhya-khaṇḍa 9.053

TEXT 53

*“jaya jaya jaya sarva-jagatera nātha
tapta jagatere kara śubha dr̥ṣṭipāta*

“All glories to the Lord of all universes! Please glance mercifully on the living entities who are afflicted with the threefold material miseries.

The word *tapta* means “burned by the threefold miseries.”

CB Madhya-khaṇḍa 9.054

TEXT 54

*jaya ādi-hetu, jaya janaka sabāra
jaya jaya saṅkīrtanārambha avatāra*

“All glories to the original cause and father of everyone! All glories to the Lord who has incarnated to inaugurate the *saṅkīrtana* movement!

Although the process of *saṅkīrtana* is mentioned in the scriptures, people were inclined to solitary services like chanting *japa*. But in order to award the highest benediction to the people of Kali-yuga, Śrī

Gaurasundara revealed the necessity of performing *saṅkīrtana*.

CB Madhya-khaṇḍa 9.055

TEXT 55

jaya jaya veda-dharma sādhu-jana-trāṇa
jaya jaya ābrahma-stambēra mūla-prāṇa

**“All glories to the protector of Vedic principles and saintly persons!
All glories to the Lord who gives life to everyone, from Brahmā to the
nonmoving living entities!**

Let the Lord, who is the deliverer of the saintly persons and inaugurator of Vedic religious principles in the form of chanting the holy names of the Lord, be profusely glorified. Nondevotees follow godless religious principles, which are contrary to Vedic principles. Let Śrī Gaurahari, who is the original life all living entities in the visible world, from Brahmā to the inanimate beings, be profusely glorified.

CB Madhya-khaṇḍa 9.056

TEXT 56

jaya jaya patita-pāvana guṇa-sindhu
jaya jaya parama śaraṇa dīna-bandhu

**“All glories to the reservoir of transcendental qualities and the
deliverer of the fallen souls! All glories to the supreme shelter and the
friend of the poor!**

CB Madhya-khaṇḍa 9.057

TEXT 57

jaya jaya kṣīra-sindhu-madhye gopavāsījaya
jaya bhakta-hetu prakāṭa vilāsī

**“All glories to the cowherd boy who lives in the ocean of milk! All
glories to the Lord who manifests His pastimes for the sake of His**

devotees!

Vrajendra-nandana, who is the original source of everything, who is the localized Paramātmā known as Kṣīrodakaśāyī Viṣṇu, and who is a member of the cowherd community, has certainly appeared as Gaurahari. With a desire to manifest His own service, He manifested His Gaura pastimes to the devotees. Another reading [for *gopavāsī*] is *guptavāsī*, or “He who resides in secret.”

CB Madhya-khaṇḍa 9.058-059

TEXT 58-59

jaya jaya acintya-agamya-ādi-tattva
jaya jaya parama komala śuddha-sattva

jaya jaya vipra-kula-pāvana-bhuṣaṇa
jaya veda-dharma-ādi sabāra jīvana

“All glories to the Lord who is the inconceivable, unfathomable, and original truth! All glories to the Lord who is the most gentle form of pure goodness! All glories to the Lord who is the ornament and deliverer of the *brāhmaṇa* community! All glories to the Lord who is the life and soul of all, including the Vedic principles!

Śrī Gaurahari is most pleasant and the personification of pure goodness. He is the personified Vedic religious principles, the life and soul of all living entities, and the most pure ornament of the *brāhmaṇa* community.

CB Madhya-khaṇḍa 9.060

TEXT 60

jaya jaya ajāmila-patita-pāvana
jaya jaya pūtanā-duṣkṛti-vimocana

“All glories to the deliverer of the fallen Ajāmila! All glories to He who liberated Pūtanā of her sins!

CB Madhya-khaṇḍa 9.061

TEXT 61

*jaya jaya adoṣa-daraśi ramākānta”
ei-mata stuti kare sakala mahānta*

“All glories to He who does not see the faults of others and who is the beloved Lord of Lakṣmī!” In this way all the exalted devotees offered their prayers.

CB Madhya-khaṇḍa 9.062

TEXT 62

*parama-prakaṣa-rūpa prabhura prakāśa
dekhi’ parānande ḍubilena sarva-dāsa*

Seeing the supreme manifestation of the Lord’s form, all His servants merged in an ocean of bliss.

CB Madhya-khaṇḍa 9.063

TEXT 63

*sarva māyā ghucāiyā prabhu gauracandra
śrī-carāṇa dilena, pūjaye bhakta-vṛnda*

Lord Gauracandra spontaneously extended His lotus feet, which were worshiped by all the devotees.

CB Madhya-khaṇḍa 9.064

TEXT 64

*divya gandha āni’ keha lepe śrī-carāṇe
tulasī kamale meli’ pūje kona jane*

Someone brought fragrant sandalwood paste, which he smeared on those lotus feet. Someone else offered *tulasī-mañjarīs* in worship.

According to the following Vedic statement quoted in the *Hari-bhakti-*

vilāsa (6.114): *candanāguru-karpūra-paṅkaṁ gandham ihocyate*—“The term *gandha* refers to the mixture of sandalwood paste, *aguru*, and camphor.” Otherwise, according to the *Garuḍa Purāṇa* statement quoted in *Hari-bhakti-vilāsa* (6.115): “*Gandha* refers to the mixture of two portions of musk, four portions of sandalwood, three portions of *kuṅkuma*, and one portion of camphor. This is very dear to the Supreme Lord and all godly personalities.”

The word *meli*’ (derived from the *mil dhatu*) means “to mix” or “to combine.”

CB Madhya-khaṇḍa 9.065

TEXT 65

*keha ratna-suvarṇa-rajata-alāṅkāra
pāda-padme diyā diyā kare namaskāra*

Someone offered ornaments made of gold, silver, and gems at His lotus feet and then offered obeisances.

CB Madhya-khaṇḍa 9.066

TEXT 66

*paṭṭa-neta, śukla, nīla, supīta vasana
pāda-padme diyā namaskare sarva-jana*

Everyone offered obeisances while white, blue, and yellow silk cloth were offered at the Lord’s lotus feet.

The word *paṭṭa-neta* refers to silk or artificial silk cloth.

CB Madhya-khaṇḍa 9.067

TEXT 67

*nānā-vidha dhātu-pātra dei sarva-jane
nā jāni kateka āsi’ paḍe śrī-carāṇe*

They offered various types of metal containers. No one knew how many people fell at His lotus feet.

CB Madhya-khaṇḍa 9.068-069

TEXT 68-69

*ye caraṇa pūjibāre sabāra bhāvanāaja,
ramā, śiva kare ye lāgi' kāmanā*

*vaiṣṇavera dāsa-dāsī-gaṇe tāhā pūje
ei-mata phala haya, vaiṣṇave ye bhaje*

The lotus feet that all living entities beginning with Brahmā, Lakṣmī, and Śiva desire to worship were now being worshiped by the servants and maidservants of the Vaiṣṇavas. This is the result of serving the Vaiṣṇavas.

The Vaiṣṇavas are naturally *akiñcana*, or without material assets. And through external vision, ordinary people consider the Vaiṣṇavas' servants and maidservants to be even more poor. But since Viṣṇu is the worshipable Lord and treasure of the Vaiṣṇavas, the servants and maidservants of the Vaiṣṇavas obtain the eligibility to worship that all-desirable treasure.

CB Madhya-khaṇḍa 9.070

TEXT 70

*dūrvā, dhānya, tulasī laiyā sarva-jane
pāiyā abhaya sabe dena śrī-caraṇe*

They fearlessly offered fresh grass, paddy, and *tulasī* at the lotus feet of the Lord.

CB Madhya-khaṇḍa 9.071

TEXT 71

*nānā-vidha phala āni' dena pada-tale
gandha-puṣpa, candana, śrī-carāṇe keha dhāle*

Some of them brought various kinds of fruits, which they offered at His lotus feet, while some offered sandalwood paste and flowers at the Lord's lotus feet.

CB Madhya-khaṇḍa 9.072

TEXT 72

*keha pūje kariyāṣoḍaśa upacāre
keha vāṣaḍ-aṅga-mate, yena sphure yā're*

Someone was inspired to worship with sixteen ingredients, while someone was inspired to worship with six ingredients.

For the meaning of *ṣaḍ-aṅga-mate*, “with six ingredients,” see *Madhya-khaṇḍa* (6.33).

CB Madhya-khaṇḍa 9.073

TEXT 73

*kastūrī, kuṅkuma, śrī-karpūra, phāgu-dhūli
sabe śrī-carāṇe dei hai' kutuhalī*

Everyone joyfully offered musk, *kuṅkuma*, camphor, and red powder at the Lord's lotus feet.

The phrase *phāgu-dhūli* refers to vermilion, or the red powder that is thrown during Holi.

CB Madhya-khaṇḍa 9.074

TEXT 74

*campaka, mallikā, kunda, kadamba, mālatīnānā
puṣpe śobhe śrī-carāṇa-nakha-pānti*

Those lotus feet and toenails were decorated with various flowers

such as *campaka, mallikā, kunda, kadamba, and mālatī*.

The word *nakha-pānti* refers to toenails.

CB Madhya-khaṇḍa 9.075

TEXT 75

*parama prakāśa—vaikuṅṭhara cūḍāmaṇi
'kichu deha' khāi'—prabhu cāhena āpani*

**As the crest jewel of Vaikuṅṭha manifested His opulences, He said,
“Give Me something to eat.”**

CB Madhya-khaṇḍa 9.076

TEXT 76

*hasta pāte prabhu, dekhe sarva bhakta-gaṇa
ye ye-mata deya, saba karena bhojana*

**All the devotees saw the Lord extend His palm. Whatever the
devotees offered, the Lord ate.**

CB Madhya-khaṇḍa 9.077

TEXT 77

*keha dei kadalaka, keha divya mudga
deha dadhi, kṣīra vā navanī, keha dugdha*

**Someone offered bananas, someone offered soaked mung dahl, and
others offered yogurt, condensed milk, butter, and milk.**

CB Madhya-khaṇḍa 9.078

TEXT 78

*prabhura śrī-haste saba dei bhakta-gaṇa
amāyāya mahāprabhu karena bhojana*

The devotees gave all these items directly into the hands of Mahāprabhu, who sincerely ate everything.

CB Madhya-khaṇḍa 9.079

TEXT 79

*dhāila sakala-gaṇa nagare nagare
kiniyā uttama dravya ānena satvare*

Everyone ran from street to street and bought the finest items, which they quickly brought back to the Lord.

CB Madhya-khaṇḍa 9.080

TEXT 80

*keha divya nārikela upaskāra kari'
śarkarā-sahita dei śrī-hasta-upari*

Someone mixed coconut pulp with sugar and placed it directly into the Lord's hand.

CB Madhya-khaṇḍa 9.081

TEXT 81

*nānā-vidha pracura sandeśa dei āni'
śrī-haste laiyā prabhu khāyena āpani*

They brought an abundance of various sweets, which the Lord took in His hands and ate.

The word *sandeśa* is explained as follows: At present, a particular type of dry sweet made from curd is called *sandeśa*. But in this case the word *sandeśa* is used to indicate various types of sweets.

CB Madhya-khaṇḍa 9.082

TEXT 82

*keha deya moyā, jambu, karkaṭikā phala
keha deya ikṣu, keha deya gaṅgā-jala*

**Some offered sweets made of fused rice, rose apple, and cucumbers.
Some offered sugar cane, and others offered Ganges water.**

The phrase *karkaṭikā phala* refers to *kāṅkuda* [in Bengali, or *kākḍi* in Hindi] (a type of cucumber), and the word *jambu* refers to the rose apple.

CB Madhya-khaṇḍa 9.083

TEXT 83

*dekhiyā prabhura ati ānanda-prakāśa
daśa-bāra pāñca-bāra dei kona dāsa*

**On seeing the Lord's ecstatic manifestation, some servants offered
five or ten times.**

CB Madhya-khaṇḍa 9.084

TEXT 84

*śata śata jane vā kateka dei jala
mahā-yogeśvara pāna karena sakala*

**Hundreds of people offered water, all of which was drunk by the
master of all mystic perfections.**

CB Madhya-khaṇḍa 9.085

TEXT 85

*sahasra sahasra bhāṇḍa dadhi, kṣīra, dugdha
sahasra sahasra kāṅdi-kalā, kata mudga*

**They offered thousands of pots of yogurt, condensed milk, and milk,
thousands of bunches of bananas, and a large quantity of soaked
mung dahl.**

CB Madhya-khaṇḍa 9.086

TEXT 86

*kateka vā sandeśa, kateka phala-mūla
kateka sahasra bāṭā karpūra tāmbūla*

They offered large quantities of sweetmeats, fruits, and roots, and thousands of containers filled with betel nuts and camphor.

The word *bāṭā* refers to a container for keeping betel nuts.

CB Madhya-khaṇḍa 9.087

TEXT 87

*ki apūrva śakti prakāśilā gauracandra
ke-mate khāyena, nāhi jāne bhakta-vṛnda*

**Such was the unprecedented opulence manifested by Gauracandra!
The devotees could not understand how the Lord ate everything.**

CB Madhya-khaṇḍa 9.088

TEXT 88

*bhaktera padārtha prabhu khāyena santōṣe
khāiyā sabāra janma-karma kahe śeṣe*

The Lord happily ate the foodstuffs offered by His devotees and then began to describe their birth and activities.

After accepting the ingredients of service offered by His devotees, the Lord happily praised their good fortune, birth, and pious activities. Some persons consider that Mahāprabhu described the previous pious activities of the living entities by His quality of omniscience.

CB Madhya-khaṇḍa 9.089

TEXT 89

*tata-kṣaṇe se bhaktera haya ye smarāṇa
santōṣe āchāḍa khāya, karaye krandana*

As a result, each devotee remembered his previous activities and joyfully fell to the ground crying.

CB Madhya-khaṇḍa 9.090

TEXT 90

*śrīvāsere bale,— “āre paḍe tora mane
bhāgavata śunili ye devānanda-sthāne*

The Lord said to Śrīvāsa, “O Śrīvāsa, do you remember when you once heard *Śrīmad Bhāgavatam* from Devānanda Paṇḍita?

CB Madhya-khaṇḍa 9.091

TEXT 91

*pade pade bhāgavata—prema-rasa-maya
śuniyā dravila ati tomāra hṛdaya*

“Every line of *Śrīmad Bhāgavatam* is full of loving devotional mellows, and your heart melted on hearing that narration.

One should discuss *Śrīmad Bhāgavatam* verses 1.1.3, 1.1.19, and 12.13.15 in this regard.

CB Madhya-khaṇḍa 9.092

TEXT 92

*uccaiḥsvara kari’ tumi lāgilā kāndite
vihvala haiyā tumi paḍilā bhūmite*

“You began to cry loudly and fell to the ground, overwhelmed with ecstasy.

CB Madhya-khaṇḍa 9.093

TEXT 93

abodha paḍuyā bhakti-yoga nā bujhiyā

balgiyā kāndaye kene,—nā bujhila ihā

“Not understanding your devotional sentiments, the foolish students could not understand why you were crying.

CB Madhya-khaṇḍa 9.094

TEXT 94

*bāhya nāhi jāna tumi premera vikāre
paḍuyā tomāre nila bāhira duyāre*

“You lost external consciousness while exhibiting transformations of ecstatic love, and the students carried you outside.

CB Madhya-khaṇḍa 9.095

TEXT 95

*devānanda ithe nā karila nivāraṇa
guru yathā ajña, sei-mata śiṣya-gaṇa*

“Devānanda did not stop them. As the guru was ignorant, so were his disciples.

Since the students under the shelter of Devānanda, their teacher, could not understand the fruits of Śrīvāsa’s devotional service, they committed offenses at the feet of Śrīvāsa because they were controlled by their material perception. Because the teacher, Devānanda, did not check the actions of his ignorant students, he was also guilty of the offense.

Devānanda, who was ignorant of devotional service, gave no information about the exalted position of devotional service in his teachings to his students. Therefore since the guru had no qualification in devotional service, his disciples were also devoid of devotional service.

Upon seeing the merciful pure devotees’ method of preaching through chanting, many people nowadays say that it is better to worship the Lord at home in solitude. They say various obstacles such as false ego and pride attack one who preaches through chanting. But in this instance, if a

person like Devānanda Paṇḍita remains ignorant about devotional service and does not preach the glories of devotional service, he commits an offense. This is the purport of this pastime. A scarcity of devotional service is seen in every activity of this world, but if one does not engage in glorifying the Lord to remove that scarcity, he is touched by offense.

CB Madhya-khaṇḍa 9.096

TEXT 96

*bāhira duyāre tomā eḍila ṭāniyātabe
tumi āilā parama duḥkha pāñā*

“When they left you outside the door, you returned home greatly distressed.

CB Madhya-khaṇḍa 9.097

TEXT 97

*duḥkha pāi’ mane tumi virale vasilā
āra-bāra bhāgavata cāhite lāgilā*

“Feeling unhappy at heart, you sat down in a solitary place and again began to read Śrīmad Bhāgavatam.

CB Madhya-khaṇḍa 9.098

TEXT 98

*dekhiyā tomāra duḥkha śrī-vaikuṅṭha haite
āvirbhāva hailāma tomāra dehete*

“Seeing your distress, I left Vaikuṅṭha and appeared in your body.

The school of Śrī Devānanda Paṇḍita was at that time situated in Kuliyā. Kuliyā is a neighborhood of Navadvīpa that is situated on the western bank of the Ganges. At that time the town of Navadvīpa was situated on the eastern bank of the Ganges and is presently known as Śrī Māyāpur.

The present city of Navadvīpa is ancient Kuliyā. This is the place where one's offenses are nullified. Some people mistakenly accept the Kuliyā village near Kāncāḍāpāḍā that was established by Mādhava Datta, the resident of Cucuḍa, as the Kuliyā village of Devānanda Paṇḍita. Even today various names in the present city of Navadvīpa such as Āmāda-kola, Kolera-gañja, Kolera-daha, and Gadakhālira-kola are evidence of the location of ancient Kuliyā. Some people fall into great illusion by accepting Sāta-kuliyā or Dhopādi village as the original Kuliyā. The village of Sāta-kuliyā is situated on the eastern bank of the Ganges. But those who have studied *Śrī Caitanya-candrodaya-nāṭaka* and *Śrī Caitanya-carita-mahākāvya* know for certain that the village of Kuliyā is situated on the western bank of the Ganges. Since the Ganges is not flowing on the east of Sāta-kuliyā and Śrī Māyāpur is not situated east of Sāta-kuliyā, one cannot establish Sāta-kuliyā as the original Kuliyā. The ancient riverbed of the Ganges must have been on the western side of the present Rāmacandrapura village, and since there is no evidence of Kuliyā village on the western side of this riverbed, many learned devotees consider places like Rāmacandrapura to be part of Modadruma. The ascertainment of the location of ancient Nadia through the malicious mentality of a few litterateurs who are envious and opposed to devotional service is not even worth a farthing.

CB Madhya-khaṇḍa 9.099

TEXT 99

*tabe āmi ei tora hṛdaye vasiyākāndāilun
se āmāra prema-yoga diyā*

“Then I sat in your heart and made you cry by awarding you loving devotion.

CB Madhya-khaṇḍa 9.100

TEXT 100

*ānanda haila deha śuni' bhāgavata
saba titi' sthāna haila variṣāra mata''*

“You became ecstatic by hearing *Śrīmad Bhāgavatam*, and the entire area became wet as if by rain.”

The word *titi'* (used in Vraja) means “to become wet,” “to become soaked,” or “to become drenched.”

CB Madhya-khaṇḍa 9.101

TEXT 101

*anubhava pāiya vihvala śrīnivāsa
gaḍāgaḍi yāya, kānde, bahe ghana-śvāsa*

Realizing the words of the Lord, Śrīvāsa became overwhelmed. He rolled on the ground, cried, and sighed deeply.

CB Madhya-khaṇḍa 9.102

TEXT 102

*ei-mata advaitādi yateka vaiṣṇava
sabāre dekhiyā karāyena anubhava*

In this way the Lord reminded all the Vaiṣṇavas headed by Advaita about their previous experiences.

CB Madhya-khaṇḍa 9.103

TEXT 103

*ānanda-sāgare magna saba-bhakta-gaṇa
vasiyā karena prabhu tāmbūla bhojana*

All the devotees merged in an ocean of bliss as the Lord sat down and ate betel nuts.

If on seeing the Lord's acceptance of intoxicants like betel nuts during His *abhiṣeka* befitting the King of kings one tries to imitate Him, then

one's inauspiciousness is assured. The proper etiquette approved by the *mahājanas* is to touch the remnants of betel nuts to one's head. If one accepts betel nuts on the pretext of accepting *prasāda*, then his propensity for material enjoyment will certainly increase. Rather than becoming *prākṛta-sahajiyās*, the pure Vaiṣṇavas cleverly avoid agitating their bodies with such intoxicants. (One should see the *Gauḍīya-bhāṣya* commentary on *Śrīmad Bhāgavatam* 1.17.38)

CB Madhya-khaṇḍa 9.104

TEXT 104

*kona bhakta nāce, keha kare saṅkīrtana
keha bale `jaya jaya śrī-śacīnandana`*

Some devotees danced, and some devotees engaged in congregational chanting. Others chanted, “Jaya, Jaya, Śrī-Śacīnandana!”

CB Madhya-khaṇḍa 9.105

TEXT 105

*kadācit ye bhakta nā thāke sei-sthāne
ājñā kari` prabhu tāre ānāna āpane*

If by chance a devotee was absent, the Lord personally ordered that he should be brought there.

CB Madhya-khaṇḍa 9.106

TEXT 106

*“kichu deha` khāi” bali` pātena śrī-hasta
yei yāhā dena, tāhā khāyena samasta*

The Lord extended His palm and said, “Give Me something to eat.” He then ate whatever they gave.

CB Madhya-khaṇḍa 9.107

TEXT 107

*khāiyā balena prabhu,—“tora mane āche?
amuka niśāya āmi vasi’ tora kāche*

After eating, the Lord said, “Do you remember the night when I was sitting by your side?

CB Madhya-khaṇḍa 9.108

TEXT 108

*vaidya-rūpe tora jvara karilāma nāśa”
śuniyā vihvala hai’ paḍe sei dāsa*

“In the form of a doctor, I cured your fever.” On hearing this, the servant became overwhelmed and fell to the ground.

CB Madhya-khaṇḍa 9.109

TEXT 109

*gaṅgādāse dekhi’ bale,—“tora mane jāge?
rāja-bhaye palāis yabe niśā-bhāge?*

The Lord turned to Gaṅgādāsa and said, “Do you remember how one night you were running away in fear of the king?

CB Madhya-khaṇḍa 9.110

TEXT 110

*sarva-parivāra-sane āsi’ kheyā-ghāṭe
kothā o nāhika naukā, paḍilā saṅkaṭe*

“You came to the boat *ghāṭa* with your entire family, but you feared calamity when no boat could be found.

CB Madhya-khaṇḍa 9.111

TEXT 111

*rātri śeṣa haila, tumi naukā nā
pāiyākāndite lāgilā ati duḥkhita haiyā*

“When you could not get a boat throughout the entire night, you became distressed and began to cry.

CB Madhya-khaṇḍa 9.112

TEXT 112

*mora āge yavane sparśibe parivāra
gaṅgā-praviśite mana haila tomāra*

“Fearing that the Yavanas would mistreat your family, you resolved to enter the Ganges.

CB Madhya-khaṇḍa 9.113

TEXT 113

*tabe āmi naukā niyā kheyārira rūpe
gaṅgāya vāhiyā yāi tomāra samīpe*

“At that time I crossed the Ganges and came before you as a boatmen in a ferry.

CB Madhya-khaṇḍa 9.114

TEXT 114

*tabe tumi naukā dekhi’ santoṣa hailā
atiśaya prīta kari’ kahite lāgilā*

“You were pleased to see the boat and began to speak to Me with great affection.

CB Madhya-khaṇḍa 9.115

TEXT 115

*`āre bhāi, āmāre rākhaha ei-bāra
jāti, prāṇa, dhana, deha—sakala tomāra*

“O brother, please save me this time. My caste, life, wealth, and body all belong to You.

CB Madhya-khaṇḍa 9.116

TEXT 116

*rakṣā kara, parikara-saṅge kara pāra
eka taṅkā, eka joḍa bakhaśīṣa tomāra’*

“Protect me. Take me and my family across the river. I will pay You the one coin and give You two coins as a donation.’

CB Madhya-khaṇḍa 9.117

TEXT 117

*tabe tomā saṅge parikara kari’ pāra
tabe nija vaikuṅṭhe gelāma āra-bāra”*

“Thereafter I took you and your family across the river and then returned to Vaikuṅṭha.”

CB Madhya-khaṇḍa 9.118

TEXT 118

*śuni’ bhāse gaṅgādāsa ānanda-sāgare
hena līlā kare prabhu gaurāṅga-sundare*

On hearing these words, Gaṅgādāsa floated in an ocean of bliss. Such are the pastimes of Lord Gaurasundara.

CB Madhya-khaṇḍa 9.119

TEXT 119

*“gaṅgāya haite pāra cintile āmāre
mane paḍe, pāra āmi karila tomāre”*

“While crossing the Ganges, you remembered Me. Do you remember now that it was I who took you across?”

CB Madhya-khaṇḍa 9.120

TEXT 120

*śuniyā mūrchita gaṅgādāsa gaḍi’ yāya
ei-mata kahe prabhu ati amāyāya*

After hearing this, Gaṅgādāsa fell unconscious to the ground. In this way the Lord honestly narrated the activities of His devotees.

While narrating the previous activities of Gaṅgādāsa Paṇḍita that were unknown to all, the Lord said, “When you felt great danger because of not finding a boat on the bank of the Ganges to escape the harassment of the Yavana king, at that time I assumed the form of a boatman and took you in a boat across the Ganges. No one except you knows about this. But I know.” On hearing this, Gaṅgādāsa rolled on the ground and lost consciousness. The conditioned souls are devoid of the quality of omniscience. Since the Supreme Lord is the controller of *māyā*, there is nothing unknown to Him or beyond His knowledge.

CB Madhya-khaṇḍa 9.121

TEXT 121

*vasiyā āchena vaikuṅṭhera adhīśvara
candana-mālāya paripūrṇa kalevara*

The Lord of Vaikuṅṭha sat down. His body was covered with sandalwood paste and flower garlands.

CB Madhya-khaṇḍa 9.122

TEXT 122

*kona priyatama kare śrī-aṅge vyajana
śrī-keśa saṁskāra kare ati priyatama*

One of His dear devotees fanned Him, while another dear devotee combed His hair.

CB Madhya-khaṇḍa 9.123

TEXT 123

*tāmbūla yogāya kona ati priya bhṛtya
keha vāme, keha vā sammukhe kare nṛtya*

Another beloved servant offered Him betel nuts, while some danced on His left and some danced before Him.

CB Madhya-khaṇḍa 9.124

TEXT 124

*ei-mata sakala divasa pūrṇa haila
sandhyā āsi' parama kautuke praveśila*

In this way the whole day passed. As evening arrived, everyone became most jubilant.

CB Madhya-khaṇḍa 9.125

TEXT 125

*dhūpa-dīpa laiyā sakala bhakta-gaṇa
arcana karite lāgilena śrī-carāṇa*

All the devotees worshiped the Lord's lotus feet with incense and lamps.

CB Madhya-khaṇḍa 9.126

TEXT 126

*śaṅkha, ghaṅṭā, karatāla, mandirā, mṛdaṅga
bājāyena bahu-vidha, uṭhe nānā raṅga*

The sound of conches, bells, *karatālas*, whompers, and *mṛdaṅgas* produced an enchanting atmosphere.

CB Madhya-khaṇḍa 9.127

TEXT 127

*amāyāya vasiyā āchena gauracandra
kichu nāhi bale, yata kare bhakta-vṛnda*

As Gauracandra sat in His full glory, He did not say anything about the devotees' activities.

CB Madhya-khaṇḍa 9.128

TEXT 128

*nānā-vidha puṣpa sabe pāda-padme diyā
'trāhi prabho' bali' paḍe daṇḍavat hañā*

They offered various flowers at His lotus feet and then offered obeisances while saying, “O Lord, please protect us.”

CB Madhya-khaṇḍa 9.129

TEXT 129

*keha kāku kare, keha kare jaya-dhvani
caturdige ānanda-krandana-mātra śuni*

Someone spoke with humility, and someone offered praises. Only the sound of ecstatic crying was heard in the four directions.

CB Madhya-khaṇḍa 9.130

TEXT 130

*ki adbhuta sukha haila niśāra praveśe
ye āise, sei yena vaikuṅṭhe praveśe*

What wonderful happiness arose as night fell! Whoever came there felt like they were entering Vaikuṅṭha.

CB Madhya-khaṇḍa 9.131

TEXT 131

*prabhura haila mahā-aiśvarya-prakāśa
yoḍa-haste sammukhe rahila sarva-dāsa*

In this way the Lord manifested His supreme opulences as all His servants stood before Him with folded hands.

CB Madhya-khaṇḍa 9.132

TEXT 132

*bhakta aṅge aṅga diyā pāda-padma meli’
līlāya āchena gaura-simha kutuhalī*

The lionlike Gaura happily enjoyed His pastimes while extending His feet and touching the bodies of the devotees.

While remaining absorbed in this amazing pastime that had never been seen before, the lionlike Gaura concealed His mood as a devotee. Since these activities of His are not like those of conditioned souls who are forced to enjoy the fruits of their karma, the word *līlā*, or “pastimes,” has been used.

CB Madhya-khaṇḍa 9.133

TEXT 133

*varonmukha hailena śrī-gaurasundara
yoḍa-haste rahilena saba anucara*

As Śrī Gaurasundara was about to give benedictions, all His followers stood before Him with folded hands.

CB Madhya-khaṇḍa 9.134

TEXT 134

*sāta-prahariyā-bhāve sarva jane jane
amāyāya prabhu kṛpā karena āpane*

During this *sāta-prahariyā bhāva*, the Lord bestowed mercy on everyone without duplicity.

CB Madhya-khaṇḍa 9.135

TEXT 135

*ājñā haila—“śrīdharere jhāṭa giyā āna
āsiyā dekhuka mora prakāśa-vidhāna*

He ordered, “Quickly, go and bring Śrīdhara. Let him come and behold My opulences.

CB Madhya-khaṇḍa 9.136

TEXT 136

*niravadhi bhāve more baḍa duḥkha pāñā
āsiyā dekhuka more jhāṭa āna giyā*

“As he constantly thinks of Me, he feels great unhappiness. Bring him at once so that he may see My glories.

CB Madhya-khaṇḍa 9.137

TEXT 137

*nagarera ante giyā thākiha vasiyāye
more ḍākaye tāre āniha dhariyā”*

“Go to the edge of town and wait there. Bring that person who is calling out My name.”

CB Madhya-khaṇḍa 9.138

TEXT 138

*dhāila vaiṣṇava-gaṇa prabhura vacane
ājñā lai' gelā tvarāśrīdhara-bhavane*

Following the Lord's instruction, some Vaiṣṇavas hurried to the house of Śrīdhara.

CB Madhya-khaṇḍa 9.139

TEXT 139

*sei śrīdharera kichu śunaha ākhyāna
kholāra pasāra kari' rākhe nija prāṇa*

Now hear some topics about Śrīdhara. He earned his livelihood by selling banana leaves.

CB Madhya-khaṇḍa 9.140

TEXT 140

*eka-bāra kholā-gāchi kiniyā ānaya
khāni khāni kari' tāhā kāṭiyā vecaya*

He would buy one banana tree, cut it into pieces, and then sell those pieces.

The phrase *kholā-gāchi* refers to a whole banana tree with the trunk intact.

CB Madhya-khaṇḍa 9.141

TEXT 141

tāhāte ye kichu haya divase upāya

tāra ardha gaṅgāra naivedya lāgi' yāya

He offered half of whatever he earned in a day in worship of the Ganges.

CB Madhya-khaṇḍa 9.142

TEXT 142

*ardheka saodāya haya nija prāṇa-rakṣā
ei-mata haya viṣṇu-bhaktera parīkṣā*

With the other half, he maintained his life. This is the test of a devotee of Viṣṇu.

The word *saodā* refers to profit earned through business. It is stated in *Śrīmad Bhāgavatam* (10.88.8 and 8.22.24):

yasyāham anuḡṛhṇāmi hariṣye tad-dhanamśanaiḥ

“If I especially favor someone, I gradually deprive him of his wealth.”

*brahman yam anuḡṛhṇāmi
tad-viśo vidhunomy aham
yan-madaḥ puruṣaḥ stabdho
lokaṁ mām cāvamanyate*

“My dear Lord Brahmā, because of material opulence a foolish person becomes dull-witted and mad. Thus he has no respect for anyone within the three worlds and defies even My authority. To such a person I show special favor by first taking away all his possessions.”

CB Madhya-khaṇḍa 9.143

TEXT 143

*mahā-satya-vādī tenho yena yudhiṣṭhira
yāra yei mūlya bale, nā haya bāhira*

He was as truthful as Mahārāja Yudhiṣṭhira. He never deviated from

whatever price he fixed.

CB Madhya-khaṇḍa 9.144

TEXT 144

*madhye madhye yebā jana tāra tattva jāne
tāhāra vacane mātra dravya-khāni kine*

Sometimes those who knew his glories would buy his goods without bargaining.

CB Madhya-khaṇḍa 9.145

TEXT 145

*ei-mata navadvīpe āche mahāśaya
'kholā-vecā' jñāna kari' keha nā cinaya*

In this way he resided in Navadvīpa. No one recognized him, for everyone thought he was simply a banana leaf seller.

No one could understand that banana stem seller Śrīdhara was a transcendental devotee of Lord Caitanya.

CB Madhya-khaṇḍa 9.146

TEXT 146

*cāri prahara rātri nidrā nāhi kṛṣṇa-nāme
sarva-rātri 'hari' bale dīrghala āhvāne*

He passed the entire night without sleep while loudly chanting the names of Kṛṣṇa and Hari.

By loudly chanting the names of Kṛṣṇa throughout the night, Śrīdhara disturbed the villagers' peaceful sleep. As a result of the pure devotees' current preaching of the holy names, the godless litterateurs of this world become so disturbed by hearing the holy names vibrated by the mouths of those pure devotees of the Lord that being unable to express their

inconvenience they engage in various forms of harassment. In order to deceive people and obtain material objects with the desire to gratify their senses, some of them earn their livelihood by reciting *Śrīmad Bhāgavatam*, glorifying the topics of the Lord, or performing *kīrtana* with expert musical arrangement. In this way they try to show that they are equal to the pure devotees. Intelligent persons, however, can easily detect their duplicity in the form of deceitfulness and mundane endeavors. The purpose of the devotees' *kīrtana* is to feelingly address Kṛṣṇa for the benefit of themselves and the godless human society, while the purpose of the cheaters' *kīrtana* is to gratify their own senses on the pretext of chanting the holy names, giving lectures, reciting, and singing sweetly. Therefore there is a difference of heaven and hell between the activities of the servants of the Supreme Lord and those of the lusty sense enjoyers. The word *dīrghala* means “lengthy” or “drawn out.”

CB Madhya-khaṇḍa 9.147-148

TEXT 147-148

*yateka pāṣaṇḍī bale,— “śrīdharaera ḍāke
rātre nidrā nāhi yāi, dui karṇa phāṭe
mahācāṣā-beṭā bhāte peṭa nāhi bhare
kṣudhāya vyākula hañā rātri jāgi’ mare”*

All the atheists complained, “Due to Śrīdhara’s loud cries, we cannot sleep at night and our ears are broken. He is a low-class fellow who cannot fill his stomach. Being afflicted with hunger, he stays up all night.”

Not understanding the actual purport of chanting the holy names, the atheists said, “Since poor Śrīdhara is unable to earn his livelihood, he is incapable of procuring his food and clothes. Because he has nothing to eat, he therefore screams loudly the whole night in order to disturb the Supreme Lord and break the peace of ordinary people. Although such misdeeds are appropriate for a greatly uncivilized person like Śrīdhara,

we cannot approve of such *kīrtana* throughout the night.”

CB Madhya-khaṇḍa 9.149

TEXT 149

*ei-mata pāṣaṇḍī maraye manda bali’
nija kārya karaye śrīdhara kutuhalī*

In this way the atheists continued their blasphemy as Śrīdhara happily engaged in his own activities.

Just as Gaurasundara’s associate Śrīdhara did not pay attention to the ill statements of the foolish cheaters and did not refrain from preaching the holy names of Hari, when the servants of Śrīdhara are advancing in the pure devotional service of preaching the holy names, they should not pay attention when they are attacked in various ways by those who are intoxicated with material pride and who are averse to the service of the Lord.

CB Madhya-khaṇḍa 9.150

TEXT 150

*‘hari’ bali ḍākite ye āchaye śrīdhara
niśā-bhāge prema-yoge ḍāke uccaiḥsvara*

Śrīdhara continued to loudly call out the name of Hari with love throughout the night.

CB Madhya-khaṇḍa 9.151

TEXT 151

*ardha-patha bhakta-gaṇa gela mātra dhāñā
śrīdharera ḍāka śune tathāi thākiyā*

As soon as the devotees got halfway there, they heard the loud cries of Śrīdhara.

TEXT 152

*ḍāka-anusāre gelā bhāgavata-gaṇa
śrīdharaera dhariyā lailā tata-kṣaṇa*

The devotees followed that sound and quickly found Śrīdhara.

CB Madhya-khaṇḍa 9.153

TEXT 153

*“cala cala mahāśaya, prabhu dekha giyā
āmarā kṛtārtha hai tomā paraśiyā”*

“O Mahāśaya, come. Come and see the Lord. Let us become glorious by your touch.”

CB Madhya-khaṇḍa 9.154

TEXT 154

*śuniyā prabhura nāma śrīdhara mūrchita
ānande vihvala hai ’ paḍilā bhūmita*

On hearing the Lord’s name, Śrīdhara became overwhelmed with ecstasy and fell unconscious to the ground.

CB Madhya-khaṇḍa 9.155

TEXT 155

*āthe-vyathe bhakta-gaṇa lailā tuliyā
viśvambhara āge-nila ālaga kariyā*

The devotees quickly picked him up and carefully brought him before Viśvambhara.

The phrase *ālaga kariyā* means “very gently, without pressure.”

TEXT 156

*śrīdhara dekhiyā prabhu prasanna hailā“
āisa, āisa,” bali’ ḍākite lāgilā*

On seeing Śrīdhara, the Lord was pleased and called him, “Come, come.

CB Madhya-khaṇḍa 9.157

TEXT 157

*vistara kariyā ācha mora ārādhana
bahu janma mora preme tyajilā jīvana*

“You have worshiped Me so long. You have passed many lifetimes to obtain My love.

CB Madhya-khaṇḍa 9.158

TEXT 158

*ei janme mora sevā karilā vistara
tomāra kholāya anna khāi nirantara*

“In this life you have also served Me so much. I always eat rice off of your banana leaves.

CB Madhya-khaṇḍa 9.159

TEXT 159

*tomāra hastera dravya khāinu vistara
pāsarilā āmā saṅge ye kailā utara”*

“I have eaten many items obtained from you. You have forgotten your conversations with Me.”

TEXT 160-161

*yakhana karilā prabhu vidyāra vilāsa
parama uddhata-hena yakhana prakāśa*

*sei kāle gūḍha-rūpe śrīdharera saṅge
kholā kenā-vecā-chale kaila bahu raṅge*

When the Lord manifested His pastimes as a scholar, He acted like a most arrogant person. Keeping His identity concealed, He enjoyed various pastimes with Śrīdhara on the pretext of buying banana leaves.

CB Madhya-khaṇḍa 9.162

TEXT 162

*prati-dina śrīdharera pasārete giyāthoḍa,
kalā, mūla, kholā ānena kiniyā*

The Lord daily visited Śrīdhara's shop and bought banana leaves, bananas, and banana stems.

CB Madhya-khaṇḍa 9.163

TEXT 163

*prati-dina cāri-daṇḍa kalaha kariyātabe
se kinaye dravya ardha-mūlya diyā*

He would daily quarrel with Śrīdhara for two hours and then buy his goods for half price.

CB Madhya-khaṇḍa 9.164

TEXT 164

satya-vādīśrīdhara yathārtha mūlya bale

ardha-mūlya diyā prabhu nija haste tole

Although truthful Śrīdhara quoted a reasonable price, the Lord would take the goods at half price.

CB Madhya-khaṇḍa 9.165

TEXT 165

*uṭhiyāśrīdhara dāsa kare kāḍākāḍi
ei-mata śrīdhara-ṭhākurerā huḍāhuḍi*

Then Śrīdhara would stand up, grab hold of the goods, and a tug-of-war would ensue. In this way Śrīdhara and the Lord would shove each other.

CB Madhya-khaṇḍa 9.166

TEXT 166

*prabhu bale,—“kene bhāi śrīdhara tapas
vīaneka tomāra artha āche hena vāsi*

The Lord would say, “O brother Śrīdhara, why do you live like an ascetic when you have so much wealth?”

CB Madhya-khaṇḍa 9.167

TEXT 167

*āmāra hātera dravya laha ye kāḍiyā
eta-dina ke āmi, nā jānis ihā*

“Why are you taking the goods from My hands? Don’t you know yet who I am?”

CB Madhya-khaṇḍa 9.168

TEXT 168

*parama-brahmaṇya śrīdhara krūddha nāhi haya
vadana dekhiyā sarva-dravya kāḍi' laya*

The most brahminical Śrīdhara did not become angry. After looking at the Lord's face, he gave Him all the goods.

Finding no symptoms of anger in the face of Śrīdhara, Gaurasundara, who is worshiped by the *brāhmaṇas*, took all of Śrīdhara's goods; or, on seeing the enchanting form of Gaurasundara, who is worshiped by the *brāhmaṇas*, Śrīdhara did not become angry even though Gaurasundara forcibly took away his goods.

CB Madhya-khaṇḍa 9.169

TEXT 169

*madana-mohana rūpa gaurāṅga-sundara
lalāṭe tilaka śobhe ūrdhva manohara*

The form of Gaurasundara was more enchanting than that of Cupid. His forehead was beautifully decorated with *tilaka*.

CB Madhya-khaṇḍa 9.170

TEXT 170

*trikaccha vasana śobhe kuṭila kuntala
prakṛti, nayana—dui parama cañcala*

He was dressed in a *dhotī* tucked in at three places, His hair was curly, and both His nature and eyes were restless.

The Lord's two eyes are by nature most restless.

CB Madhya-khaṇḍa 9.171

TEXT 171

*śukla yajña-sūtra, śobhe veḍiyāśarīre
sūkṣma-rūpe ananta ye-hena kalevare*

In a subtle form, Anantadeva resided in the white *brāhmaṇa* thread that adorned His body.

Śrī Anantadeva serves Gaura-Nārāyaṇa in the following ten different forms: umbrella, slippers, bedding, pillow, garments, ornaments, resting chair, residence, sacred thread, and throne.

CB Madhya-khaṇḍa 9.172

TEXT 172

*adhare tāmbūla, hāse śrīdhare cāhiyā
āra-bāra kholā laya āpane tuliyā*

The Lord chewed betel nuts as He looked at Śrīdhara. Then He again picked up the banana leaves with His own hands.

CB Madhya-khaṇḍa 9.173

TEXT 173

*śrīdhara balena,—“śuna brāhmaṇa ṭhākura
kṣamā kara more, muñi tomāra kukkura”*

Śrīdhara said, “Listen, O respected *brāhmaṇa*. Please forgive me, for I am Your dog.”

CB Madhya-khaṇḍa 9.174

TEXT 174

*prabhu bale,—“jāni tumi parama catura
kholā-vecā-artha tomāra āchaye pracura”*

The Lord said, “I know you are very clever. You have accumulated so much wealth by selling banana leaves.”

CB Madhya-khaṇḍa 9.175

TEXT 175

*“āra ki pasāra nāhi” śrīdhara ye bale
“alpa kaḍi diyā tathā kina’ pāta-khole”*

“Are there no other shops?” Śrīdhara asked. “Go there and buy leaves cheaper.”

When the Lord forcibly took Śrīdhara’s goods, Śrīdhara asked, “Instead of taking from me, why don’t You go to another shopkeeper and buy banana leaves cheaper?”

CB Madhya-khaṇḍa 9.176

TEXT 176

*prabhu bale,—“yogāniyā āmi nāhi chāḍi
thoḍa-kalā diyā more tumi laha kaḍi”*

The Lord replied, “I will not give up My supplier. Take My money and give Me stems and bananas.”

In answer to this, the Lord said, “I will continue to buy My goods from whom I regularly buy them.”

The word *yogāniyā* refers to a supplier, or to one who fulfills one’s requirements.

CB Madhya-khaṇḍa 9.177

TEXT 177

*rūpa dekhi, mugdha hai’ śrīdhara ye hāse
gāli pāḍe viśvambhara parama santoṣe*

On seeing the Lord’s beauty, Śrīdhara would become overwhelmed and smile. Then Viśvambhara would jubilantly speak harsh words to him.

CB Madhya-khaṇḍa 9.178

TEXT 178

*“pratyaha gaṅgāre dravya deha ta’ kinyā
āmāre vā kichu dile mūlyete chāḍiyā*

“You buy ingredients that you regularly offer to the Ganges, so what is wrong if you give Me a discount?”

CB Madhya-khaṇḍa 9.179

TEXT 179

*ye gaṅgā pūjaha tumi, āmi tā’ra pitāsatya
satya tomāre kahila ei kathā”*

“I am the father of the Ganges, whom you regularly worship. This is the truth I am telling you.”

CB Madhya-khaṇḍa 9.180

TEXT 180

*karṇe hasta dei’ śrīdhara `viṣṇu, viṣṇu’ bale
uddhata dekhiyā tāre dei pāta khole*

Śrīdhara then covered his ears with his hands and exclaimed, “Viṣṇu! Viṣṇu!” Seeing the Lord so arrogant, Śrīdhara then gave Him the leaves and stems.

CB Madhya-khaṇḍa 9.181

TEXT 181

*ei-mata prati-dina karena kandala
śrīdharera jñāna—“vipra parama cañcala”*

In this way they both regularly quarreled with each other. Śrīdhara considered the Lord as a most restless *brāhmaṇa*.

CB Madhya-khaṇḍa 9.182

TEXT 182

*śrīdhara balena,— “muñi hāriluṅ tomāre
kaḍi vinu kichu diba, kṣamā kara more*

Śrīdhara said, “I am defeated. Please leave me alone. I will give You something free.

CB Madhya-khaṇḍa 9.183

TEXT 183

*eka-khaṇḍa kholā diba, eka-khaṇḍa thoḍa
eka-khaṇḍa kalā-mūlā, āro doṣa’ mora?*

“I will give You a piece of stem, a few bananas, and a few leaves. Then am I still at fault?”

CB Madhya-khaṇḍa 9.184

TEXT 184

*prabhu bale,— “bhāla bhāla, āra nāhi dāya”
śrīdharera khole prabhu pratyaha anna khāya*

The Lord said, “Good, good. I have no more complaints.” The Lord regularly ate rice off of Śrīdhara’s leaf plates.

CB Madhya-khaṇḍa 9.185

TEXT 185

*bhaktera padārtha prabhu hena mate khāya
koṭi haile o abhaktera ulaṭi’ nā cāya*

In this way the Lord enjoys the gifts of His devotees and does not glance at millions of gifts offered by nondevotees.

Since Śrīdhara was a devotee of Mahāprabhu, Mahāprabhu forcibly bought goods cheaper from him and thus accepted Śrīdhara’s service. But if a rich nondevotee offers goods, He would not even glance at them. (One should discuss *Bhagavad-gītā* 9.26 and *Śrīmad Bhāgavatam* 7.9.11

in this regard.)

CB Madhya-khaṇḍa 9.186

TEXT 186

*ei līlā kariba caitanya hena āche
ihāra karaṇe se śrīdhare kholā vece*

Lord Caitanya had a desire to perform these pastimes, that is why He had Śrīdhara sell banana leaves.

CB Madhya-khaṇḍa 9.187

TEXT 187

*ei līlā lāgiyāśrīdhare vece kholāke
bujhite pāre viṣṇu-vaiṣṇavera līlā*

In order to perform such pastimes, He made Śrīdhara sell banana leaves. Who can understand the pastimes of Lord Viṣṇu and the Vaiṣṇavas?

The main purpose behind the pastimes of Viṣṇu and the Vaiṣṇavas is incomprehensible to ordinary people. Only those who are favored by the Supreme Lord can factually realize the activities of Viṣṇu and the Vaiṣṇavas.

CB Madhya-khaṇḍa 9.188

TEXT 188

*vinā prabhu jānāile keha nāhi jāne
sei kathā prabhu karāilā saṅgaraṇe*

No one can know these pastimes unless the Lord reveals them. The Lord reminded everyone of this principle.

CB Madhya-khaṇḍa 9.189

TEXT 189

*prabhu bale,—“śrīdhara, dekhaha rūpa mora
aṣṭa-siddhi dāna āji kari’ deṇa tora”*

The Lord said, “O Śrīdhara, look at My form. Today I will award you the eight mystic perfections.

The phrase *aṣṭa-siddhi* is explained in the *Śrīmad Bhāgavatam* (11.15.4-5) as follows: “Among the eight primary mystic perfections, the three by which one transforms one’s own body are *aṇimā*, becoming smaller than the smallest; *mahimā*, becoming greater than the greatest; and *laghimā*, becoming lighter than the lightest. Through the perfection of *prāpti* one acquires whatever one desires, and through *prākāmya-siddhi* one experiences any enjoyable object, either in this world or the next. Through *īsitā-siddhi* one can manipulate the subpotencies of *māyā*, and through the controlling potency called *vaśitā-siddhi* one is unimpeded by the three modes of nature. One who has acquired *kāmāvasāyitā-siddhi* can obtain anything from anywhere, to the highest possible limit. My dear gentle Uddhava, these eight mystic perfections are considered to be naturally existing and unexcelled within this world.”

In the *Nārada-pañcarātra* (2.8.2) it is stated:

*aṇimā laghimā vyāptiḥ prākāmyam mahimā
tathāīsitvam ca vaśītvam ca tathā kāmāvasāyitā*

“The eight mystic perfections are *aṇimā*, *laghimā*, *vyāptiḥ*, *prākāmyam*, *mahimā*, *īsitvam*, *vaśītvam*, and *kāmāvasāyitā*.”

CB Madhya-khaṇḍa 9.190

TEXT 190

*māthā tuli’ cāhe mahā-puruṣa śrīdhara
tamāla śyāmala dekhe sei viśvambhara*

The exalted Śrīdhara raised his head and saw that Viśvambhara was

blackish like a *tamāla* tree.

CB Madhya-khaṇḍa 9.191

TEXT 191

*hāte mohana vaiṣṭī, dakṣiṇe balarāma
mahā-jyotir-maya saba dekhe vidyamāna*

He held an enchanting flute in His hands, and Balarāma stood at His right side. Śrīdhara saw the entire place was filled with a bright effulgence.

CB Madhya-khaṇḍa 9.192

TEXT 192

*kamalā tāmbūla dei hātera upare
caturmukha, pañcamukha āge stuti kare*

He saw goddess Lakṣmī offer betel nuts into the hand of the Lord and the four-headed Brahmā and five-headed Śiva offer prayers to the Lord.

CB Madhya-khaṇḍa 9.193

TEXT 193

*mahā-phaṇī chatra dhare śirera upare
sanaka, nārada, śuka dekhe stuti kare*

He saw Ananta hold His thousand hoods as an umbrella over the head of the Lord and Sanaka, Nārada, and Śukadeva chanting the glories of the Lord.

CB Madhya-khaṇḍa 9.194

TEXT 194

prakṛti-svarūpā saba yoḍa-hasta kari'

stuti kare catur-dike paramā sundarī

In the four directions greatly beautiful women were glorifying the Lord with folded hands.

The phrase *prakṛti-svarūpā* refers to consorts of the Lord.

CB Madhya-khaṇḍa 9.195

TEXT 195

*dekhi' mātra śrīdhara hailā suvismita
sei-mata dhaliyā paḍilā pṛthivīta*

On seeing this, Śrīdhara was struck with wonder. As such, he reeled and fell to the ground.

CB Madhya-khaṇḍa 9.196

TEXT 196

*“uṭha uṭha śrīdhara” prabhura ājñā haila
prabhu-vākye śrīdhara se caitanya pāila*

The Lord ordered, “Get up. Get up, Śrīdhara.” Śrīdhara then regained consciousness by the words of the Lord.

CB Madhya-khaṇḍa 9.197

TEXT 197

*prabhu bale,—“śrīdhara āmāre kara stuti”
śrīdhara balaye,—“prabhu muñi mūḍha-mati”*

The Lord said, “Śrīdhara, offer prayers to Me.” Śrīdhara replied, “O Lord, I am most foolish.

CB Madhya-khaṇḍa 9.198

TEXT 198

*kon stuti jānoṅ muṅi ki mora śakati”
prabhu bale,—“tora vākya-mātra mora stuti”*

“I have no ability to offer any prayers.” The Lord then said, “Your words alone are prayers to Me.”

CB Madhya-khaṇḍa 9.199

TEXT 199

*prabhura ājñāya jagan-mātā sarasvatī
praveśilā jihvāya, śrīdhara kare stuti*

By the order of the Lord, Sarasvatī, the mother of the universe, appeared on Śrīdhara’s tongue and Śrīdhara began to offer prayers.

CB Madhya-khaṇḍa 9.200

TEXT 200

*“jaya jaya mahāprabhu, jaya viśvambhara
jaya jaya jaya navadvīpa-purandara*

“All glories to Mahāprabhu! All glories to Viśvambhara! All glories to the Lord of Navadvīpa!

CB Madhya-khaṇḍa 9.201

TEXT 201

*jaya jaya ananta-brahmāṇḍa-koṭi-nātha
jaya jaya śacī-puṇyavatī-garbhajāta*

“All glories to the Lord of innumerable universes! All glories to He who was born from the womb of the pious mother Śacī!

CB Madhya-khaṇḍa 9.202

TEXT 202

*jaya jaya veda-gopya, jaya dvija-rāja
yuge yuge dharma pāla' kari' nānā sāja*

“All glories to the Lord, who is unknown to the *Vedas*! All glories to the best of the *brāhmaṇas*! You assume various forms in every age to protect religious principles.

CB Madhya-khaṇḍa 9.203

TEXT 203

*gūḍha-rūpe sāmbhāilā nagare nagare
vinā tumi jānāile ke jānite pāre*

“You wandered throughout the city, unknown to all. Who can know You unless You reveal Yourself?

CB Madhya-khaṇḍa 9.204

TEXT 204

*tumi dharma, tumi karma, tumi bhakti, jñāna
tumi śāstra, tumi veda, tumi sarva-dhyāna*

“You are dharma, You are karma, You are bhakti, and You are *jñāna*. You are the scriptures, You are the *Vedas*, and You are the object of all meditation.

CB Madhya-khaṇḍa 9.205

TEXT 205

*tumi siddhi, tumi ṛddhi, tumi bhoga, yoga
tumi śraddhā, tumi dayā, tumi moha, lobha*

“You are the mystic perfections, You are prosperity, You are enjoyment, and You are yoga. You are faith, You are compassion, You are illusion and greed.

CB Madhya-khaṇḍa 9.206

TEXT 206

*tumi indra, tumi candra, tumi agni, jala
tumi sūrya, tumi vāyu, tumi dhana, bala*

“You are Indra, You are Candra, You are Agni and Varuṇa. You are Sūrya, You are Vāyu, You are wealth and strength.

CB Madhya-khaṇḍa 9.207

TEXT 207

*tumi bhakti, tumi mukti, tumi aja, bhava
tumi vā haibe kena, tomārai ye saba*

“You are devotional service, You are liberation, You are Brahmā and Śiva. But why consider You to be them? They are all subordinate to You.

CB Madhya-khaṇḍa 9.208

TEXT 208

*pūrve mora sthāne tumi āpane balilā
`tora gaṅgā dekha mora caraṇa-salilā’*

“Previously You personally told Me, ‘The water of your Ganges has emanated from My feet.’

In this regard one should discuss *Śrīmad Bhāgavatam* (1.18.21 and 8.19.28).

CB Madhya-khaṇḍa 9.209

TEXT 209

*tabu mora pāpa-citte nahila smarāṇa
nā jānila mui tora amūlya caraṇa*

“Yet neither did my sinful heart recognize You, nor did I understand the glories of Your invaluable lotus feet.

TEXT 210

*ye tumi karilā dhanya gokula-nagara
ekhane hailā navadvīpa purandara*

“It was You who made the town of Gokula glorious, and now You have appeared as the King of Navadvīpa.

CB Madhya-khaṇḍa 9.211

TEXT 211

*rākhiyā veḍāo bhakti śarīra-bhitare
hena bhakti navadvīpe haila bāhire*

“You conceal devotional service within Your body, but You have manifested that devotional service in Navadvīpa.

CB Madhya-khaṇḍa 9.212

TEXT 212

*bhakti-yoge bhīṣma tomā jinila samare
bhakti-yoge yaśodāya bāndhila tomāre*

“It was through devotional service that Bhīṣma conquered You on the battlefield, and it was through devotional service that Yaśodā bound You.

For a description of Bhīṣma’s and Yaśodā’s devotional service, see the purport to *Ādi-khaṇḍa* (17.26).

CB Madhya-khaṇḍa 9.213

TEXT 213

*bhakti-yoge tomāre vecila satyabhāmā
bhakti-vaśe tumi kāndhe kaile gopa-rāmā*

“It was through devotional service that Satyabhāmā sold You. Being controlled by devotional service, You carried a cowherd damsel of Vraja on Your shoulders.

Satyabhāmā’s devotional service is explained as follows: During Kṛṣṇa’s Dvārakā pastimes, the great sage Nārada one day came before Kṛṣṇa with a *pārijāta* flower in his hand that Indra had given him. At that time Kṛṣṇa was residing in the house of Rukmiṇī. When Nārada gifted that *pārijāta* flower to Śrī Kṛṣṇa, Lord Vāsudeva gave it to Rukmiṇī. On seeing this, Nārada praised the good fortune of Rukmiṇī and concluded that she was the most intimate and chaste wife of Kṛṣṇa. Thereafter the maidservants of Satyabhāmā who were present at the time informed Satyabhāmā about the incident. As a result, when Satyabhāmā became filled with conceit, Kṛṣṇa went to her residence and promised to bring an entire *pārijāta* tree to the house of Satyabhāmā in order to please her. Thereafter, when Nārada went there and specifically glorified the Puṇyaka-vrata, Satyabhāmā expressed a desire to observe that vow. Then Kṛṣṇa brought the *pārijāta* tree from Amarāvati, the abode of Indra, and according to the prescriptions of that *vrata*, Satyabhāmā bound Kṛṣṇa to that *pārijāta* tree and gave Him in charity to Nārada. (*Hari-vaṁśa*, *Viṣṇu-parva*, Chapter Seventy-six)

CB Madhya-khaṇḍa 9.214

TEXT 214

*ananta brahmāṇḍa-koṭi vahe yāre mane
se tumi śrīdāma-gopa vahilā āpane*

“You who are carried in the minds of the inhabitants of innumerable universes personally carried the cowherd boy Śrīdāma.

Śrīdāma’s devotional service is explained as follows: Once Lord Kṛṣṇa called His cowherd boy friends and expressed His desire to play a new game. On one side was Balarāma and on the other side was Kṛṣṇa. In the course of the game, some boys were carriers and some were carried. In

that game the winners were to ride on the shoulders of the losers. Being defeated, Kṛṣṇa carried Śrīdāma, Bhadrasena carried Vṛṣabha, and Pralambāsura carried Baladeva. (*Śrīmad Bhāgavatam*, Tenth Canto, Chapter Eighteen)

CB Madhya-khaṇḍa 9.215

TEXT 215

*yāhā haite āpanāra parābhava haya
sei baḍa gopya, loke kāhāre nā kaya*

“You are conquered by devotional service, therefore it is most confidential. Ordinary people do not understand this.

CB Madhya-khaṇḍa 9.216

TEXT 216

*bhakti lāgi’ sarva-sthāne parābhava
pāñājiniyā veḍāo tumi bhakti lukāiyā*

“You are always conquered by devotional service. You therefore hid devotional service and wander around like a conqueror.

CB Madhya-khaṇḍa 9.217

TEXT 217

*se māyā haila cūrṇa, āra nāhi lāge
hera dekha sakala-bhuvane bhakti māge*

“This characteristic of Yours is now shattered and inactive. Just see, the entire world hankers for Your devotional service.

CB Madhya-khaṇḍa 9.218

TEXT 218

se kāle hārilā jana dui cāri sthāne

e-kāle bāndhiba tomā sarva jane jane”

“At that time You were defeated by only two or four persons, but now You will be bound by one and all.”

CB Madhya-khaṇḍa 9.219

TEXT 219

*mahāśuddhā sarasvatīśrīdhara śuni’
vismaya pāilā sarva vaiṣṇava-āganī*

After hearing Śrīdhara’s transcendental prayers, all the exalted Vaiṣṇavas were struck with wonder.

The word *āganī* means “exalted” or “foremost.”

CB Madhya-khaṇḍa 9.220

TEXT 220

*prabhu bale,—“śrīdhara vāchiyā māga vara
aṣṭa siddhi dimu āji tomāra gocara”*

The Lord said, “O Śrīdhara, choose and ask for a benediction. Today I will give you the eight mystic perfections.”

CB Madhya-khaṇḍa 9.221

TEXT 221

*śrīdhara balena,—“prabhu, āro bhāṇḍāibā?
thākaha niścinte tumi, āra nā pāribā”*

Śrīdhara replied, “O Lord, will You again deceive Me? Stay peaceful, for this will not be possible again.”

CB Madhya-khaṇḍa 9.222

TEXT 222

*prabhu bale,—“daraśana mora vyartha naya
avaśya pāibā vara, yei citte laya”*

**The Lord said, “Seeing Me cannot be fruitless. You must take some
benediction according to your desire.”**

CB Madhya-khaṇḍa 9.223

TEXT 223

*“māga māga” punaḥ punaḥ bale viśvambhara
śrīdhara balaye,—“prabhu, deha’ ei vara*

**Viśvambhara repeatedly said, “Ask, ask,” and Śrīdhara replied, “O
Lord, then give me this benediction.**

CB Madhya-khaṇḍa 9.224

TEXT 224

*ye brāhmaṇa kāḍi’ nila mora kholā pāta
se brāhmaṇa hauka mora janma janma nātha*

**“Let that *brāhmaṇa* who forcibly took away my banana leaves be my
Lord birth after birth.**

CB Madhya-khaṇḍa 9.225

TEXT 225

*ye brāhmaṇa mora saṅge karila kandala
mora prabhu hauka tānra caraṇa-yugala”*

**“Let me always engage in the service of the lotus feet of that
brāhmaṇa who constantly quarreled with me.”**

CB Madhya-khaṇḍa 9.226

TEXT 226

*balite balite prema bāḍaye śrīdhare
dui bāhu tuli' kānde mahā-uccaiḥsvare*

While speaking in this way, Śrīdhara's love for the Lord increased and he began crying loudly with his arms raised.

CB Madhya-khaṇḍa 9.227

TEXT 227

*śrīdharera bhakti dekhi' vaiṣṇava-sakala
anyonye kāndena saba haiyā vihvala*

On seeing Śrīdhara cry, all the Vaiṣṇavas became overwhelmed and also cried.

CB Madhya-khaṇḍa 9.228

TEXT 228

*hāsi' bale viśvambhara,—“śunaha śrīdhara
eka mahā-rājye karoṅ tomāre īśvara”*

Viśvambhara smiled and said, “Listen, Śrīdhara, I want to make you the king of a great kingdom.”

CB Madhya-khaṇḍa 9.229

TEXT 229

*śrīdhara balaye,—“muñi kichui nā cāṇa
hena kara prabhu yena tora nāma gāṇa”*

Śrīdhara replied, “I do not want anything. Make such arrangement, O Lord, that I may chant Your names.”

CB Madhya-khaṇḍa 9.230

TEXT 230

*prabhu bale,—“śrīdhara āmāra tumi dāsa
eteka dekhila tumi āmāra prakāśa*

The Lord said, “O Śrīdhara, you are My servant. That is why you are able to see My opulences.

CB Madhya-khaṇḍa 9.231

TEXT 231

*eteke tomāra mati bheda nā haila
veda-gopya bhakti-yoga tore āmi dila”*

“That is why your mind does not deviate from Me. Thus I am giving you devotional service that is confidential to the *Vedas*.

The phrase *veda-gopya bhakti-yoga* is explained as follows: To suit their own sense gratification, materialists who are proud of their mundane knowledge explain the Vedic mantras through *ajñā-rūḍhi*, the conventional meaning of words according to unenlightened persons. Having taken shelter of *vidvad-rūḍhi*, the conventional meaning of words according to enlightened persons, the Vedic literatures cover the vision of unqualified persons. Only those who are most fortunate can realize through their study of the *Vedas* that the supremely worshipable Lord is Hari, devotional service to Hari is the method of achieving Him, and love of Hari is the ultimate goal of life. Ordinary foolish people see only the principles of *karma-kāṇḍa* in the Vedic literatures. Others who proudly establish the philosophy of nonvariegated impersonalism by denying variegatedness in the object of worship, the worshiper, and the worship under the shelter of Māyāvāda philosophy become unsuccessful in attaining devotional service. The personified *Vedas* awaken devotional service in the hearts of those who are favored by the Lord. Obtaining devotional service is the highest goal of life. *Uttiṣṭhata jāgrata prāpya varān nibodhata*—“Wake up! Get up! Understand the great benediction you have in this human form of life. Now utilize it and get free from the clutches of the material modes of nature.” The importance of this *Kaṭha*

Upaniṣad (1.3.14) statement is hereby established. The *Śvetāśvatara Upaniṣad* (5.6) states: *tad veda-guhyopaniṣatsu gūḍham*—“That Supreme Absolute Truth is indistinctly described in the *Upaniṣads*, which are the confidential portions of the *Vedas*.” In *Prema-bhakti-candrikā* it is said: *veda-vidhi-agocara, ratana-vedīra para*—“Constantly worship the divine couple, who are seated on a jeweled throne and who are beyond the reach of Vedic injunctions.” (One should discuss *Bhagavad-gītā* 18.64-66 and *Śrīmad Bhāgavatam* 2.2.34)

CB Madhya-khaṇḍa 9.232

TEXT 232

*jaya jaya dhvani haila vaiṣṇava-maṇḍale
śrīdhara pāila vara, śunila sakale*

All the Vaiṣṇavas chanted “Jaya! Jaya!” as they heard the benediction given to Śrīdhara.

CB Madhya-khaṇḍa 9.233

TEXT 233

*dhana nāhi, jana nāhi, nāhika pāṇḍitya
ke cinibe e sakala caitanyera bhṛtya*

He had no wealth, no followers, and no education. Who can recognize such servants of Lord Caitanya?

It is impossible to identify the characteristics of a Vaiṣṇava by material sense perception or external symptoms. It is not that one who possesses more wealth is a superior Vaiṣṇava. It is not that one who gathers more followers is a superior Vaiṣṇava. It is not that one who has more knowledge of the scriptures is a superior devotee of Viṣṇu. The servants of Lord Caitanya may not have much wealth, may not gather many followers, and may not have the academic qualification of being expert in argument and counter-argument, but ordinary people have no

qualification to understand why they are indifferent to such matters. The devotees consider the service of Śrī Caitanya as superior to wealth, followers, and knowledge. Therefore it is impossible for ordinary people to estimate their dignity, glories, and greatness.

CB Madhya-khaṇḍa 9.234

TEXT 234

*ki karibe vidyā, dhana, rūpa, yaśa, kule
ahaṅkāra bāḍi, saba paḍaye nirmūle*

What is the value of education, wealth, beauty, fame, and high birth? They only increase one's pride and bring about one's falldown.

Ordinary poverty-stricken people think that education, wealth, beauty, fame, and family prestige are the goals of life. In the *Śrīmad Bhāgavatam* (1.8.26) it is stated:

*janmaśvarya-śruta-śrībhir
edhamāna-madaḥ pumān
naivārhaty abhidhātum vai
tvām akiñcana-gocaram*

“My Lord, Your Lordship can easily be approached, but only by those who are materially exhausted. One who is on the path of [material] progress, trying to improve himself with respectable parentage, great opulence, high education and bodily beauty, cannot approach You with sincere feeling.” Not understanding this statement, people who hanker after material advancement mistakenly desire education, wealth, beauty, fame, and good family. Therefore the transcendental greed for the service of Lord Caitanya does not find a place in their misfortune. (See *Śrīmad Bhāgavatam* 10.10.8 and 10.73.10 and *Kaṭha Upaniṣad* 1.2.6.)

CB Madhya-khaṇḍa 9.235

TEXT 235

*kalā mūlā veciyāśrīdhara pāilā
yāhākoṭi-kalpe koṭīśvara nā dekhibā tāhā*

In millions of *kalpas* Lord Brahmā will never see that which Śrīdhara received simply by selling bananas and banana stems.

A *mahā-yuga* consists of 4,320,000 solar years. One thousand of such *mahā-yugas* comprise one *kalpa*. Śrīdhara, who was born in a poor *brāhmaṇa* family and who merely traded in bananas and banana stems, received that which Lord Brahmā, who is the controller of millions of opulences, cannot get in millions of such *kalpas*.

CB Madhya-khaṇḍa 9.236

TEXT 236

*ahaṅkāra-droha-mātra viṣayete āche
adhaḥpāta-phala tāra nā jānaye pāche*

One who is full of false pride and is envious of the goal of life falls down to an uncertain future.

The only goal of every living entity is to serve the lotus feet of Lord Kṛṣṇa. Those who have a strong desire for material enjoyment that is not related with Kṛṣṇa come under the control of false pride and become envious of devotional service. People whose hearts are greedy for material enjoyment are ultimately degraded. That is why Ṭhākura Narottama has said that *karma-kāṇḍa*, by which one enjoys the fruits of his activities, and *jñāna-kāṇḍa*, by which one renounces the fruits of his activities, are both pots of poison. The lives of those who have a strong thirst for drinking those two pots of poison are sure to be ruined. People who are engaged in *karma-kāṇḍa* run after material objects with the desire to gratify their senses and thereby fall into the cycle of birth and death. They increase their aversion to the service of Kṛṣṇa by engaging in temporary sense gratification while remaining imprisoned within golden cages. This is the living entities' degradation in the form of considering the body as the self.

TEXT 237

*dekhi' mūrkhā daridra ye sujanere hāse
kumbhipāke yāya sei nija-karma-doṣe*

One who ridicules a poor, uneducated saintly person goes as a result of his actions to the hell known as Kumbhīpāka.

Those who while busy gratifying their senses out of madness see an absence of worldly opulence and worldly education in a Vaiṣṇava and on seeing that absence dare to ridicule him are as a result of their actions tortured in the hell known as Kumbhīpāka. In the *Skanda Purāṇa*, Mārkaṇḍeya speaks to Bhagīratha as follows:

*yo hi bhāgavataṁ lokam upahāsaṁ nṛpottama
karoti tasya naśyanti artha-dharma-yaśaḥ-sutāḥ*

*nindāṁ kurvanti ye mūḍhā vaiṣṇavānāṁ mahātmanāṁ
patanti pitṛbhiḥ sārddhaṁ mahā-raurava-sañjñite*

*hanti nindati vai dveṣṭi vaiṣṇavān nābhinandati
krudhyate yāti no harṣaṁ darśane patanāni ṣaṭ*

“My dear King, if one derides an exalted devotee, he loses the results of his pious activities, his opulence, his reputation, and his sons. Vaiṣṇavas are all great souls. Whoever blasphemes them falls down to the hell known as Mahāraurava. He is also accompanied by his forefathers. Whoever kills or blasphemes a Vaiṣṇava, whoever is envious of a Vaiṣṇava or angry with him, and whoever does not offer obeisances or feel joy upon seeing a Vaiṣṇava certainly falls into a hellish condition.”

CB Madhya-khaṇḍa 9.238

TEXT 238

vaiṣṇava cinite pāre kāhāra śakati

āchaye sakala siddhi, dekhaye durgati

Who has the ability to recognize a Vaiṣṇava? Although a Vaiṣṇava possesses all perfection, he appears to be afflicted.

Foolish people maddened with worldly knowledge cannot recognize a Vaiṣṇava. All perfections are within the grip of a Vaiṣṇava, but he is indifferent to those perfections. Therefore in the vision of foolish people he is completely distressed and afflicted.

CB Madhya-khaṇḍa 9.239

TEXT 239

*kholā-vecāśrīdhara tāhāra ei sākṣī
bhakti-mātra nila aṣṭa-siddhike upekṣi'*

The story of Śrīdhara, the banana seller, is proof of this, for he accepted only devotional service and rejected the eight mystic perfections.

The eight mystic perfections, which are adored by people desirous of fruitive results and engaged in sense gratification, were easily trampled under foot by the seemingly poor Śrīdhara, who obtained the benediction of devotional service. The opulences of freedom from rebirth, mystic perfections, sovereignty in the lower planetary systems, and the position of Brahmā are goals of persons who have not realized their self. But for the Vaiṣṇava who has taken shelter of a self-realized soul, such goals are naturally insignificant. Those who receive the opportunity to discuss the pastimes of Śrīdhara obtain the prime example of these topics.

CB Madhya-khaṇḍa 9.240

TEXT 240

*yata dekha vaiṣṇavera vyavahāra-duḥkha
niścaya jāniha sei parānanda-sukha*

Know for certain that whatever worldly distress is seen in a Vaiṣṇava

is actually spiritual happiness.

By seeing a fully engaged devotee's scarcity rather than external opulence, sickness rather than good health, poverty rather than wealth, and ignorance rather than scholarship, those who consider such a Vaiṣṇava is also afflicted by various deficiencies and is hankering after gold, women, and fame, like the karmis, and thus consider him "distressed" should be understood to have lost their intelligence.

Although known as the sunlike personality of a *kāyastha* family, Śrī Dāsa Gosvāmī Prabhu also never felt any worldly distress and gave up etiquette by disregarding learned *brāhmaṇas*. Although materialists considered Dabira Khāsa and Sākara Mallika were afflicted by worldly distress because of acting as servants under the rule of a Yavana king, they were never afflicted by worldly distress, rather they were absorbed in the service of Śrī Caitanya's lotus feet.

Although Ṭhākura Haridāsa was born in a Yavana family and Ṭhākura Uddhāraṇa Datta was born in a *suvarṇa-vaṇik* family, they never felt any worldly distress. Since they were constantly engaged in the ecstatic service of Hari, they did not get any opportunity to feel the burden of or become overwhelmed with distress like ordinary people.

If one understands the relationship between Kṛṣṇa's desire and that which karmis and *jñānīs* consider distressful, then that understanding becomes the source of spiritual happiness. That is why Śrī Gaurasundara has manifested the verse *nāham vipro na ca narapatiḥ* and forbidden one to think in terms of "I" and "mine" on the platform of mixed happiness and distress. For a self-realized soul, there is no possibility of invoking distress born of anything that has no relationship with the self.

CB Madhya-khaṇḍa 9.241

TEXT 241

*viṣaya-madāndha saba kichui nā jāne
vidyā-made, dhana-made vaiṣṇava nā cine*

People blinded with pride over material enjoyment do not know anything. They cannot recognize a Vaiṣṇava due to pride born of education and wealth.

Through material knowledge one cannot understand the teachings of the *Vedas*. Those who employ the four *Vedas*—*Rg*, *Sāma*, *Yajur*, and *Atharva*—the literatures in pursuance of the *Vedas*, the *Āyur-veda*, the *Dhanur-veda*, and the six corollaries headed by *śikṣā* in the pursuit of their worldly enjoyment are certainly partial to the cultivation of material knowledge under the shelter of *ajñā-rūḍhi*, the conventional meaning of words according to unenlightened persons. And those who as servants of spiritual knowledge are freed from the clutches of material knowledge and who follow *vidvad-rūḍhi*, they are not covered by the pride of knowledge. People whose hearts are full of anxieties for achieving mystic perfections like *aṇimā* are like paupers who are proud of their pennies. One can achieve sensual happiness in exchange of wealth, but the senses are temporary and unable to fully reciprocate. That is why Vaiṣṇavas who are engaged in devotional service do not become blinded with pride due to education, wealth, beauty, fame, and good birth and do not engage in the search for material sense gratification. But those conditioned souls who are misguided, unfortunate, poverty-stricken, harassed by the three modes of nature, whose hearts are disturbed by *māyā*, who proudly identify themselves with material designations, and who are blinded by the pride of material possessions cannot understand the exalted glories of the Vaiṣṇavas. Such people think that since the devotees of Viṣṇu are not blinded like themselves by pride based on material objects, they are foolish. Since they think in this way, they do not respect Vaiṣṇavas but rather consider them inferior. Although there is no possibility of fault in their pure spiritual propensities, since they are intoxicated by the pride of material designations and ignorance, they are full of faults. Actually those pathetic persons have no fault, the only fault is that their intelligence is impure.

TEXT 242

*bhāgavata paḍiyā o kā'ro buddhi-nāśa
nityānanda-nindā kare yāibeka nāśa*

Even after studying *Śrīmad Bhāgavatam*, one's intelligence may be ruined, for anyone who blasphemes Nityānanda is certainly vanquished.

Rather than discuss *Śrīmad Bhāgavatam* under the guidance of the Śrī Brahma-Mādhva-Gauḍīya Vaiṣṇavas, many people with the desire to increase their prestige by enhancing their knowledge, wealth, beauty, fame, and good birth discuss *Śrīmad Bhāgavatam* with mad persons and cultivate enmity for devotional service. Being bereft of the shelter of Śrī Nityānanda Svarūpa, such persons lose the service of Lord Caitanya and disrespect the Vaiṣṇava guru. As a result, their absence of devotion is revealed and they proudly pose as instructors of the Vaiṣṇavas. Because they have no vision that the Supreme Lord is situated within all living entities, they see the entire world as full of miseries. In order to nourish their pride, they enviously embrace many nondevotional activities such as considering themselves the instructors of the devotees and pretending to give initiation as initiating gurus. But if they study *Śrīmad Bhāgavatam* under a Vaiṣṇava guru, then out of natural humility they will realize themselves as lower than the straw in the street and they will become qualified to study and teach *Śrīmad Bhāgavatam*. Living entities who have received even a tiny merciful glance of Śrī Caitanya see the entire world as full of eternal happiness. It is impossible for persons expert in material knowledge to teach *Śrīmad Bhāgavatam* unless they are the eternal servants of the Vaiṣṇavas. People under the shelter of material knowledge proudly consider themselves teachers of *Śrīmad Bhāgavatam*. Rather than becoming servants of the *bhāgavatas*, they consider themselves masters of the *bhāgavatas* in order to fill their bellies. Considering their business as “dharma,” they accept various nondevotional activities as following in the footsteps of Nityānanda, but

in every respect this is blasphemy of Nityānanda.

CB Madhya-khaṇḍa 9.243

TEXT 243

*śrīdhara pāila vara kariyā stavana
ihā yei śune, tā're mile prema-dhana*

Anyone who hears the prayers of Śrīdhara and the benediction he received from the Lord will obtain the wealth of *prema*, or love of Godhead.

CB Madhya-khaṇḍa 9.244

TEXT 244

*prema-bhakti haya prabhu-caraṇāravinde
sei kṛṣṇa pāya, ye vaiṣṇava nāhi ninde*

One who does not blaspheme the Vaiṣṇavas attains Kṛṣṇa by developing love and devotion at His lotus feet.

One who does not blaspheme the Vaiṣṇava devotee, who accepts a Vaiṣṇava as his spiritual master, who remains far away from so-called gurus that are devoid of devotion to Viṣṇu and are gurus in name only, who does not glorify the abominable activities of such so-called gurus, and who with a desire to benefit the entire world broadcasts the insignificance of such persons' activities—such a person attains pure devotional service at the lotus feet of Śrī Mahāprabhu, and by the mercy of Gaura-Nityānanda he attains the lotus feet of Śrī Kṛṣṇa.

CB Madhya-khaṇḍa 9.245

TEXT 245

*nindāya nāhika kārya, sabe pāpa-lābha
eteke nā kare nindā mahā-mahā-bhāga*

**There is no gain in the act of blasphemy; one simply incurs sin.
Therefore the most fortunate persons do not engage in blasphemy.**

The most fortunate Vaiṣṇavas glorify the devotional service of Viṣṇu; they never blaspheme devotional service. All the cheating, two-tongued, duplicitous persons who deceive people by defining the renunciation of nondevotional activities as *nindā*, or “blasphemy,” are maddened by sinful activities. They have no taste for devotional activities like *jīve-dayā*, or compassion on the living entities. It is sinful to consider the activities by which people can attain freedom from nondevotional life as “blasphemy.” Since such sinful persons glorify sinful activities, they end up blaspheming Vaiṣṇavas. Therefore pious Vaiṣṇavas do not blaspheme Vaiṣṇavas. They are not sinful. Those who advertise themselves as Vaiṣṇavas are so-called Vaiṣṇavas, therefore they are unfortunate and sinful.

CB Madhya-khaṇḍa 9.246

TEXT 246

*aninduka hai' ye sakṛt `kṛṣṇa' bale
satya satya kṛṣṇa tāre uddhāriba hele*

Kṛṣṇa will certainly deliver anyone who chants His names without offense or blasphemy.

If one offenselessly chants the holy names of Kṛṣṇa even once without committing *vaiṣṇava-aparādha*, or blaspheming the saintly persons, then he will easily obtain the mercy of Kṛṣṇa and freedom from mundane ignorance. It is impossible for a person to serve a Vaiṣṇava without engaging in the service of Śrī Gaura-Nityānanda.

CB Madhya-khaṇḍa 9.247

TEXT 247

*vaiṣṇavera pāye mora ei namaskāra
śrī-caitanya-nityānanda hauka prāṇa mora*

I offer my respectful obeisances at the feet of the Vaiṣṇavas. Let Śrī Caitanya and Nityānanda be my life and soul.

CB Madhya-khaṇḍa 9.248

TEXT 248

*śrī kṛṣṇa-caitanya nityānanda-cānda jāna
vṛndāvana-dāsa tachu pada-yuge gāna*

Accepting Śrī Caitanya and Nityānanda Prabhu as my life and soul, I, Vṛndāvana dāsa, sing the glories of Their lotus feet.

Thus ends the English translation of the Gauḍīya-bhāṣya commentary on Śrī Caitanya-bhāgavata, Madhya-khaṇḍa, Chapter Nine, entitled, “The Lord’s Twenty-One Hour Ecstasy and Descriptions of Śrīdhara and Other Devotees’ Characteristics.”

Chapter Ten:

Conclusion of the Lord's Mahā-prakāśa Pastimes

This chapter describes the conclusion of Mahāprabhu's *mahā-prakāśa* pastimes mentioned in the previous chapter, Mahāprabhu's exhibition of the form of Rāma with His associates and awarding benediction to Murāri Gupta, the glorification of Haridāsa Ṭhākura, Haridāsa Ṭhākura's offering of prayers to Gaurāṅga, the narration of Advaita Ācārya's previous history, His changing the text of *Bhagavad-gītā*, the Lord's awarding various benedictions to the devotees, the Lord's first ignoring and then bestowing mercy on Mukunda, the influence of devotional service, the topics of Nārāyaṇī, and the glories of Nityānanda.

After awarding benediction to Śrīdhara, Mahāprabhu requested Advaita Ācārya to ask for some benediction. Advaita, however, simply prayed to the Lord to award Him His desired goal of life but did not openly ask for any benediction. Thereafter Mahāprabhu displayed the form of Śrī Rāma with His associates to Murāri Gupta and reminded Murāri of his previous identity. As Murāri Gupta realized his own form as Hanumān, he fell unconscious to the ground. Later on he regained his external consciousness by the words of the Lord and prayed for the benediction of being able to eternally serve Lord Caitanya and His associates, remember the lotus feet of Lord Caitanya, and sing the glories of Lord Caitanya. The Lord awarded this benediction to Murāri and declared that anyone who blasphemes Murāri will not be delivered even if he takes millions of baths in the Ganges and chants the holy names of Hari. Thereafter the Lord revealed the meaning of the name Murāri Gupta.

Mahāprabhu then instructed Haridāsa to behold His form. Mahāprabhu declared that Haridāsa was more dear to Him than His own self and that He and Haridāsa belonged to the same family. On seeing the distress of Haridāsa, the Lord had descended from Vaikuṅṭha with the Sudarśana *cakra* in His hand. But since Haridāsa desired auspiciousness for even his oppressors, the Sudarśana *cakra* desisted and Mahāprabhu took the beating of Haridāsa on His own body. After exhibiting those marks of torture on His own body, Mahāprabhu further said that He was unable to tolerate the distress of Haridāsa, so He incarnated immediately. Lord Kṛṣṇa, who is controlled by His devotees, does not know anything except His devotees. One who has no love for the holy names of Kṛṣṇa, who is so affectionate towards His devotees, is simply suffering the results of his own misfortune. On hearing the topics of the Lord's unlimited mercy, Haridāsa fell unconscious to the ground. Although he regained his external consciousness by the words of the Lord, he became agitated and began to cry; thus he could not see the form of the Lord. With great humility Haridāsa offered prayers to Mahāprabhu and said that the most merciful Gaurasundara never abandons even an insect who remembers His lotus feet, but He destroys even an emperor who does not remember His lotus feet. In this regard Haridāsa cited the examples of Draupadī, Prahlāda, Yudhiṣṭhira, who feared the curse of Durvāsā, and Ajāmila and thus established the supremacy of Gaurasundara's affection for His surrendered devotees. After expressing his total incompetence, Haridāsa simply prayed to the Lord that he may develop a taste for honoring the remnants of Lord Caitanya's servants, that this may be his only form of worship birth after birth, and that Mahāprabhu may keep him as a dog in the house of His devotee. Mahāprabhu, who constantly resides in the heart of Haridāsa, then awarded Haridāsa the benediction of pure devotional service devoid of offenses against Lord Viṣṇu and the Vaiṣṇavas and declared, "Anyone who associates with Haridāsa for even a moment and has full faith in Haridāsa will certainly attain My lotus feet." It is taught in all scriptures that by hearing the glories of the

devotees one attains devotional service to Kṛṣṇa. According to the opinion of some persons, Haridāsa is an incarnation of Brahmā, and according to others, he is an incarnation of Prahāda. His association is desired by even Lord Brahmā and Lord Śiva, and his touch is desired by even the Ganges. Moreover, simply by the *darśana* of Haridāsa one's bondage of fruitive activities from time immemorial is at once severed. In order to establish the supremacy of the Vaiṣṇavas, the Vaiṣṇavas occasionally manifest the pastime of taking birth in a low-class family. Mahāprabhu reminded Advaita about His previous activities of explaining devotional service in every passage of the *Bhagavad-gītā*, fasting on not finding the devotional meaning of some verse, seeing Mahāprabhu in His dream, and receiving the actual meaning of that verse and the instruction to break His fast. The Lord then revealed the proper meaning of the *Bhagavad-gītā* verse beginning *sarvataḥ pāṇi-pādam tat*. Śrī Advaita Ācārya, Caitanya's covert disciple, said that it was Lord Caitanya's greatness that He is Advaita's worshipable Lord. Those who deny the supremacy of Lord Caitanya and serve Advaita, the incarnation of Mahā-Viṣṇu, by considering Him the independent Lord are actually offenders at the feet of Advaita. Their fate will certainly be like that of the ten-headed Rāvaṇa. Those who consider Advaita the foremost Vaiṣṇava and servant of Lord Caitanya are actual devotees of Advaita and are qualified to attain the lotus feet of Kṛṣṇa—this is Advaita's own statement.

Thereafter Mahāprabhu awarded desired benedictions to the assembled devotees. Up to this point, Mukunda was standing outside. When Śrīvāsa begged the Lord to bestow mercy on Mukunda, Mahāprabhu informed him that Mukunda was unqualified to receive His *darśana* because Mukunda associated with other *sampradāyas* and shared the sentiments of those *sampradāyas*. His mind and devotional service were unsteady. He was *khada jāthiyā*, because sometimes he held a straw (*khada*) in his teeth and sometimes he beat with a stick (*jāthi*). To deny the supremacy of devotional service is like beating the Lord's body with a stick. On

hearing this, Mukunda resolved to give up his body on that very day and requested Śrīvāsa to ask Mahāprabhu whether he would ever get His *darśana*. When Mukunda was informed that he would get the Lord's *darśana* after ten million lifetimes, he forgot himself in ecstasy and began to dance. Then Mahāprabhu called him by His side and forgave all his offenses. Accepting His own defeat, the Lord said, "I eternally reside on the tongue of Mukunda." Thereafter Mukunda condemned himself for being devoid of devotional service and narrated the glories of devotional service and the formidable consequences of nondevotional life by citing his own example. Feeling embarrassed on seeing the repentant mood of Mukunda, Viśvambhara glorified the supremacy of devotional service, declared that He is the only destroyer of one's fruitive bondage resulting from the *karma-kāṇḍa* mentioned in the *Vedas*, described the misfortune of the nondevotee washerman of Mathurā, and then awarded Mukunda the benediction that he would sing for the Lord in all His incarnations.

Although Mahāprabhu regularly manifested various pastimes at the house of Śrīvāsa, the unfortunate fruitive workers, mental speculators, and sense enjoyers, who were devoid of devotional service, did not get the opportunity to see those pastimes. Only Lord Caitanya's servants were qualified by the influence of their devotional service to see those pastimes. The prime example was the servants and maidservants of Śrīvāsa. Lord Caitanya's pastimes are eternal, and those who receive His mercy see them even today. By displaying His various forms according to the desires of His devotees, Mahāprabhu revealed that He is the source of all incarnations.

Mahāprabhu then distributed the remnants of His flower garland and chewed betel nuts to the devotees. Nārāyaṇī, the niece of Śrīvāsa, received the last portion of the Lord's remnants. That is why Nārāyaṇī is famous in Vaiṣṇava society as "the recipient of Mahāprabhu's remnants." Even though she was only a young girl, by the order of the Lord she cried in ecstatic love for Kṛṣṇa. Thereafter the author concludes this chapter by singing the glories of Śrīman Nityānanda.

mora baṅdhuyā gaura-guṇa-nidhiyā

O my dear friend, Gaura, the ocean of transcendental qualities!
The word *baṅdhuyā* is the affectionate local word for *bandhu*, or “friend.”
The phrase *guṇa-nidhiyā* is a affectionate local way of saying *guṇa-nidhi*,
or “ocean of qualities.” As the inhabitants of Śrīhaṭṭa in Bangladesh are
addressed as Sileṭiyā and the inhabitants of Calcutta are addressed as
Kalkātiyā, these are similar examples of poetic language.

CB Madhya-khaṇḍa 10.001

TEXT 1

jaya jaya mahāprabhu śrī-gaurasundara
jaya jaya nityānanda anādi-īśvara

**All glories to Mahāprabhu, Śrī Gaurasundara! All glories to
Nityānanda, the primeval Lord!**

CB Madhya-khaṇḍa 10.002

TEXT 2

hena-mate prabhu śrīdhare vara diyā“
nāḍā nāḍā nāḍā” bale mastaka ḍhulāiyā

**In this way the Lord awarded benediction to Śrīdhara and then began
to roll His head while saying, “Nāḍā, Nāḍā, Nāḍā.”**

CB Madhya-khaṇḍa 10.003

TEXT 3

prabhu bale,—“ācārya! māgaha nija kārya”
“ye māgiluṅ, tā’ pāiluṅ” balaye ācārya

**The Lord said, “O Ācārya, ask for what You desire.” Advaita Ācārya
replied, “I already received what I asked for.”**

When Mahāprabhu requested Advaita Ācārya to ask for His cherished

desire, Advaita Prabhu said, “I have received whatever I prayed for.”

CB Madhya-khaṇḍa 10.004

TEXT 4

*huṅkāra karaye jagannāthera nandana
hena śakti nāhi kāro balite vacana*

The son of Jagannātha Miśra roared loudly. No one had the ability to speak before Him.

CB Madhya-khaṇḍa 10.005

TEXT 5

*mahā-parakāśa prabhu viśvambhara rāya
gadādhara yogāya tāmbūla prabhu khāya*

As Lord Viśvambhara manifested His *mahā-prakāśa* pastimes, Gadādhara offered betel nuts, which the Lord ate.

CB Madhya-khaṇḍa 10.006

TEXT 6

*dharaṇī-dharendra nityānanda dhare chatra
sammukhe advaita-ādi saba mahāpātra*

Nityānanda, who holds the universes on His head, held an umbrella over the Lord’s head. Exalted personalities headed by Advaita stood in front.

The phrase *dharaṇī-dharendra* refers to Lord Śeṣa. He is the plenary portion of Nityānanda. In the *Caitanya-caritāmṛta* (Ādi 5.117, 123-124) it is stated: “That same Lord Viṣṇu, in the form of Lord Śeṣa, holds the planets upon His heads. He serves Lord Kṛṣṇa, assuming all the following forms: umbrella, slippers, bedding, pillow, garments, resting chair, residence, sacred thread and throne. He is thus called Lord Śeṣa, for He

has attained the ultimate end of servitude to Kṛṣṇa. He takes many forms for the service of Kṛṣṇa, and thus He serves the Lord.” (See *Śrīmad Bhāgavatam* 5.17.21, 5.25.2, and 10.3.49)

CB Madhya-khaṇḍa 10.007

TEXT 7

*murārire ājñā haila,—“mora rūpa dekha”
murāri dekhaye raghunātha parateka*

The Lord ordered Murāri, “Behold My form!” and Murāri saw the Lord as Rāmacandra.

CB Madhya-khaṇḍa 10.008

TEXT 8

*dūrva-dala-śyāma dekhe sei viśvambhara
vīrāsane vasiyāche mahā-dhanur-dhara*

He saw Viśvambhara was dark like fresh grass, and He sat in the vīrāsana posture as a powerful archer.

CB Madhya-khaṇḍa 10.009

TEXT 9

*jānakī-lakṣmaṇa dekhe vāmete, dakṣiṇe
caudike karaye stuti vānarendra-gaṇe*

He saw Sītā and Lakṣmaṇa on the Lord’s left and right. The leaders of the monkeys were offering prayers in the four directions.

CB Madhya-khaṇḍa 10.010-011

TEXT 10-11

*āpana prakṛti vāse ye hena vānara
sakṛt dekhiyā mūrchā pāila vaidya-vara*

*mūrchita haiyā bhūme murāri paḍilā
caitanyaera phānde gupta murāri rahilā*

Murāri realized that he was also one of the monkeys. Seeing the Lord face to face, the best of the doctors lost consciousness. As he lost consciousness, he fell to the ground in Lord Caitanya’s trap.

CB Madhya-khaṇḍa 10.012

TEXT 12

*ḍāki’ bale viśvambhara,—“ārere vānarā
pāsarili, tore poḍāila sītā-corā*

Viśvambhara exclaimed, “O monkey, you forgot how Rāvaṇa, who stole Sītā, burned you.

“Rāvaṇa, who stole Sītā, burned your face.”

CB Madhya-khaṇḍa 10.013

TEXT 13

*tui tāra purī puḍi’ kaili vaṁśa-kṣaya
sei prabhu āmi, tore dila paricaya*

“You burnt his entire city and subdued his dynasty. I tell you, I am that Lord.

The phrase *tāra purī* refers to the city of Laṅkā.

CB Madhya-khaṇḍa 10.014

TEXT 14

*uṭha uṭha murāri, āmāra tumi prāṇa
āmi—sei rāghavendra, tumi—hanumān*

“O Murāri, get up, get up. You are My life. I am that Rāmacandra, and you are Hanumān.

CB Madhya-khaṇḍa 10.015

TEXT 15

*sumitrā-nandana dekha tomāra jīvana
yā're jīyāile āni' se gandamādana*

“See your life and soul, the son of Sumitrā. You brought Gandamādana Hill to revive His life.

CB Madhya-khaṇḍa 10.016

TEXT 16

*jānakīra caraṇe karaha namaskāra
yā'ra duḥkha dekhi', tumi kāndilā apāra”*

“Offer your obeisances at the feet of Sītā, whose distress made you cry profusely.”

CB Madhya-khaṇḍa 10.017

TEXT 17

*caitanyera vākye gupta caitanya pāilādekhiyā
sakala preme kāndite lāgilā*

Upon hearing Lord Caitanya’s words, Murāri regained his consciousness. Seeing that manifestation, he began to cry in love.

CB Madhya-khaṇḍa 10.018

TEXT 18

*śuṣka kāṣṭha drave śuni' guptera krandana
viśeṣe dravilā saba bhāgavata-gaṇa*

Upon hearing Murāri Gupta cry, even dry wood melted, and the hearts of the devotees especially melted.

CB Madhya-khaṇḍa 10.019

TEXT 19

*punar api murārire bale viśvambhara
“ye tomāra abhimata, māgi laha vara”*

Viśvambhara again said to Murāri, “Ask for any benediction you desire.”

CB Madhya-khaṇḍa 10.020

TEXT 20

*murāri balaye,—“prabhu āra nāhi cāna
hena kara prabhu yena tora guṇa gāna*

Murāri replied, “O Lord, I do not want anything. Simply allow me to sing Your glories.

CB Madhya-khaṇḍa 10.021

TEXT 21

*ye-te ṭhāni prabhu kene janma nāhi mora
tathāi tathāi yena smṛti haya tora*

“O Lord, I may take birth anywhere, but wherever I take birth let me always remember You.

CB Madhya-khaṇḍa 10.022

TEXT 22

*janma janma tomāra ye saba prabhu—dāsa
tā sabāra saṅge yena haya mora vāsa*

“Let me reside in the association of Your servants birth after birth.

CB Madhya-khaṇḍa 10.023-024

TEXT 23-24

*tumi prabhu, muñi dāsa—ihā nāhi yathāhena
satya kara prabhu, nā pheliha tathā*

*sapārṣade tumi yathā kara avatāra
tathāi tathāi dāsa haiba tomāra”*

“O Lord, do not put me in a condition in which You are not my master and I am not Your servant. May I remain Your servant wherever You and Your associates incarnate.”

As Mahāprabhu was about to award Murāri a benediction, Murāri said, “I have no desire other than Your service, birth after birth. May I not forget You and fall into some other state in any lifetime. May I be able to serve You in every lifetime. May my intelligence not be diverted from Your service.” In the *Mukunda-mālā stotra* (3, 5-6, 24-25) it is stated: “O Lord Mukunda! I bow down my head to Your Lordship and respectfully ask You to fulfill this one desire of mine: that in each of my future births I will, by Your Lordship’s mercy, always remember and never forget Your lotus feet. O my Lord! I have no attachment for religiosity, or for accumulating wealth, or for enjoying sense gratification. Let these come as they inevitably must, in accordance with my past deeds. But I do pray for this most cherished boon: birth after birth, let me render unflinching devotional service unto Your two lotus feet. O Lord, killer of the demon Naraka! Let me reside either in the realm of the demigods, in the world of human beings, or in hell, as You please. I pray only that at the point of death I may remember Your two lotus feet, whose beauty defies that of the lotus growing in the Śarat season. O Mādhava, please do not let me even glance at those whose pious credits are so depleted that they have no devotion for Your lotus feet. Please do not let me be distracted from listening to the worthy narrations of Your pastimes and become interested in other topics. Please, O Lord of the universe, let me pay no attention to those who avoid thinking of You. And let me never be unable to serve You in some menial way, birth after birth. O enemy of Madhu and Kaiṭabha, O Lord of the universe, the perfection of my life and the

most cherished mercy You could show me would be for You to consider me the servant of the servant of the servant of the servant of the servant of the servant of Your servant.” In the *Śrīmad Bhāgavatam* (7.10.6) it is stated:

*aham tv akāmas tvad-bhaktas
tvam ca svāmy anapāśrayaḥ
nānyathehāvayor artho
rāja-sevakayor iva*

“O my Lord, I am Your unmotivated servant, and You are my eternal master. There is no need of our being anything other than master and servant. You are naturally my master, and I am naturally Your servant. We have no other relationship.” The great devotee Hanumān prayed:

*bhava-bandha-cchide tasyai
sprhayāmi na muktaye
bhavān prabhur aham dāsa
iti yatra vilupyate*

“I do not wish to take liberation or to merge in the Brahman effulgence, where the conception of being a servant of the Lord is completely lost.” Similarly, in the *Nārada-pañcarātra* it is stated:

*dharmārtha-kāma-mokṣeṣu necchā mama kadācana
tvat-pāda-pañkajasyādho jīvitam dīyatām mama*

“I do not want any one of the four desirable stations—religiosity, economic development, sense gratification and liberation. I simply want to engage as a servant of the lotus feet of the Lord.” In the *Śikṣāṣṭaka* it is stated:

*na dhanam na janam na sundarīm
kavitām vā jagad-īśa kāmaye
mama janmani janmanīśvare
bhavatād bhaktir ahaitukī tvayi*

“O Almighty Lord, I have no desire to accumulate wealth, nor to enjoy beautiful women. Nor do I want any number of followers. What I want only is the causeless mercy of Your devotional service in my life, birth after birth.” In the *Viṣṇu Purāṇa* it is said:

*nātha yoni-sahasreṣu yeṣu yeṣu vrajāmy aham
teṣu teṣv acyutā bhaktir acyutāstu sadā tvayi*

“O my Lord, even if I wander throughout the universe in thousands of different species of life, may I always have unflinching devotion to You.”

CB Madhya-khaṇḍa 10.025

TEXT 25

*prabhu bale,—“satya satya ei vara dila”
mahā mahā jaya-dhvani tata-kṣaṇe haila*

When the Lord said, “I certainly grant you this benediction,” a tumultuous vibration of “Jaya! Jaya!” immediately arose.

CB Madhya-khaṇḍa 10.026

TEXT 26

*murārira prati saba-vaiṣṇavera prīta
sarva-bhute kṛpālutaṁmurāri-carita*

All the Vaiṣṇavas had great affection for Murāri, who was by nature merciful to all living entities.

CB Madhya-khaṇḍa 10.027

TEXT 27

*ye-te sthāna murārira yadi saṅga haya
sei sthāna sarva-tīrtha-śrī-vaikuṅṭha-maya*

If Murāri was associated with any place, that place became as sanctified as Vaikuṅṭha.

TEXT 28

murārira prabhāva balite śakti kā'ra
murārira vallabha—prabhu sarva avatāra

Who can describe the glories of Murāri? In every incarnation, the Lord was the dear friend of Murāri.

CB Madhya-khaṇḍa 10.029-030

TEXT 29-30

ṭhākura caitanya bale,—“śuna sarva-jana
sakṛt murāri-nindā kare yei-jana

koṭi-gaṅgā-snāne tā'ra nāhika nistāra
gaṅgā-hari-nāme tāre kariba saṁhāra

Lord Caitanya said, “Listen, everyone, anyone who blasphemes Murāri will not be delivered even if he takes millions of baths in the Ganges. Neither the Ganges nor the holy names of Hari will nullify his sins.

In order to remove the sinful mentality of those proud persons who are envious of the devotees and who blaspheme the devotees while considering themselves “engaged in taking bath in the Ganges and in chanting the names of Hari,” Mahāprabhu said, “If a person knowingly or unknowingly blasphemes a devotee constantly engaged in the service of the Lord like Murāri and becomes envious of the devotees by claiming to have taken shelter of *hari-nāma* and the Ganges, then the Ganges and the holy names destroy such a sinful person rather than award him any benefit.” Even today the place of Murāri Gupta is found in Śrīdhāma Māyāpur in the tract of land between the residential areas of the Moslems and the Hindus. Those proud persons who blaspheme Murāri Gupta by expressing hatred for the present pathetic condition of his place show

disrespect for the *dhāma* and cannot obtain any benefit from the waters that have emanated from the feet of Viṣṇu. The syllables of Lord Hari's holy names (*nāmāparādha*) that they have received from their unauthorized gurus vanquish such people by converting them into sense enjoyers birth after birth. Envy of Vaiṣṇavas produces such a formidable poisonous result. Such people commit sinful activities on the strength of the holy names and, as offenders of the holy names, they fall into the jaws of death. If such people take bath in the waters of the Ganges ten million times, they will not be delivered. This is Śrī Gaurasundara's instruction and words of chastisement towards the averse living entities. In the *Dvārakā-māhātmya* it is said:

*pūjito bhagavān viṣṇur janmāntara-śatair api
prasīdati na viśvātmā vaiṣṇave cāpamānite*

“Lord Hari, the Supersoul of the entire universe, is never pleased with the miscreant who insults a Vaiṣṇava, even if he has worshiped Viṣṇu for hundreds of births.” See also the purport to *Ādi-khaṇḍa* (16.169).

CB Madhya-khaṇḍa 10.031

TEXT 31

*`murāri' vaisaye gupte ihāra hṛdaye
eteke `murāri-gupta' nāma योग्या ह्ये*”

“Lord Murāri resides in his heart *gupte*, or secretly, therefore his name, `Murāri Gupta' is quite appropriate.”

Lord Murāri (Śrī Caitanyadeva) always resides *gupta-bhāve*, or secretly, in the heart of Murāri Gupta, therefore the devotee Murāri is addressed as “Murāri Gupta.” Lord Murāri never resides *gupta-bhāve*, or secretly, within the bodies of those so-called “Murāris” who are envious of devotional service and who are traversing the road to hell by thinking of themselves as “Murāri Guptas;” they only make a show of Lord Murāri's presence within their hearts. But actually Lord Murāri remains far from

their hearts while inducing them to hanker after gold, women, and fame. The desire of Śrī Gaurasundara is to chastise such persons. Those who are averse to and bereft of the service of Murāri would rather chew betel nuts themselves than offer them to the Lord. Being controlled by intoxicants, they can never become servants of Murāri Gupta. Those who at present mistakenly accept the author of *Amiya Nimāi-carita* as “an incarnation of Murāri Gupta” with the evil intention of advertising themselves as “incarnations of Śrī Gaurāṅga” gain nothing but offenses.

CB Madhya-khaṇḍa 10.032

TEXT 32

*murārire kṛpā dekhi' bhāgavata-gaṇa
prema-yoge `kṛṣṇa' bali karena rodana*

On seeing the Lord's mercy on Murāri, all the exalted devotees cried in love while chanting the names of Kṛṣṇa.

CB Madhya-khaṇḍa 10.033

TEXT 33

*murārire kṛpā kaila śrī-caitanya rāya
ihā yei śune, sei prema-bhakti pāya*

Anyone who hears the narration of Lord Caitanya bestowing mercy on Murāri attains loving devotional service.

CB Madhya-khaṇḍa 10.034

TEXT 34

*murāri-śrīdhara kānde sammukhe paḍiyā
prabhu o tāmbūla khāya garjiyā garjiyā*

The Lord roared and ate betel nuts as Murāri and Śrīdhara cried in front of Him.

TEXT 35

*haridāsa prati prabhu sadaya haiyā“
more dekha haridāsa”bale ḍāka diyā*

Thereafter the Lord mercifully called Haridāsa and said, “O Haridāsa, behold My form!

CB Madhya-khaṇḍa 10.036

TEXT 36

*“ei mora deha haite tumi mora baḍa
tomāra ye jāti, sei jāti mora daḍha*

“You are more dear to Me than My own body. I certainly belong to the same caste as you.

Mahāprabhu said to Haridāsa, “Some people may consider your non-Hindu body as inferior to My *brāhmaṇa* body, but their vision is defective. I say with conviction that there is no difference between your caste and My caste. Rather, your body is superior to My body in all respects.” Modern Hindus consider their bodies superior to the bodies of the Yavanas. Being intoxicated with pride over their respective castes, such atheistic Hindus consider the Lord’s devotees born in any caste as inferior. Their process of reasoning is extremely faulty. The material body of an embodied soul who is constantly engaged in the service of the Lord may from mundane vision apparently resemble the body of low-caste person, but such a mentality is offensive. Persons whose bodies consist of blood and semen are eager to establish their supremacy on the basis of their Hindu or non-Hindu considerations. They develop such considerations because they are indifferent towards the resolute worship of Lord Hari. The sinful Yavanas or the so-called pious Hindus establish their superiority on the basis of their worldly considerations. Being

controlled by such considerations, they blaspheme the Vaiṣṇavas and traverse the path to hell without any tangible gain.

In *Caitanya-caritāmṛta* (*Antya* 4.192-193) it is stated:

*dīkṣā-kāle bhakta kare ātma-samarpaṇa
sei-kāle kṛṣṇa tāre kare ātma-sama*

*sei deha kare tāra cid-ānanda-maya
aprākṛta-dehe tānra caraṇa bhajaya*

“At the time of initiation, when a devotee fully surrenders unto the service of the Lord, Kṛṣṇa accepts him to be as good as Himself. When the devotee’s body is thus transformed into spiritual existence, the devotee, in that transcendental body, renders service to the lotus feet of the Lord.” In the *Sārārtha-darśinī* commentary on *Śrīmad Bhāgavatam* (5.12.11) it is stated: “Just as a piece of iron becomes gold by contact with a touchstone, the material body and senses of a person become spiritual in the association of devotional service...In order to exhibit the glories of devotional service, the Supreme Lord, by His inconceivable potencies, mysteriously manifests the transcendental body, senses, and mind of a devotee and mysteriously destroys his false body and senses. The purport of saying ‘mysteriously’ is that people who are blind to the truth identify a Vaiṣṇava with his previous material designations without realizing his actual identity and consider his body as a mortal bag of bones and flesh and thus commit offenses at his feet.” In the *Upadeśāmṛta* (6) it is stated:

*drṣṭaiḥ svabhāva-janitair vapuṣaś ca doṣair
na prākṛtatvam iha bhakta janasya paśyēt
gaṅgāmbhasām na khalu budbuda-phena-paṅkair
brahma-dravatvam apagacchati nīra-dharmaiḥ*

“Being situated in his original Kṛṣṇa conscious position, a pure devotee does not identify with the body. Such a devotee should not be seen from a materialistic point of view. Indeed, one should overlook a devotee’s

having a body born in a low family, a body with a bad complexion, a deformed body, or a diseased or infirm body. According to ordinary vision, such imperfections may seem prominent in the body of a pure devotee, but despite such seeming defects, the body of a pure devotee cannot be polluted. It is exactly like the waters of the Ganges, which sometimes during the rainy season are full of bubbles, foam and mud. The Ganges waters do not become polluted. Those who are advanced in spiritual understanding will bathe in the Ganges without considering the condition of the water.” In the *Bṛhad-bhāgavatāmṛta* (2.3.139) it is stated:

*bhaktānām sac-cid-ānanda rūpeṣv aṅgendriyātmasu
ghaṭate svānurūpeṣu vaikuṅṭhe ‘nyatra ca svataḥ*

In other words, whether a devotee lives in Vaikuṅṭha or anywhere else, his *sac-cid-ānanda* body appropriate for the Lord’s service is spontaneously manifest. By the awakening of devotional service his material body born of five gross elements transforms into *sac-cid-ānanda*. The birth and death of such a body is exactly like the appearance and disappearance of the Supreme Lord’s *sac-cid-ānanda* body. Those who consider the appearance and disappearance of the devotees and the Supreme Lord to be like the birth and death of conditioned souls, who are forced to accept the fruits of their karma, repeatedly suffer material miseries rather than obtain liberation.

CB Madhya-khaṇḍa 10.037

TEXT 37

*pāpiṣṭha yavane tomā yata dila duḥkha
tāhā saṅgarite mora vidaraye buka*

“When I remember how much distress the Yavanas gave you, My heart breaks.

Under the control of greed, human beings begin to act whimsically. As a

result, they often commit sinful activities. When they lack the propensity to serve the worshipable object, they invite various forms of piety and impiety in the kingdom of enjoyment. It is the nature of sinful persons to oppose liberated souls. Pious persons neither attack the conceptions of the liberated souls nor do they accept them. That is why liberated souls are always compassionate on the conditioned souls. But when a materialist who is engaged in pious and sinful activities tries to cause pain to the devotees of the Lord, the devotees do not desire to retaliate like ordinary karmis. As a result, such sinful persons become more and more entangled in miseries. This makes the hearts of the devotees compassionate for those sinful persons, and since the devotees' worship is disturbed, the Supreme Lord also feels distressed for those devotees.

CB Madhya-khaṇḍa 10.038-039

TEXT 38-39

*śuna śuna haridāsa tomāre yakhane
nagare nagare māri veḍāya yavane*

*dekhiyā tomāra duḥkha cakra dhari' kare
nāmiluṅ vaikuṅṭha haite sabā kātibāre*

“Listen, Haridāsa. When the Yavanas beat you in the various villages, I saw your distress and descended from Vaikuṅṭha with the disc in My hand in order to cut everyone to pieces.

By the will of the Lord, various laws are current in this material world. The fruitive workers discuss those laws of God. Worldly happiness and distress or reward and punishment of persons who are forced to enjoy the fruits of their karma are directed by the general laws of God. But the gravity of the offenses committed by persons who are envious of the Lord's devotees is so great and beyond the general laws that the Supreme Lord personally judges them. In this regard one should discuss the topics concerning Mahārāja Ambarīṣa described in the Ninth Canto of the *Śrīmad Bhāgavatam*.

TEXT 40

*prāṇānta kariyā tomā māre ye-sakala
tumi mane cinta' tāhā sabāra kuśala*

“Yet you desired the well-being of those who almost tortured you to death.

In this world a person dies when he faces the highest degree of misery. Being induced by their sinful propensities, the miscreants gratify their senses by giving as much distress to the devotees of the Lord as they can. But since Ṭhākura Haridāsa was not so eager for sensual happiness and always endeavored to please the senses of the Lord, he did not notice his own distress. Moreover, in order to remove the sinful propensities of those who endeavored to give him trouble, he mentally prayed for their benefit. The tolerance of the Lord’s devotee is so great that even if someone desires his inauspiciousness, rather than taking revenge he prays in such a way that the sinner obtains auspiciousness. Just as a philanthropist gets mercy and support from ordinary people, those miscreants received compassion from Ṭhākura Haridāsa.

CB Madhya-khaṇḍa 10.041

TEXT 41

*āpane māraṇa khāo, tāhā nāhi dekha
takhana o tā-sabāre bhāla mane dekha*

“You ignored how severely you were beaten and desired their well-being.

CB Madhya-khaṇḍa 10.042-044

TEXT 42-44

tumi bhāla cintile nā karoṅ muñi bala

mora cakra tomā lāgi' haila viphalā

*kāṭite nā pāroṇ tora saṅkalpa lāgiyātorā
pṛṣṭhe paḍoṇ tora māraṇa dekhiyā*

*tohāra māraṇa nija aṅge kari laṇa
ei tāra cihna āche, michā nāhi kaṇa*

“When you desired their benefit, I was unable to use My power against them. My disc became powerless because of you. Due to your resolve, I could not sever their heads. When I saw how severely they were beating you, I covered your back. I then took the beating on My own body. Here are the marks. I am not speaking a lie.

Since Ṭhākura Haridāsa desired benefit for those envious miscreants, even though the Lord was angry at them He could not award them suitable punishment due to the Ṭhākura's prayer. Therefore in order to protect His devotee the Supreme Lord personally accepted the blows of the envious persons' weapons.

CB Madhya-khaṇḍa 10.045

TEXT 45

*yebā gaṇa chila mora prakāśa karite
śīghra āiluṇ tora duḥkha nā pāroṇ sahite*

“Besides the other indirect reasons that made Me appear, I came quickly because I could not tolerate your distress.

Śrī Gaurasundara directly checked the envious persons' attack on Haridāsa Ṭhākura and indirectly revealed His affection for His devotees by exhibiting the pastime of expressing inability to tolerate His devotee's distress.

CB Madhya-khaṇḍa 10.046

TEXT 46

tomāre cinila mora `nāḍā' bhāla mate

sarva-bhāve more bandī karilā advaite”

“My Nāḍā properly recognized you, for Advaita has completely bound Me with His love.”

Advaita Prabhu properly recognized Ṭhākura Haridāsa. Advaita Prabhu is Lord Śrī Caitanyadeva’s special opulence. Being compelled by the service of Advaita Prabhu, the Lord is bound to Him in all respects.

CB Madhya-khaṇḍa 10.047

TEXT 47

*bhakta bādāite se ṭhākura bhāla jāne
ki nā bale, ki nā kare bhaktera kārane*

The Lord is expert in glorifying His devotees. What is there that He does not say or do for the sake of His devotees?

There is no activity that the Supreme Lord does not do nor any words He does not speak in order to spread the glories of His devotees. Since the Supreme Lord is omniscient, only He is capable of performing extraordinary activities.

CB Madhya-khaṇḍa 10.048

TEXT 48

*jvalanta anala prabhu bhakta lāgi’ khāya
bhaktera kiṅkara haya āpana icchāya*

For the sake of His devotees the Lord eats blazing fire, and out of His sweet will He becomes their servant.

Lord Kṛṣṇa once swallowed fire when, after leaving their cows for grazing in the Muñja forest, the cowherd boys engaged in playing and a blazing forest fire surrounded them on all sides. At that time the cowherd boys took shelter of Śrī Kṛṣṇa, who out of affection for His devotees, swallowed the entire blazing fire in a moment. (See *Śrīmad Bhāgavatam*, Tenth Canto, Chapter Nineteen.)

Examples of the Lord becoming the servant of His devotees such as when He became the messenger of the Pāṇḍavas and the charioteer of Arjuna are found in the scriptures.

CB Madhya-khaṇḍa 10.049

TEXT 49

*bhakta bai kṛṣṇa āra kichui nā jāne
bhaktera samāna nāhi ananta bhuvane*

Lord Kṛṣṇa does not know anything other than His devotees. In all the universes there is nothing He considers equal to His devotees.

In this regard one should discuss *Bhagavad-gītā* (9.21) and *Śrīmad Bhāgavatam* (9.4.63-66, 68 and 10.86.59).

CB Madhya-khaṇḍa 10.050

TEXT 50

*hena kṛṣṇa-bhakta-nāme nā pāya santoṣa
sei saba pāpīre lāgila daiva-doṣa*

Anyone who is not pleased by hearing the names of such devotees of Kṛṣṇa is sinful and cursed by the laws of providence.

CB Madhya-khaṇḍa 10.051

TEXT 51

*bhaktera mahimā bhāi dekha cakṣu bhari'
ki balilā haridāsa-prati gaurahari*

O brothers, behold the glories of the devotees to the full satisfaction of your eyes, and hear what Gaurahari said to Haridāsa.

CB Madhya-khaṇḍa 10.052-055

TEXT 52-55

*prabhu-mukhe śuni' mahā-kāruṇya-vacana
mūrchita pādilā haridāsa tata-kṣaṇa*

*bāhya dūre gela bhūmi-tale haridāsa
ānande ḍubilā, tilārdheka nāhi śvāsa*

*prabhu bale,—“uṭha uṭha mora haridāsa
manoratha bhari' dekha āmāra prakāśa”*

*bāhya pāi' haridāsa prabhura vacane
kothā rūpa-daraśana—karaye krandane*

After hearing those most compassionate words from the mouth of the Lord, Haridāsa immediately fell unconscious to the ground. As he lost external consciousness and merged in the ocean of ecstasy, his breathing completely stopped. The Lord then said, “Get up! Get up! My dear Haridāsa. See My manifestation to the satisfaction of your heart.” Haridāsa regained his external consciousness by the words of the Lord, yet he cried so profusely that he could not see the Lord’s form.

On hearing the glories of the devotees from the mouth of Mahāprabhu, Haridāsa became overwhelmed with ecstasy and fell unconscious to the ground. Mahāprabhu then helped him regain his external consciousness and ordered him to see His *mahā-prakāśa* pastimes. By the words of the Lord, Haridāsa concealed his internal mood and came back to his external senses. As he cried, he then began to consider where he should see the Lord’s manifestation. The sentiments that one develops when one is on the transcendental platform do not remain present on returning to the external platform. In the external world one perceives everything in terms of enjoyer and the enjoyed, but in the internal world one perceives only the object of service and the servants. The self-realized liberated soul is capable of perceiving the Supreme Lord, and the Supreme Lord displays His worshipable form to him.

TEXT 56

*sakala aṅgane paḍi' gaḍāgaḍi yāya
mahā-śvāsa vahe kṣaṇe, kṣaṇe mūrchā pāya*

Haridāsa rolled about the entire courtyard. One moment he breathed heavily, and the next moment he lost consciousness.

CB Madhya-khaṇḍa 10.057

TEXT 57

*mahāveśa haila haridāsera śarīre
caitanya karāye sthira—tabu nahe sthire*

Haridāsa was overwhelmed with ecstasy. Although Lord Caitanya tried to pacify him, he could not remain calm.

The word *mahāveśa* is used to indicate that when Haridāsa lost his external consciousness, his internal symptoms awakened. In worldly language the word *aveśa* refers to external bodily conceptions, but from the transcendental point of view it refers to the living entities' eternal characteristics.

CB Madhya-khaṇḍa 10.058

TEXT 58

*“bāpa viśvambhara, prabhu, jagatera nātha
pātakīre kara kṛpā, paḍila tomāta*

“My dear Viśvambhara, O Lord of the universe, please be merciful to this sinful person. I fall at Your feet.

While offering prayers to Mahāprabhu, Ṭhākura Haridāsa said, “O Jagannātha, O maintainer of the universe, O father of the universe. You are entrusted with the responsibility of bestowing mercy on a sinful person like me.”

CB Madhya-khaṇḍa 10.059

TEXT 59

*nirguṇa adhama sarva-jāti bahiṣkṛta
muñi ki baliba prabhu tomāra carita?*

“I have no good qualities. I am a fallen outcaste. How can I possibly describe Your glories?”

“O Lord, how will I be able to describe Your pastimes? I am neither a high-class nor middle-class person in society; I am simply fallen. I am not enriched with any material qualities. I am bereft of all good qualities. I do not belong to any of the Āryan castes. Therefore I have no qualification whatsoever to describe Your qualities.”

CB Madhya-khaṇḍa 10.060

TEXT 60

*dekhile pātaka, more paraśile snāna
muñi ki baliba prabhu tomāra ākhyāna?*

“If one sees me, he becomes sinful. If one touches me, he should take bath. How then can I glorify Your topics?”

“I am a sinful person. No pious person should see me, or that person will more or less be touched by sin. I am an untouchable. If anyone touches me, he should take bath to purify himself. I am such an unqualified person that I am not capable of offering prayers to You.”

CB Madhya-khaṇḍa 10.061-062

TEXT 61-62

*eka satya kariyācha āpana-vadane
ye jana tomāra kare caraṇa-smaraṇe
kīṭa-tulya haya yadi—tā're nāhi chāḍa
ihāte anyathā haile narendrere pāḍa*

“You have personally declared that You will never forsake anyone

who remembers Your lotus feet, even if he is as insignificant as an insect. But you forsake the greatest kings if they do not remember Your lotus feet.

“You do not forsake even the most insignificant living entity, but You diminish the prowess of great kings who are situated on the topmost platform of respect.”

CB Madhya-khaṇḍa 10.063

TEXT 63

*ei bala nāhi mora—smaraṇa-vihīna
smaraṇa karile mātra rākha tumi dīna*

“These words do not apply to me, however, for I do not remember You. You protect even a fallen soul if he simply remembers You.

“If a fallen soul remembers You, You give him shelter. But I am unable to remember You.”

CB Madhya-khaṇḍa 10.064-065

TEXT 64-65

*sabhā-madhye draupadī karite vivasana
ānila pāpiṣṭha duryodhana-duḥśāsana*

*saṅkaṭe paḍiyā kṛṣṇa tomā saṅgarilā
smaraṇa-prabhāve tumi vastre praveśilā*

“Once the sinful brothers Duryodhana and Duḥśāsana brought Draupadī to disrobe her in the royal assembly. Finding herself in that dangerous condition, she remembered You. By the influence of her remembrance, You entered into her cloth.

See *Mahābhārata* (*Sabhā* 68.41-48).

CB Madhya-khaṇḍa 10.066

TEXT 66

*smaraṇa-prabhāve vastra haila ananta
tathāpiha nā jānīla se saba duranta*

“As a result of her remembrance the cloth became unlimited, yet those miscreants did not understand why.

CB Madhya-khaṇḍa 10.067

TEXT 67

*kona-kāle pārvatīre ḍākinīra gaṇe
veḍiyā khāite kaila tomāra smaraṇe*

“One time, when Pārvatī was surrounded by witches, she remembered You as they were about to devour her.

CB Madhya-khaṇḍa 10.068

TEXT 68

*smaraṇa-prabhāve tumi āvirbhūta hañā
karilā sabāra śāsti vaiṣṇavī tāriyā*

“By the influence of her remembrance, You appeared to chastise those witches and deliver that great Vaiṣṇavī.

CB Madhya-khaṇḍa 10.069

TEXT 69

*hena tomā-smaraṇa-vihīna-muñi pāpa
more tora caraṇe śaraṇa deha, bāpa*

“But I am so sinful that I cannot remember You, therefore, My dear Lord, please give me shelter at Your lotus feet.

CB Madhya-khaṇḍa 10.070-072

TEXT 70-72

*viṣa, sarpa, agni, jale, pāthare bāndhi
yāphelila prahlāde duṣṭa hiraṇya dhariyā*

*prahlāda karila tora caraṇa-smaraṇa
smaraṇa-prabhāve sarva duḥkha-vimocana*

*kā'ro vā bhāṅgila danta, kā'ro tejo-nāśa
smaraṇa-prabhāve tumi hailā prakāśa*

“Although the sinful Hiraṇyakaśipu tortured Prahlāda by giving him poison, throwing him to the snakes, throwing him into the fire, and throwing him bound to a rock into the water, Prahlāda simply remembered Your lotus feet and was delivered from all those calamities by the influence of that remembrance. Some lost their teeth and some lost their prowess when You manifested by the influence of his remembrance.

In the *Śrīmad Bhāgavatam* (7.5.43-44) it is stated: “Hiraṇyakaśipu could not kill his son by throwing him beneath the feet of big elephants, throwing him among huge, fearful snakes, employing destructive spells, hurling him from the top of a hill, conjuring up illusory tricks, administering poison, starving him, exposing him to severe cold, winds, fire and water, or throwing heavy stones to crush him. When Hiraṇyakaśipu found that he could not in any way harm Prahlāda, who was completely sinless, he was in great anxiety about what to do next.” In this regard, one should also see the *Viṣṇu Purāṇa*, Part One, Chapters Eighteen to Twenty.

CB Madhya-khaṇḍa 10.073-077

TEXT 73-77

*pāṇḍu-putra saṅarila durvāsāra bhaye
araṇye pratyakṣa hailā haiyā sadaye*

*`cintā nāhi yudhiṣṭhira, hera dekha āmi
āmi diba muni-bhikṣā, vasi' thāka tumi'*

*avaśeṣa eka śāka āchila hāṇḍite
santoṣe khāilā nija sevaka rākhite*

*snāne saba ṛṣira udara mahā-phule
sei mata saba ṛṣi palāilāḍare*

*smaraṇa-prabhāve pāṇḍu-putrera mocana
e saba kautuka tora smaraṇa-kāraṇa*

“In fear of Durvāsā, the sons of Pāṇḍu remembered You in the forest, and You appeared before them out of compassion. You then said, ‘Do not worry, Yudhiṣṭhira, for I am here. I will give alms to the sages. You sit and watch.’ In order to protect Your servants, You happily ate the last piece of vegetable from the pot. As a result, the sages’ stomachs became filled as they took bath, so they immediately ran away out of fear. The sons of Pāṇḍu were thereby delivered by the influence of remembering You. All these wonderful incidents were the result of remembering You.

See *Mahābhārata, Vana-parva*, Chapter 262.

CB Madhya-khaṇḍa 10.078

TEXT 78

*akhaṇḍa smaraṇa—dharma, iṅhā sabākāra
teṅi citra nahe, ihā sabāra uddhāra*

“The characteristic of these personalities was to constantly remember You. Therefore it is not at all wonderful that they were delivered.

Devotional service alone is the eternal supreme occupational duty. It is applicable to and beneficial for everyone. Nondevotional activities such as karma, *jñāna*, yoga, austerity, and vows are known as inferior religious principles because they are temporary. Sectarianism and narrow-mindedness are the two trademarks of these inferior religious systems. The Supreme Lord is the only object of worship, therefore He delivers everyone by manifesting His various pastimes. This is His unique quality.

TEXT 79-81

*ajāmila smaraṇera mahimā apāra
sarva-dharma-hīna tāhā bai nāhi āra*

*dūta-bhaye putra-snehe dekhi’ putra-mukha
saṅarila putra-nāme nārāyaṇa-rūpa*

*sei saṅaraṇe saba khaṇḍila āpada
teñi citra nahe bhakta-smaraṇa-sampad*

“The glories of Ajāmila’s remembrance are unlimited, even though he did not engage in any religious duties. In fear of the Yamadūtas, he affectionately looked at the face of his son and remembered the form of Nārāyaṇa while calling out the name of his son. By that remembrance, all of his sinful reactions were vanquished. Therefore remembrance of You is the wealth of Your devotees.

“Because Ajāmila gave up conceptions of Your illusory world, made Your actual form appear on the path of his remembrance, and disappointed the *ajñā-rūḍhi* of sound vibration, his service attitude for the Supreme Lord was awakened. Ajāmila was uniquely devoid of all religiosity. In fear of being captured by the Yamadūtas, he uttered the name ‘Nārāyaṇa’ while looking at the face of his son. Seeing his son’s inability and the prowess of the Yamadūtas at that time, the topics and glories of the Supreme Lord appeared on the path of Ajāmila’s remembrance. Although he uttered the name ‘Nārāyaṇa’ for the purpose of calling his son, he was delivered from the attack of the Yamadūtas due to the remembrance of the Supreme Lord that is invested in the name ‘Nārāyaṇa.’ A devotee who is expert in worshiping the Supreme Lord is qualified to possess the wealth of remembering the Lord. Therefore there is no cause for astonishment in this.”

TEXT 82

*hena tora caraṇa-smaraṇa-hīna muñi
tathāpiha prabhu more nā chāḍibi tuñi*

“I am fully devoid of the remembrance of Your lotus feet, yet nevertheless, O Lord, do not forsake me.

“Ajāmila was far away from You, yet he remembered You—I have no such qualification. But even though I remained bereft of Your remembrance after coming in direct contact with You, You did not abandon me. This is the proof of Your causeless mercy.”

CB Madhya-khaṇḍa 10.083

TEXT 83

*tomā dekhibāre mora kon adhikāra?
eka bai prabhu kichu nā cāhiba āra”*

“What qualification do I have to see You? O Lord, I will ask You for only one thing, not more.”

CB Madhya-khaṇḍa 10.084

TEXT 84

*prabhu bale,—“bala bala—sakala tomāra
tomāre adeya kichu nāhika āmāra”*

The Lord said, “Speak, speak. Everything is yours. There is nothing that I will not give you.”

When Haridāsa humbly expressed his ineligibility and the Lord desired to give him a benediction, he prayed for only one benediction. In answer to this, the Lord ordered him to disclose his heart’s desire. The Lord further said, “There is nothing that I will hold back and not give you. Whatever I have is yours.”

CB Madhya-khaṇḍa 10.085

TEXT 85

kara-yoda kari' bale prabhu haridāsa
“muñi alpa-bhāgya prabhu karoṇ baḍa āśa

Haridāsa folded his hands and said, “Although I am less fortunate, I have a great desire.

CB Madhya-khaṇḍa 10.086

TEXT 86

tomāra caraṇa bhaje ye-sakala dāsa
tā'ra avaśeṣa yena haya mora grāsa

“May the remnants of the servants who worship Your lotus feet be my foodstuffs.

Haridāsa said, “My only prayer is that I may sustain my life by eating the remnants of Śrī Caitanya’s exalted devotees.” In the *Caitanya-caritāmṛta* (*Antya* 16.60) it is stated:

bhakta-pada-dhūli āra bhakta-pada-jala
bhakta-bhukta-avaśeṣa,—tina mahā-bala

“The dust of the feet of a devotee, the water that has washed the feet of a devotee, and the remnants of food left by a devotee are three very powerful substances.”

CB Madhya-khaṇḍa 10.087

TEXT 87

sei se bhajana mora hau janma janma
sei avaśeṣa mora—kriyā-kula-dharma

“Let this be my devotional service birth after birth. Let honoring these remnants be my only occupation and religious duty.

“I do not want liberation; rather let me be the servant of the Vaiṣṇavas

birth after birth, and may eating the Vaiṣṇavas' remnants be prominent amongst my duties. May I reside in the society of Vaiṣṇavas, engage in activities befitting a Vaiṣṇava, and accept the remnants of the Vaiṣṇavas birth after birth. May my mind be never deviated by the desires of those who believe that the Vedic ritualistic ceremonies are their prescribed duties and who glorify the formal Vedic injunctions . Such desires are born of mundane false ego and are insignificant. The most important activity is to eat the remnants of the Vaiṣṇavas.”

Living entities bewildered by false ego become controlled by material desires due to their poor fund of knowledge, but by the mercy of Lord Caitanya no such temporary desires manifested in the heart of Ṭhākura Haridāsa. He was decorated with an abundance of humility as approved by the teachings of Śrī Caitanyadeva. He became a reservoir of auspiciousness by being more humble than a blade of grass and gave up violent propensities by being more tolerant than a tree. He offered respect to everyone, but did not expect any respect for himself. In this way he followed in the footsteps of the Vaiṣṇavas by constantly chanting the names of Kṛṣṇa.

CB Madhya-khaṇḍa 10.088

TEXT 88

*tomāra smaraṇa-hīna pāpa-janma mora
saphala karaha dāsocchiṣṭa diyā tora*

“My life is sinful because I am devoid of remembrance of You. Please make my life successful by allowing me to eat the remnants of Your servants.

“Please make my life successful with the remnants of the Vaiṣṇavas, for my life is sinful and devoid of remembrance of the Lord.” One who is qualified to be counted among the servants of the Lord is the topmost crest jewel among the *brāhmaṇas*, who are masters of ordinary people.

CB Madhya-khaṇḍa 10.089

TEXT 89

*ei mora aparādha hena citte laya
mahāpada cāhoṇi, ye mohāra yogya naya*

“I think this is an offense on my part, for I have no qualification to ask for such an exalted position.

“I am greatly proud, therefore I am praying to You to achieve the unique wealth of becoming humbler than a blade of grass, more tolerant than a tree, devoid of all sense of false prestige, and ready to offer all respects to others. I have no qualification to achieve such a state. The position of being able to eat the remnants of the Vaiṣṇavas is something that is cherished by personalities like Lord Brahmā. Since I prayed for such a position, I feel like I have committed an offense.”

CB Madhya-khaṇḍa 10.090

TEXT 90

*prabhure, nāthare mora bāpa viśvambhara
mṛta muñi, mora aparādha kṣamā kara*

“O my Lord, O master, O my dear Viśvambhara. I am like a dead person. Please forgive my offense.

“O father, O Lord, O protector, O creator of the universe. I am a dead man, though I am breathing. In other words, I have no intelligence, therefore please forgive my offense.”

CB Madhya-khaṇḍa 10.091

TEXT 91

*śacīra nandana, bāpa, kṛpā kara more
kukkura kariyā more rākha bhakta-ghare”*

“O son of Śacī, O dear Lord, please be merciful to me. Kindly keep me in the house of a devotee as a dog.”

“As a landlord accepts animals like dogs as part of his household, engages them to protect his house, and rewards them with remnants of his food, similarly please put me in the house of a Vaiṣṇava as part of Kṛṣṇa’s household.”

CB Madhya-khaṇḍa 10.092

TEXT 92

*prema-bhakti-maya hailā prabhu haridāsa
punaḥ punaḥ kare kāku,—nā pūraye āśa*

Haridāsa Ṭhākura became filled with love and devotion for the Lord. Although he repeatedly petitioned the Lord with humility, his desires remained unsatiated.

CB Madhya-khaṇḍa 10.093-094

TEXT 93-94

*prabhu bale,—“śuna śuna mora haridāsa
divaseko ye tomāra saṅge kaila vāsa
tilārdheko tumi yāra saṅge kaha kathāse
avaśya āmā pābe, nāhika anyathā*

The Lord said, “Listen, My dear Haridāsa. Anyone who resides with you for even a day or speaks with you for even a moment will certainly achieve Me. There is no doubt about it.

After hearing Haridāsa’s humble prayers, Mahāprabhu said, “You are a great personality situated on the topmost platform of this world. If someone lives with you as your servant for a day or if you mercifully converse with anyone for a short time, then that person is guaranteed to attain the lotus feet of the Lord.” Those persons who are favored by Śrī Haridāsa Ṭhākura certainly obtain the service of Śrī Caitanya. Others who are bereft of Śrī Caitanya’s mercy have no qualification for becoming exalted devotees of Śrī Caitanya.

TEXT 95

*tomāre ye kare śraddhā, se kare āmāre
nirantara thāki āmi tomāra śarīre*

“One who respects You, respects Me, for I constantly reside within your body.

Since a *kaniṣṭha-adhikārī* has no ability to discriminate between a devotee and a nondevotee, he faithfully worships the Deity form of the Supreme Lord with various ingredients. When further advanced, one observes a distinction between the Supreme Lord, the devotees, the ignorant, and the envious and thus worships the Supreme Lord by cultivating respectively for these four love, friendship, mercy, and neglect. He then sees the presence of the Supreme Lord within the hearts of the Lord’s devotees and offers Him respectful obeisances. By offering obeisances to the Lord, the Supreme Lord, who is worshiped by His devotees, is properly respected. One then receives the opportunity to accept instructions regarding the service of the Lord from the devotees of the Lord. Good fortune does not awaken for the *kaniṣṭha-adhikārī* due to his narrow vision. By the influence of a Vaiṣṇava’s association, a living entity’s aversion for the Supreme Lord and the devotees gradually diminishes. The living entity then becomes fully satisfied by serving the *uttama-adhikārīs* and seeing the presence of the Supreme Lord in their hearts. Since Ṭhākura Haridāsa is situated in the exemplary position of a *mahā-bhāgavata*, persons who have firm faith in him actually possess unflinching faith in the Supreme Lord. In order to reveal this, the Lord said, “Those who are faithful to Ṭhākura Haridāsa are actually faithful to Me. The Supreme Lord is constantly served within the spiritual body of Haridāsa. The body of a devotee is spiritual. Persons who are proud, offensive, and filled with material knowledge consider that the bodies of the Supreme Lord and His devotees are made of material elements and in

this way they propitiate obtainment of the pangs of hell.”

CB Madhya-khaṇḍa 10.096

TEXT 96

*tumi-hena sevake āmāra ṭhākurāla
tumi more hṛdaye bāndhilā sarva-kāla*

“My glories are increased by a servant like you. You have eternally bound Me within your heart.

Mahāprabhu said, “I experience the transcendental happiness of Vaikuṅṭha with devotees like Haridāsa.” Ignorant people can understand Śrī Caitanyadeva as Śrī Kṛṣṇa Caitanyadeva by the mercy of Haridāsa. Being constantly absorbed in transcendental mellows, Ṭhākura Haridāsa has bound Śrī Caitanyadeva within his heart in order to worship Him.

CB Madhya-khaṇḍa 10.097

TEXT 97

*mora sthāne, mora sarva-vaiṣṇavera sthāne
vinā aparādhe bhakti dila tore dāne”*

“You have not committed any offense to Me or to any Vaiṣṇava, therefore I am awarding you devotional service.”

“Haridāsa, I am awarding you the qualification for executing devotional service. You will never commit any offense to Me or any Vaiṣṇava. May you always remain free from offenses and continue to cultivate Kṛṣṇa consciousness while residing on the platform of unflinching devotional service. May you always follow in the footsteps of Kṛṣṇa’s devotees. Since you have not committed any offense to Me or any Vaiṣṇava, I am bestowing on you the propensity for serving Kṛṣṇa.”

CB Madhya-khaṇḍa 10.098

TEXT 98

*haridāsa prati vara dilena yakhana
jaya jaya mahā-dhvani uṭhila takhana*

As the Lord awarded this benediction on Haridāsa, a tumultuous sound of “Jaya! Jaya!” arose.

CB Madhya-khaṇḍa 10.099

TEXT 99

*jāti, kula, kriyā, dhane kichu nāhi kare
prema-dhana, ārti vinā nā pāi kṛṣṇere*

Good birth, noble family, pious activities, and material wealth cannot award one the treasure of love of God. Only by intense desire can one achieve Kṛṣṇa.

If one is proud of family prestige he cannot develop devotional service to Kṛṣṇa. One cannot achieve Kṛṣṇa’s service by aristocracy, pious deeds, or immense wealth. Only by intense love for Kṛṣṇa is Kṛṣṇa obtained. Unless one has love for Kṛṣṇa, he cannot become a devotee of Kṛṣṇa, even if he is rich, aristocratic, or expert in fruitive activities. In the *Padyāvalī* it is stated:

*Kṛṣṇa-bhakti rasa-bhāvitā-mati kriyatām yadi kuto ‘pi labhyate.
tatra laulyam api mūlyam ekalanjanma-koṭi-sukṛtair na labhyate*

“Pure devotional service in Kṛṣṇa consciousness cannot be had even by performing pious activities for millions of lives. It can be attained only by paying one price—that is, intense greed to obtain it. If it is available somewhere, one must purchase it without delay.” In the *Śrīmad Bhāgavatam* (1.8.26) it is stated:

*janmaiśvarya-śruta-śrībhir
edhamāna-madaḥ pumān
naivārhaty abhidhātuṁ vai
tvām akiñcana-gocaram*

“My Lord, Your Lordship can easily be approached, but only by those who are materially exhausted. One who is on the path of [material] progress, trying to improve himself with respectable parentage, great opulence, high education and bodily beauty, cannot approach You with sincere feeling.” It is also stated in the *Śrīmad Bhāgavatam* (10.60.14):

*niṣkiñcanā vyaṁ śaśvan
niṣkiñcana-jana-priyāḥ
tasmā tprāyeṇa na hy āḍhyā
mām bhajanti su-madhyame*

“We have no material possessions, and We are dear to those who similarly have nothing. Therefore, O slender one, the wealthy hardly ever worship Me.” The *Śrīmad Bhāgavatam* (8.22.26) also states:

*janma-karma-vayo-rūpa-
vidyaiśvarya-dhanādibhiḥ
yady asya na bhavet stambhas
tatrāyam mad-anugrahaḥ*

“If a human being is born in an aristocratic family or a higher status of life, if he performs wonderful activities, if he is youthful, if he has personal beauty, a good education and good wealth, and if he is nonetheless not proud of his opulences, it is to be understood that he is especially favored by the Supreme Personality of Godhead.”

CB Madhya-khaṇḍa 10.100

TEXT 100

*ye te kule vaiṣṇavera janma kene nahe
tathāpiha sarvottama sarva-śāstre kahe*

“All the scriptures declare that a Vaiṣṇava may be born in any family, but he is certainly situated in the topmost position.

A person who is engaged with love in the service of Viṣṇu may take birth in any family, but this does not hamper the execution of his devotional

service. All the scriptures declare that a Vaiṣṇava is superior to a person who is intoxicated with pride resulting from birth, family, activities, and wealth. The eternal goal of a living entity is love for Kṛṣṇa. When one is qualified in that love, material considerations like inferiority, superiority, and contradictions do not hinder him. In *Śrīmad Bhāgavatam* (3.33.6-7) it is stated:

*yan-nāmadheya-śravaṇānukīrtanād
yat-prahvaṇād yat-smaraṇād api kvacit
śvādo 'pi sadyaḥ savanāya kalpate
kutaḥ punas te bhagavan nu darśanāt*

*aho bata śva-paco 'to garīyān
yaj-jihvāgre vartate nāma tubhyam
tepus tapas te juhuvuḥ sasnur
āryābrahmānūcur nāma grṇanti ye te*

“To say nothing of the spiritual advancement of persons who see the Supreme Person face to face, even a person born in a family of dog-eaters immediately becomes eligible to perform Vedic sacrifices if he once utters the holy name of the Supreme Personality of Godhead or chants about Him, hears about His pastimes, offers Him obeisances or even remembers Him. Oh, how glorious are they whose tongues are chanting Your holy name! Even if born in the families of dog-eaters, such persons are worshipable. Persons who chant the holy name of Your Lordship must have executed all kinds of austerities and fire sacrifices and achieved all the good manners of the Āryans. To be chanting the holy name of Your Lordship, they must have bathed at holy places of pilgrimage, studied the *Vedas* and fulfilled everything required.” In *Śrīmad Bhāgavatam* (6.16.44) it is said:

*na hi bhagavann aghaṭitam idaṁ
tvad-darśanān nṛṇām akhila-pāpa-kṣayaḥ
yan-nāma sakṛc chravaṇāt
pukkaśo 'pi vimucyate saṁsārāt*

“My Lord, it is not impossible for one to be immediately freed from all material contamination by seeing You. Not to speak of seeing You personally, merely by hearing the holy name of Your Lordship only once, even *caṇḍālas*, men of the lowest class, are freed from all material contamination. Under the circumstances, who will not be freed from material contamination simply by seeing You?” In *Śrīmad Bhāgavatam* (7.9.9) it is stated:

*manye dhanābhijana-rūpa-tapaḥ-śrutaujas-
tejaḥ-prabhāva-bala-pauruṣa-buddhi-yogaḥ
nārādhanāya hi bhavanti parasya puṁso
bhaktyā tutoṣa bhagavān gaja-yūtha-pāya*

“Prahāda Mahārāja continued: One may possess wealth, an aristocratic family, beauty, austerity, education, sensory expertise, luster, influence, physical strength, diligence, intelligence and mystic yogic power, but I think that even by all these qualifications one cannot satisfy the Supreme Personality of Godhead. However, one can satisfy the Lord simply by devotional service. Gajendra did this, and thus the Lord was satisfied with him.” In the *Hari-bhakti-vilāsa* (10.127) it is stated:

*na me 'bhaktaś catur-vedī
mad-bhaktah śva-pacaḥ priyah
tasmai deyaṁ tato grāhyaṁ
sa ca pūjyo yathā hy aham*

“Even though a person is a very learned scholar of the Sanskrit Vedic literatures, he is not accepted as My devotee unless he is pure in devotional service. However, even though a person is born in a family of dog-eaters, he is very dear to Me if he is a pure devotee who has no motive to enjoy fruitive activity or mental speculation. Indeed, all respect should be given to him, and whatever he offers should be accepted. Such devotees are as worshipable as I am.” In the *Padma Purāṇa* (*Svarga-khaṇḍa*, Chapter Twenty-four) it is stated:

*pukkasahśvapaco vāpi ye cānye mleccha-jāta
yaḥte 'pi vandyā mahābhāgā hari pādaika-sevakāḥ*

“Whether one is a *pukkasah*, a dog-eater, or a *mleccha*, if he takes shelter of the lotus feet of Śrī Hari with pure devotion and serves Him with attachment, he is to be considered most fortunate and highly worshipable.” In the *Padma Purāṇa* (*Uttara-khaṇḍa*, Chapter Thirty-nine) it is stated:

*viṣṇor ayaṁ yato hy āsīt tasmād-vaiṣṇava ucyate
sarveśāṁ caiva varṇānāṁ vaiṣṇavaḥśreṣṭhaḥ ucyate*

“One who is related to Viṣṇu through devotion is known as a Vaiṣṇava. A genuine Vaiṣṇava is superior to all the *varṇas* and is the best of all.” In the *Śrīmad Bhāgavatam* (1.18.18-19) it is stated:

*sūta uvāca
aho vayaṁ janma-bhr̥to 'dya hāsmā
vr̥ddhānuvṛtṭyāpi viloma-jātāḥ
dauṣkulyam ādhiṁ vidhunoti śīghraṁ
mahattamānāṁ abhidhāna-yogaḥ
kutaḥ punar gr̥ṇato nāma tasya
mahattamaikānta-parāyaṇasya
yo 'nanta-śaktir bhagavān ananto
mahad-guṇatvād yam anantam āhuh*

“O God, although we are born in a mixed caste, we are still promoted in birthright simply by serving and following the great who are advanced in knowledge. Even by conversing with such great souls, one can without delay cleanse oneself of all disqualifications resulting from lower births. And what to speak of those who are under the direction of the great devotees, chanting the holy name of the Unlimited, who has unlimited potency? The Personality of Godhead, unlimited in potency and transcendental by attributes, is called the *ananta* [Unlimited].” In the *Padma Purāṇa* it is said:

*ārādhānām sarveṣām
viṣṇor ārādhanaṁ param
tasmāt parataram devi
tadīyānām samarcanam*

“O Devī, the most exalted system of worship is the worship of Lord Viṣṇu. Greater than that is the worship of *tadīya*, or anything belonging to Viṣṇu.” In the *Kāśī-khaṇḍa* it is stated:

*brāhmaṇaḥ kṣatriyo vaiśyaḥ
śūdro vā yadi vetaraḥ
viṣṇu-bhakti-samāyukto
jñeyaḥ sarvottamaś ca saḥ*

“Whether a person is born in the family of *brāhmaṇas*, *kṣatriyas*, *vaiśyas*, *śūdras*, or outcastes, he is better than the best if he is engaged in the devotional service of Viṣṇu.” In the *Śrīmad Bhāgavatam* (11.14.21) it is stated:

*bhaktiyāham ekayā grāhyaḥ
śraddhayātmā priyaḥ satām
bhaktiḥ punāti man-niṣṭhā
śva-pākān api sambhavāt*

“Only by practicing unalloyed devotional service with full faith in Me can one obtain Me, the Supreme Personality of Godhead. I am naturally dear to My devotees, who take Me as the only goal of their loving service. By engaging in such pure devotional service, even the dog-eaters can purify themselves from the contamination of their low birth.” In the *Śrīmad Bhāgavatam* (2.4.18) it is stated:

*kirāta-hūnāndhra-pulinda-pulkaśā
ābhīra-śumbhā yavanāḥ khasādayaḥ
ye ‘nye ca pāpā yad-apāśrayāśrayāḥ
śudhyanti tasmai prabhaviṣṇave namaḥ*

“Kirāta, Hūṇa, Āndhra, Pulinda, Pulkaśa, Ābhīra, Śumbha, Yavana, members of the Khasa races and even others addicted to sinful acts can be purified by taking shelter of the devotees of the Lord, due to His being the supreme power. I beg to offer my respectful obeisances unto Him.” In the *Caitanya-caritāmṛta* (*Antya* 4.66-67) it is stated:

*nīca-jāti nahe kṛṣṇa-bhajane ayogyā
sat-kula-vipra nahe bhajanera yogyā
yei bhaje sei baḍa, abhakta—hīna, chāra
kṛṣṇa-bhajane nāhi jāti-kulādi-vicāra*

“A person born in a low family is not unfit for discharging devotional service to Lord Kṛṣṇa, nor is one fit for devotional service simply because he is born in an aristocratic family of *brāhmaṇas*. Anyone who takes to devotional service is exalted, whereas a nondevotee is always condemned and abominable. Therefore in the discharge of devotional service to the Lord, there is no consideration of the status of one’s family.” It is stated in the *Dvārakā-māhātmya* as follows:

*saṅkīrṇa-yonayaḥ pūtāḥ ye bhaktā madhusūdane
mleccha-tulyā kulīnās te ye na bhaktā janārdane*

“Those who are devotees of Madhusūdana, even though born in low-class families, become purified, while *brāhmaṇas* who possess all qualities are no better than uncivilized *mlecchas* if they are not devotees of Śrī Janārdana.”

CB Madhya-khaṇḍa 10.101

TEXT 101

*ei tāra pramāṇa—yavana haridāsa
brahmādira durlabha dekhila parakāśa*

Yavana Haridāsa is the prime example of this, for he saw the Lord’s manifestation, which is rare for even the demigods headed by Lord

Brahmā.

Haridāsa was born in a non-Hindu family, but he obtained the Supreme Lord's most rare *darśana*, which Brahmā, the grandfather of the universe, is deprived of.

CB Madhya-khaṇḍa 10.102

TEXT 102

*ye pāpiṣṭha vaiṣṇavera jāti-buddhi kare
janma janma adhama yonite ḍubi' mare*

A sinful person who considers that Vaiṣṇavas belong to a particular caste suffers in the lowest species of life, birth after birth.

If through external vision one considers a Vaiṣṇava is poor and devoid of respect due to caste or family, then he greatly increases his sinful life. As a result, he becomes polluted and takes birth in a lower species. The *Padma Purāṇa* says:

*śūdrām vā bhagavad-bhaktām niṣādaṁśva-pacām tathā
vīkṣate jāti-sāmānyāt sa yāti narakam dhruvam*

“One who considers a devotee of the Supreme Personality of Godhead who was born in a family of *śūdras*, *niṣādas* or *caṇḍālas* to belong to that particular caste certainly goes to hell.

*śva-pākam iva nekṣeta loke vipram avaiṣṇavam
vaiṣṇavo varṇo-bāhyo 'pi punāti bhuvana-trayam*

“If a person born in a *brāhmaṇa* family is an *avaiṣṇava*, a nondevotee, one should not see his face, exactly as one should not look upon the face of a *caṇḍāla*, or dog-eater. However, a Vaiṣṇava found in *varṇas* other than *brāhmaṇa* can purify all the three worlds.

*arcye viṣṇau śilā-dhīr guruṣu nara-matir vaiṣṇave jāti-buddhir
viṣṇor vā vaiṣṇavānām kali-mala-mathane pāda-tīrthe 'mbu-buddhiḥ
śrī-viṣṇor nāmni mantre sakala-kaluṣa-he śabda-sāmānya-buddhir*

viṣṇau sarveśvareṣe tad-itara-sama-dhīr yasya vā nārakī saḥ

“One who thinks the Deity in the temple to be made of wood or stone, who thinks of the spiritual master in the disciplic succession as an ordinary man, who thinks the Vaiṣṇava in the Acyuta-gotra to belong to a certain caste or creed or who thinks of *caraṇāmṛta* or Ganges water as ordinary water is taken to be a resident of hell.”

CB Madhya-khaṇḍa 10.103

TEXT 103

*haridāsa-stuti-vara śune yei jana
avaśya milibe tāre kṛṣṇa-prema-dhana*

Anyone who hears the prayers of Haridāsa and the benediction he received will certainly obtain the treasure of *kṛṣṇa-prema*.

CB Madhya-khaṇḍa 10.104

TEXT 104

*e vacana mora nahe, sarva-śāstre kaya
bhaktākhyāna śunile kṛṣṇete bhakti haya*

This is not my statement, this is the verdict of all the scriptures. Simply by hearing topics about the devotees, one develops devotion for Kṛṣṇa.

One should discuss *Śrīmad Bhāgavatam* (1.2.17-18, 1.5.28, 2.2.37, 2.8.4, 3.9.11, 10.33.39 and 12.3.12).

CB Madhya-khaṇḍa 10.105

TEXT 105

*mahā-bhakta haridāsa ṭhākura jaya jaya
haridāsa saṅgane sarva-pāpa-kṣaya*

All glories to the great devotee Haridāsa Ṭhākura! By remembering

Haridāsa, all one's sinful reactions are vanquished.

CB Madhya-khaṇḍa 10.106

TEXT 106

*keha bale,—“caturmukha yena haridāsa”
keha bale,—“prahlādera yena parakāśa”*

Someone said, “Haridāsa is like four-headed Brahmā.” Another person said, “He is the manifestation of Prahlāda.”

CB Madhya-khaṇḍa 10.107

TEXT 107

*sarva-mate mahā-bhāgavata haridāsa
caitanya-goṣṭhīra saṅge yāhāra vilāsa*

Haridāsa is certainly an exalted devotee. He enjoys his pastimes amongst the associates of Lord Caitanya.

CB Madhya-khaṇḍa 10.108

TEXT 108

*brahmā, śiva haridāsa-hena bhakta-saṅga
niravadhi karite cittera baḍa raṅga*

Personalities like Lord Brahmā and Lord Śiva constantly desire to associate with a devotee such as Haridāsa.

Brahmā, the grandfather of the universe, and Śiva, the destroyer of the universe, always express a desire to achieve the association of Haridāsa.

CB Madhya-khaṇḍa 10.109

TEXT 109

*haridāsa-sparśa vāñchā kare deva-gaṇa
gaṅgā o vāñchena haridāsera majjana*

The demigods desire the touch of Haridāsa, and Gaṅgā awaits Haridāsa’s bath in her waters.

Gaṅgā, the deliverer of the fallen souls, desires that Haridāsa take bath in her waters. In descriptions on the strength of *sādhana*, the dust of the devotees’ feet and the water that has washed the devotees’ feet are said to be supreme. The *Caitanya-caritāmṛta* (*Antya* 16.60) states: “The dust of the feet of a devotee, the water that has washed the feet of a devotee, and the remnants of food left by a devotee are three very powerful substances.” In the *Śrīmad Bhāgavatam* (9.9.6) it is stated:

śrī-bhagīratha uvāca
sādhavo nyāsinaḥ śāntā
brahmiṣṭhā loka-pāvanāḥ
haranty agham te ‘ṅga-saṅgāt
teṣv āste hy agha-bhid dhariḥ

“Those who are saintly because of devotional service and are therefore in the renounced order, free from material desires, and who are pure devotees, expert in following the regulative principles mentioned in the *Vedas*, are always glorious and pure in behavior and are able to deliver all fallen souls. When such pure devotees bathe in your water, the sinful reactions accumulated from other people will certainly be counteracted, for such devotees always keep in the core of their hearts the Supreme Personality of Godhead, who can vanquish all sinful reactions.”

CB Madhya-khaṇḍa 10.110

TEXT 110

sparśera ki dāya, dekhilei haridāsa
chiṅḍe sarva-jīvera anādi-karma-pāśa

What to speak of his touch, just by the sight of Haridāsa all of one’s bondage from time immemorial is cut to pieces.

Churning the essence of all scriptures, the author states: “By seeing a

Vaiṣṇava, all good fortune is awakened.” The living entities are bound by the ropes of karma due to material desires from time immemorial. If they see the supremely liberated Haridāsa, then their thirst for material enjoyment will be destroyed and they will be freed from all *anarthas*, or unwanted things. If such a thing happens just by seeing such a person, then one can certainly expect more auspiciousness from his touch. This is loudly proclaimed in the scriptures. Śrīla Narottama Ṭhākura has sung: *gaṅgāra paraśa haile paścāte pāvana, darśane pavitra kara ei tomāra guṇa*—“After bathing in the waters of the sacred Ganges many times, one becomes purified, but just by the sight of you, the fallen souls are purified. This is your great power.” In the *Śrīmad Bhāgavatam* (1.1.14) it is stated:

*āpannaḥ saṁsṛtiṁ ghorām
yan-nāma vivaśo gr̥ṇan
tataḥ sadyo vimucyeta
yad bibheti svayaṁ bhayam*

“Living beings who are entangled in the complicated meshes of birth and death can be freed immediately by even unconsciously chanting the holy name of Kṛṣṇa, which is feared by fear personified.” In the *Śrīmad Bhāgavatam* (1.19.33-34) it is stated:

*yeṣāṁ saṁsmaraṇāt puṁsām
sadyaḥ śuddhyanti vai gr̥hāḥ
kiṁ punar darśana-sparśa-
pāda-śaucāsanādibhiḥ

sānnidhyāt te mahā-yogin
pātakāni mahānty api
sadyo naśyanti vai puṁsām
viṣṇor iva suretarāḥ*

“Simply by our remembering you, our houses become instantly sanctified. And what to speak of seeing you, touching you, washing your

holy feet and offering you a seat in our home? Just as the atheist cannot remain in the presence of the Personality of Godhead, so also the invulnerable sins of a man are immediately vanquished in your presence, O saint! O great mystic!” Also in the *Śrīmad Bhāgavatam* (10.48.31) it is said:

*na hy am-mayāni tīrthāni
na devā mṛc-chilā-mayāḥ
te punanty uru-kālena
darśanād eva sādhaḥ*

“No one can deny that there are holy places with sacred rivers, or that the demigods appear in deity forms made of earth and stone. But these purify the soul only after a long time, whereas saintly persons purify just by being seen.”

CB Madhya-khaṇḍa 10.111

TEXT 111

*prahlāda ye-hena daitya, kapi hanumān
ei-mata haridāsa `nīca-jāti` nāma*

As Prahlāda was born in a demon family and Hanumān was born in a monkey family, Haridāsa was born in a “low-class family.”

Prahlāda was the son of the demon Hiraṇyakaśipu, therefore he is not renowned as a *devatā*, or a godly person. Hanumān was born in an animal family, so he also cannot be called a civilized person. Just as it is most essential to accept Prahlāda and Hanumān as the greatest Vaiṣṇavas, it is also most essential to accept Ṭhākura Haridāsa, who was born in a non-Hindu low-class family, as a *mahā-bhāgavata*.

CB Madhya-khaṇḍa 10.112

TEXT 112

haridāsa kānde, kānde murāri-śrīdhara

hāsiyā tāmbūla khāya prabhu viśvambhara

As Haridāsa, Murāri, and Śrīdhara cried, Lord Viśvambhara smiled and ate betel nuts.

After hearing all these topics, Haridāsa, Murāri, and Śrīdhara began to shed tears of love.

CB Madhya-khaṇḍa 10.113

TEXT 113

*vasi' āche mahā-jyotiḥ khaṭṭāra upare
mahā-jyotiḥ nityānanda chatra dhare śire*

As the most effulgent Lord sat on the throne, the most effulgent Nityānanda held an umbrella over His head.

CB Madhya-khaṇḍa 10.114

TEXT 114

*advaitera bhite cāhi' hāsiyā hāsiyāmanera
vṛttānta tānra kahe prakāśiyā*

The Lord smiled and looked at Advaita Ācārya as He revealed Advaita's internal sentiments.

The word *bhite* means “foundation,” “towards,” or “looking at Him.”

CB Madhya-khaṇḍa 10.115

TEXT 115

*“śuna śuna ācārya, tomāre niśā-bhāge
bhojana karāila āmi, tāhā mane jāge?”*

“Listen, O Ācārya, do You remember how I made You eat one night?

See verses 123 and 124.

CB Madhya-khaṇḍa 10.116

TEXT 116

*yakhana āmāra nāhi haya avatāra
āmāre ānite śrama karilā apāra*

“Before I incarnated, You greatly endeavored to bring Me.

CB Madhya-khaṇḍa 10.117

TEXT 117

*gītā-śāstra paḍāo, vākhāna’ bhakti-mātra
bujhite tomāra vyākhyā kebā āche pātra*

“As You taught *Bhagavad-gītā*, You would explain everything in relation to devotional service. But who was the proper candidate to understand Your explanations?

CB Madhya-khaṇḍa 10.118

TEXT 118

*ye ślokerā arthe nāhi pāo bhakti-yoga
ślokerā nā deha’ doṣa, chāḍa sarva-bhoga*

“If You did not find the devotional meaning of a verse, You would give up all enjoyment rather than find fault with the verse.

“During Your recitation of *Bhagavad-gītā*, whenever You did not find the devotional meaning of a verse, You would renounce all enjoyment while condemning Your knowledge as materialistic rather than finding fault with the verse.”

CB Madhya-khaṇḍa 10.119

TEXT 119

*duḥkha pāi’ śuti’ thāka kari’ upavāsa
tabe āmi tomā sthāne hai parakāśa*

“Being distressed, You went to sleep without eating. I then manifested Myself before You.

CB Madhya-khaṇḍa 10.120

TEXT 120

*tomāri upāse muñi māno upavāsa
tumi more yei deha’, sei mora grāsa*

“I consider Your fasting as My fasting. Whatever You offer Me, that is what I eat.

When a devotee of the Lord fasts, the Supreme Lord does not eat. The Supreme Lord never accepts any service from nondevotees. The Lord accepts only the foodstuffs that are offered by His devotees.

CB Madhya-khaṇḍa 10.121

TEXT 121

*tilārdha tomāra duḥkha āmi nāhi sahi
svapne āsi’ tomāra sahita kathā kahi*

“I cannot tolerate when You feel even the slightest distress. Therefore I appeared in Your dream and spoke to You.

CB Madhya-khaṇḍa 10.122

TEXT 122

*uṭha uṭha ācārya, ślokerā artha śuna
ei artha, ei pāṭha niḥsandeha jāna*

“Get up! Get up, Ācārya! Hear the meaning of the verse. Know for certain that this is the real meaning.

CB Madhya-khaṇḍa 10.123

TEXT 123

*uṭhiyā bhojana kara, nā kara upāsa
tomāra lāgiyā āmi kariba prakāśa'*

“Get up and eat. Do not fast. Because of You, I will incarnate.”

CB Madhya-khaṇḍa 10.124

TEXT 124

*santoṣe uṭhiyā tumi karaha bhojana
āmi bali, tumi yena mānaha svapana”*

“You got up and ate in satisfaction. Although I spoke to You directly, You thought it was a dream.”

CB Madhya-khaṇḍa 10.125

TEXT 125

*ei-mata yei yei pāṭhe dvidhā haya
svapanera kathā prabhu pratyakṣa kahaya*

In this way, whenever some doubt arose during His recitation, the Lord would directly speak to Him in His dream.

Whenever Advaita Prabhu’s recitation of *Bhagavad-gītā* created doubts in the minds of ordinary people and obstacles in extracting meanings favorable to devotional service, He heard the actual purport from Mahāprabhu during His sleep.

CB Madhya-khaṇḍa 10.126

TEXT 126

*yata rātri svapna haya, ye dine, ye-kṣaṇe
yata śloka,—saba prabhu kahilā āpane*

The Lord reminded Advaita about all those dreams, days, moments, and verses.

Mahāprabhu personally reminded Advaita Prabhu about all the verses

that He previously had some doubts about.

CB Madhya-khaṇḍa 10.127

TEXT 127

*dhanya dhanya advaitera bhaktira mahimā
bhakti-śakti ki baliba?—ei tāra sīmā*

The glories of Advaita’s devotional service are most wonderful. How can I describe the extent of His devotional prowess?

CB Madhya-khaṇḍa 10.128

TEXT 128

*prabhu bale,—“sarva pāṭha kahila tomāre
eka pāṭha nāhi kahi, āji kahi tore*

The Lord said, “Although I explained all the verses, I did not explain one, which I will now explain to You.

CB Madhya-khaṇḍa 10.129

TEXT 129

*sampradāya-anurodhe sabe manda paḍe
‘sarvataḥ pāṇi-pādaṁ tat’—ei pāṭha naḍe*

“According to their respective *sampradāyas* people give wrong interpretations. The actual reading of the verse is not *sarvataḥ pāṇi-pādaṁ tat*.

CB Madhya-khaṇḍa 10.130

TEXT 130

*āji tore satya kahi chāḍiyā kapāṭa
‘sarvatra pāṇi-pādaṁ tat’—ei satya pāṭha*

“Today I tell You without any pretension the actual reading of the

verse is *sarvatra pāṇi-pādaṃ tat*.

One should discuss *Śvetāśvatara Upaniṣad* (3.16).

CB Madhya-khaṇḍa 10.131

TEXT 131

*sarvataḥ pāṇi-pādaṃ tat sarvato 'kṣi-śiro-mukham
sarvataḥśrutimal loke sarvam āvṛtya tiṣṭhati*

“Everywhere are His hands and legs, His eyes, heads and faces, and He has ears everywhere. In this way the Supersoul exists, pervading everything.”

CB Madhya-khaṇḍa 10.132

TEXT 132

*ati gupta pāṭha āmi kahila tomāre
tomā bai pātra kebā āche kahibāre”*

“I have thus explained the confidential purport of this verse. But other than You, who can understand it?”

CB Madhya-khaṇḍa 10.133

TEXT 133

*caitanyaera gupta śiṣya ācārya gosāñi
caitanyaera sarva vyākhyā ācāryera ṭhāñi*

Ācārya Gosāñi was a secret disciple of Lord Caitanya. He understood all of Lord Caitanya’s confidential explanations.

CB Madhya-khaṇḍa 10.134

TEXT 134

*śuniyā ācārya preme kāndite lāgilāpāiyā
manera kathā mahānande bholā*

After hearing the Lord’s explanation, Advaita Ācārya began to cry in ecstatic love. Hearing the topics that He desired to hear, He forgot Himself in ecstasy.

CB Madhya-khaṇḍa 10.135

TEXT 135

*advaita balaye,—“āra ki baliba muñi
ei mora mahattva ye mora nātha tuñi”*

Advaita said, “What more can I say? I am glorious to have You as My master.”

CB Madhya-khaṇḍa 10.136

TEXT 136

*ānande vihvala hailā ācārya gosāñi
prabhura prakāśa dekhi’ bāhya kichu nāñi*

Ācārya Gosāñi became overwhelmed in ecstasy and completely forgot Himself on seeing the Lord’s manifestation.

CB Madhya-khaṇḍa 10.137

TEXT 137

*e saba kathāya yāra nāhika pratīta
adhahpāta haya tāra, jāniha niścita*

Know for certain that anyone who does not believe these topics goes to hell.

The impersonalists maintain the reading as *sarvataḥ* (“from everything”) while [superficially] accepting the meaning as *sarvatra* (“everywhere”). The personalists accept the form of the Supreme Lord. Since the impersonalists propound the theory that this material world is false, they do not accept that the hands, legs, ears, eyes, head, and face of the

Supreme Lord are eternal. Through the philosophy of *acintya-bhedābheda* (simultaneous oneness and difference) one can realize the Lord's senses, worthy of eternal service, apart from the enjoyable forms that are seen through external vision. A *mahā-bhāgavata* always sees the Supreme Lord as Puruṣottama, the supreme enjoyer, and Hṛṣīkeśa, the controller of the senses. Rather than seeing the external world with a spirit of enjoyment, they see everything as a source of enjoyment for Puruṣottama. As followers of *viśiṣṭādvaita-vāda* (the philosophy of specific monism) consider this material world as the gross body of the Supreme Lord, or as followers of *kevalādvaita-vāda* (the philosophy of exclusive monism) deny the existence of the material creation, such conceptions are not necessary in the most subtle philosophy of *acintya-bhedābheda*. There is no impediment for a devotee whose eyes are smeared with the ointment of love to always see the Lord's eternal form with all His limbs and sublimbs. Although in this temporary material world the mundane conceptions that are born from aversion to the Lord's service appear factual, there are no *anarthas* present in the conceptions of a pure spirit soul. The *artha*, or goal, of the living entity is to take shelter of the worshipable Lord. Therefore one does not have to always maintain the concept of soliciting material enjoyment as done by the living entities who are controlled by material enjoyment and forced to enjoy the fruits of their karma—this is the Lord's desire. As long as the fruitive workers maintain *anarthas*, they consider temporary objects as “enjoyable” and the universal form as concocted or imaginary. Moreover, the impersonalists who search after indifferent Brahman consider the existence of material form as born of sensual perception and display indifference towards the acceptance of temporary material existence. Since the followers of *śuddhādvaita* philosophy are unable to perceive spiritual ecstasy in the external world, since they accept that the spirit soul is devoid of ecstasy, and since they express a difference of opinion in ascertaining the relationship between *sac-cid-ānanda* and this material world, they are unable to realize the actual meaning of the *acintya-*

bhedābheda philosophy. This *sarvatra pāṇi-pādam tat* verse has appeared in order to reveal that the energetic Lord is present everywhere in His *sac-cid-ānanda* form.

A faithless person will be deceived from the actual truth that lies in Śrī Gaurasundara's explanation and in Śrī Advaita's acceptance of that explanation. Degradation in the form of temporary material conceptions will be the only gain for such a person.

CB Madhya-khaṇḍa 10.138

TEXT 138

*mahā-bhāgavate bujhe advaitera vyākhyā
āpane caitanya yā're karāila śikṣā*

A *mahā-bhāgavata* can understand the explanations of Advaita, who was personally taught by Lord Caitanya.

Although the explanations of Śrī Advaita Prabhu are born of *acintya-abheda*, or inconceivable oneness, they are actually *acintya-bhedābheda*—exalted Vaiṣṇavas can understand this. Ignorant people consider Śrī Advaita Prabhu a preacher of *kevalādvaita* philosophy and Śrī Gaurasundara a preceptor of *dvaita* philosophy, which is opposed to the philosophy of *cintya-dvaita*, conceivable duality. Since some degree of Māyāvāda philosophy was preached among Advaita's so-called descendants who were unable to understand the actual purport of His explanations, even today the same seed of aversion to devotional service is creating sentiments that are opposed to pure devotional service. They do not know that Śrī Advaita Prabhu did not give any explanation that was not approved by Śrī Caitanyadeva.

CB Madhya-khaṇḍa 10.139

TEXT 139

*vede yena nānā-mata karaye kathana
ei-mata ācāryera durjñeya vacana*

As the *Vedas* have various opinions, the statements of Advaita Ācārya are very difficult to understand.

Since the so-called descendants of Advaita Ācārya who could not understand His explanations taught the people of this world that considerations unfavorable to devotional service should be accepted by devotees, *pañcopāsanā* (worship of five gods) has gained more respect in various parts of Bengal and Assam. Ṭhākura Vṛndāvana dāsa has stated that as various injunctions of the Vedic literatures appear contradictory from the external point of view and as a result various philosophies like *kevalādvaita*, *śuddhādvaita*, and *dvaitādvaita* have arisen, people who are unable to understand Advaita Ācārya's words and behavior support various philosophies that they claim Advaita taught, while actually Śrī Advaita Prabhu has taught the world on the basis of Śrī Caitanya's teachings. Although His explanations appeared contradictory, they were approved by and in agreement with those of Śrī Caitanya. Although the explanations presented by Śrī Caitanya support the philosophy of inconceivable oneness, they nevertheless simultaneously support the philosophy of difference. Therefore they are not the subject matter of material thought.

CB Madhya-khaṇḍa 10.140

TEXT 140

*advaitera vākya bujhibāra śakti kāra?
jāniha, īśvara-saṅge bheda nāhi yā'ra*

Who can understand the statements of Advaita? Know for certain that He is nondifferent from the Supreme Lord.

CB Madhya-khaṇḍa 10.141

TEXT 141

*śaratera megha yena parabhāgye varṣe
sarvatra nā kare vṛṣṭi, kothāha variṣe*

The autumn clouds do not rain everywhere, but rain only on some fortunate places.

During autumn it does not rain everywhere at the same time. It rains in some places, and it does not rain in others. Fortunate places can expect rain during autumn. The statements of Advaita Prabhu also brought good fortune to some persons but created misfortune for others.

CB Madhya-khaṇḍa 10.142

TEXT 142

While describing Śrī Kṛṣṇa and Balarāma’s Vraja pastimes that were performed during the rainy and autumn seasons in Śrīdhāma Vṛndāvana, Śrī Śukadeva spoke as follows:

*girayo mumucus toyam kvacin na mumucuḥśivam
yathā jñānāmṛtaṁ kāle jñānino dadate na vā*

“During this season the mountains sometimes released their pure water and sometimes did not, just as experts in transcendental science sometimes give the nectar of transcendental knowledge and sometimes do not.”

CB Madhya-khaṇḍa 10.143

TEXT 143

*ei-mata advaitera kichu doṣa nāñi
bhāgyābhāgya bujhi’ vyākhyā kare sei ṭhāñi*

In this way, Advaita Ācārya has no fault. People understood His explanations according to their own piety or impiety.

CB Madhya-khaṇḍa 10.144

TEXT 144

caitanya-carāṇa sevā advaitera kāja

ihāte pramāṇa saba vaiṣṇava-samāja

The only engagement of Advaita is to serve the lotus feet of Lord Caitanya. The activities of Vaiṣṇava societies are the evidence of this fact.

Pure Vaiṣṇavas never disrespect Śrī Advaita Prabhu. They know that Śrī Advaita Prabhu is conversant with the teachings of Śrī Caitanya and accept Him as Lord Viṣṇu.

*eka mahāprabhu, āra prabhu dui-jana
dui prabhu seve mahāprabhura caraṇa*

“One of Them is Mahāprabhu, and the other two are *prabhus*. These two *prabhus* serve the lotus feet of Mahāprabhu.” Those who have firm faith in this statement do not consider Advaita Prabhu on the same level as His unfortunate, ignorant followers.

CB Madhya-khaṇḍa 10.145

TEXT 145

*sarva-bhāgavatera vacana anādari’
advaitera sevā kare, nahe priyaṅkarī*

If one disregards the statements of exalted devotees while serving Advaita, his service will not be pleasing.

Those who disrespect devotional service by serving Advaita in name only while disregarding the words of Śrī Caitanyadeva’s devotees do not contribute to the well-being of this world.

CB Madhya-khaṇḍa 10.146

TEXT 146

*caitanyete `mahā-maheśvara’-buddhi yā’ra
sei se—advaita-bhakta, advaita—tāhāra*

Anyone who accepts Śrī Caitanya as the supreme controller of all

controllers is an actual devotee of Advaita, and Advaita belongs to him.

Only those who accept Śrī Caitanyadeva as the worshipable Lord of Śrī Advaita Ācārya are actual devotees of Advaita Prabhu. Śrī Advaita Prabhu accepts only their service. And those who in the course of serving Śrī Advaita consider Advaita as “Viṣṇu” and Śrī Caitanyacandra as the daughter of Śrī Vṛṣabhānu can never be accepted as real followers of Advaita. Fifty years ago such an abominable new philosophy was preached in the village of Śāntipura. This philosophy was also spread to Kālanā, and by following this philosophy the inhabitants of that place went to hell.

CB Madhya-khaṇḍa 10.147

TEXT 147

*‘sarva-prabhu gauracandra’,—ihā ye nā laya
akṣaya-advaita-sevā vyartha tā’ra haya*

The inexhaustible service of Advaita is useless for one who does not accept, “Gauracandra is the Lord of all.”

Śrī Advaita Prabhu is *viṣṇu-tattva* and the *upādāna*, or material cause, of the material elements. His service is imperishable. But if one does not accept Advaita’s worshipable Lord, Śrī Gaurasundara, as the worshipable Lord of all and commits offense by considering Advaita Prabhu as the worshipable Lord of Mahāprabhu, then all his service to Advaita Prabhu becomes fruitless. The abominable so-called servants of Advaita say that since Śrī Gaura’s devotees display the quality of unalloyed devotion to Mahāprabhu, they are opposed to the service of Advaita. In the *Caitanya-caritāmṛta* (Ādi 12.5, 7-10, 16, 66-74) it is stated: “Śrī Caitanya Mahāprabhu was also the gardener, and as He poured the water of His mercy on the tree, all the branches and subbranches grew, day after day. As the trunk and branches were watered, the branches and subbranches spread lavishly, and the tree grew full with fruits and flowers. At first all

the followers of Advaita Ācārya shared a single opinion. But later they followed two different opinions, as ordained by providence. Some of the disciples strictly accepted the orders of the *ācārya*, and others deviated, independently concocting their own opinions under the spell of *daivī-māyā*. The order of the spiritual master is the active principle in spiritual life. Anyone who disobeys the order of the spiritual master immediately becomes useless. ‘Lord Caitanya Mahāprabhu is the spiritual master of the fourteen worlds, but You say that someone else is His spiritual master. This is not supported by any revealed scripture.’ The Advaita Ācārya branch received the water supplied by the original gardener, Śrī Caitanya Mahāprabhu. In this way, the subbranches were nourished, and their fruits and flowers grew luxuriantly. After the disappearance of Lord Caitanya Mahāprabhu, some of the branches, for unfortunate reasons, deviated from His path. Some branches did not accept the original trunk that vitalized and maintained the entire tree. When they thus became ungrateful, the original trunk was angry at them. Thus Lord Caitanya did not sprinkle upon them the water of His mercy, and they gradually withered and died. A person without Kṛṣṇa consciousness is no better than dry wood or a dead body. He is understood to be dead while living, and after death he is punishable by Yamarāja. Not only the misguided descendants of Advaita Ācārya but anyone who is against the cult of Śrī Caitanya Mahāprabhu should be considered an atheist subject to be punished by Yamarāja. Be he a learned scholar, a great ascetic, a successful householder or a famous *sannyāsī*, one who is against the cult of Śrī Caitanya Mahāprabhu is destined to suffer the punishment meted out by Yamarāja. The descendants of Advaita Ācārya who accepted the path of Śrī Acyutānanda were all great devotees. By the mercy of Advaita Ācārya, the devotees who strictly followed the path of Caitanya Mahāprabhu attained the shelter of Lord Caitanya’s lotus feet without difficulty.”

TEXT 148

*śiracchedi' bhakti yena kare daśānana
nā mānaye raghunātha—śivera kāraṇa*

The ten-headed Rāvaṇa worshiped Śiva with devotion and disrespected Rāmacandra. As a result, his heads were severed from his body.

The ten-headed Rāvaṇa was a renowned “devotee of Śiva.” Although he was a devotee of Śiva, he did not serve Rāmacandra, the worshipable Lord of Śiva, rather he exhibited his sinful propensity by kidnapping Rāmacandra’s consort, Sītā. That ten-headed devotee of Rudra committed the sin of envying Rāmacandra, and as a result of his perverted mentality he lost all his heads. Rāmacandra alone is the original cause and worshipable Lord of Śiva. Since this fact did not enter the ten heads of Rāvaṇa, Rudradeva did not actually accept his service. Those who are capable of pleasing Lord Śiva through service achieve auspiciousness. But since Rudra was not pleased by the worship and service offered by Rāvaṇa, he and his entire family were killed. In the same way, since the service propensity of Advaita’s descendants and their followers was misdirected, they have become envious of Viṣṇu and the Vaiṣṇavas and cut off forever from the Vaiṣṇava society like the *atibādīs*. Those descendants of Advaita and their followers who blaspheme Śrī Caitanya and cannot understand Advaita Prabhu’s service propensity towards Śrī Caitanya cannot remain on the platform of devotional service to Viṣṇu. Some people say that Vṛkāsura received the benediction from Mahādeva that anyone whose head he touched would be burnt to ashes. This demon created anxiety for Rudra when he went to test the efficacy of the received benediction by first touching the head of Śrī Rudra. When by the advice of Lord Viṣṇu the demon touched his own head to test the efficacy of the boon, he was at once destroyed. Since Rāvaṇa, who was a staunch devotee of Lord Śiva, fell into similar circumstances, he, like the *prākṛta-sahajiyās*, also welcomed material enjoyment on the pretext of devotional

service rather than serve Rāmacandra, the worshipable Lord of Śiva. This was Rāvaṇa’s own head-severing devotion to Śiva. Since Rāvaṇa envied Rāmacandra and became averse to the service of Sītādevī, the worshipable goddess of Śiva, his worshipable Lord Śiva became displeased with him. All those Advaita descendants and their so-called Vaiṣṇava followers who display the expertise of their devotional service while maintaining envy of Śrī Caitanya and His devotees also fall into such miserable conditions.

CB Madhya-khaṇḍa 10.149

TEXT 149

*antare chāḍila śiva, se nā jāne ihāsevā
vyartha haila, maila savaṁśe puḍiyā*

He did not know that Lord Śiva rejected him from his heart. Therefore Rāvaṇa’s service was fruitless and he was burned to death along with his family.

CB Madhya-khaṇḍa 10.150

TEXT 150

*bhāla manda śiva kichu bhāṅgiyā nā kaya
yāra buddhi thāke, sei citte bujhi’ laya*

Lord Śiva does not reveal what is good and bad for someone, but one who has intelligence can understand.

CB Madhya-khaṇḍa 10.151

TEXT 151

*ei-mata advaitera citta nā bujhiyā bolāya
`advaita bhakta’ caitanya nindiyā*

In this way people blaspheme Lord Caitanya while claiming to be “devotees of Advaita,” without understanding Advaita’s heart.

TEXT 152

*nā bale advaita kichu svabhāva kāraṇe
nā dhare vaiṣṇava-vākya, mare bhāla mane*

Due to His nature, Advaita does not say anything, but one who does not accept the statements of the Vaiṣṇavas is certainly vanquished.

CB Madhya-khaṇḍa 10.153

TEXT 153

*yāhāra prasāde advaitera sarva-siddhi
hena caitanyera kichu nā jānaye śuddhi*

Such a person does not know the glories of Lord Caitanya, by whose mercy Advaita has all perfection.

CB Madhya-khaṇḍa 10.154

TEXT 154

*ihā balitei āise dhāñā māribāre
aho! māyā balavatī,—ki baliba tāre?*

As soon as we declare this, people rush to beat us. Alas, how powerful the illusory energy is! What can we say to them?

Being determined to blaspheme Śrī Caitanya, the so-called devotees of Advaita commit such offenses in the course of glorifying Advaita that as a result their degradation is guaranteed. Even though Śrī Advaita Prabhu does not award suitable punishment to those people, their inauspiciousness is inevitable. Śrī Caitanyadeva's mercy is the source of Śrī Advaita Prabhu's all perfection. Therefore such aversion to Lord Caitanya can never purify them. When the insurmountable illusory energy of Viṣṇu induces the living entities to become averse to the Lord's

service by covering their service propensity, they attack the devotees of Gaura.

CB Madhya-khaṇḍa 10.155

TEXT 155

*bhakta-rāja alaṅkāra,—ihā nāhi jāne
advaitera prabhu—gauracandra nāhi māne*

They do not know that Advaita Prabhu is the ornament and king of the devotees. They do not accept Gauracandra as the Lord of Advaita.

Śrī Caitanyadeva is the most enchanting Supreme Personality of Godhead. Śrī Advaita Prabhu is like Śrī Caitanya's ornament. Without understanding this, the blasphemy of Mahāprabhu, in the form of accepting Śrī Advaita Prabhu as Śyāmasundara and Śrī Gaurasundara as subordinate to Advaita Prabhu, that was spread among those who were known as Advaita's followers is certainly far away from the kingdom of devotional service.

CB Madhya-khaṇḍa 10.156

TEXT 156

*pūrve ye ākhyāna haila, sei satya haya
tāhāte pratīta yāra nāhi,—tāra kṣaya*

Whatever I have described so far is true. Anyone who does not believe these statements will be vanquished.

CB Madhya-khaṇḍa 10.157

TEXT 157

*yata yata śuna yāra yateka baḍāñi
caitanyera sevā haite āra kichu nāi*

Whatever glories you hear about the devotees are all due to their

service to Lord Caitanya.

One's greatness is determined by how much he is engaged in the service of Śrī Caitanya. The degree of attachment one has for the service of Śrī Caitanya determines one's higher or lower status.

CB Madhya-khaṇḍa 10.158

TEXT 158

*nityānanda-mahāprabhu yāre kṛpā kare
yāra yena bhāgya, bhakti sei se ādare*

According to one's fortune, Nityānanda and Mahāprabhu award mercy. Then one engages in devotional service with faith.

Śrī Caitanyadeva and Śrī Nityānanda Prabhu reciprocate with one according to one's fortune and degree of devotional service. The devotees also accordingly become attached to the service of Gaura-Nityānanda's lotus feet.

CB Madhya-khaṇḍa 10.159

TEXT 159

*ahar-niśa laoyāya ṭhākura nityānanda
“bala bhāi saba—`mora prabhu gauracandra”*

Day and night Lord Nityānanda instructed everyone, “O brothers, say `Gauracandra Prabhu is my master.’”

CB Madhya-khaṇḍa 10.160

TEXT 160

*caitanya smarāṇa kari' ācārya gosāñi
niravadhi kānde, āra kichu smṛti nāi*

Remembering the lotus feet of Lord Caitanya, Ācārya Gosāñi constantly cried and forgot everything else.

TEXT 161

*ihā dekhi' caitanyete yāra bhakti naya
tāhāra ālāpe haya sukṛtira kṣaya*

One's piety diminishes by speaking with someone who does not develop devotion for Lord Caitanya even after seeing this.

Śrī Advaita Prabhu always cries while remembering the lotus feet of Śrī Caitanya. He does not think of anything other than Śrī Caitanya. By speaking with those who do not develop devotion after discussing these topics, one becomes distracted from devotional service rather than awakening one's good fortune.

CB Madhya-khaṇḍa 10.162

TEXT 162

*vaiṣṇavāgraganya-buddhye ye advaita gāya
sei se vaiṣṇava, janme janme kṛṣṇa pāya*

One who glorifies Advaita as the topmost Vaiṣṇava is a real Vaiṣṇava. He attains Kṛṣṇa birth after birth.

Only those who serve Śrī Advaita Prabhu by considering Him the greatest of all Vaiṣṇavas are called "Vaiṣṇavas," and those who consider Śrī Advaita Prabhu as the supreme enjoyer, "Kṛṣṇa," and Śrī Gaurasundara as a subordinate devotee can never attain the lotus feet of Kṛṣṇa. Those who accept Advaita Prabhu as the topmost Vaiṣṇava will attain the opportunity to serve Kṛṣṇa in every birth.

CB Madhya-khaṇḍa 10.163

TEXT 163

*advaitera sei se ekānta priyatara
e marma nā jāne yata adhama kiṅkara*

Such a person is most dear to Advaita. His fallen servants do not know this confidential fact.

The real servants of Śrī Advaita Prabhu know that Śrī Advaita is subordinate to Śrī Caitanya. They are dear to Advaita. And those servants who do not accept Advaita Prabhu as the eternal servant of Kṛṣṇa—though they consider themselves servants of Advaita—are most fallen. Those who on the pretext of devotional service exhibit pride by covering the actual truth cannot be candidates for Advaita's mercy.

CB Madhya-khaṇḍa 10.164

TEXT 164

*sabāra īśvara prabhu gaurāṅga-sundara
e kathāya advaitera prīti bahutara*

Lord Gaurasundara is the controller of everyone. This statement is very dear to Advaita.

CB Madhya-khaṇḍa 10.165

TEXT 165

*advaitera śrī-mukhera e sakala kathāihāte
sandeha kichu nā kara sarvathā*

All these statements emanated from Advaita's own mouth, so one should never have any doubt in this regard.

CB Madhya-khaṇḍa 10.166

TEXT 166

*advaitere baliyā gītāra satya pāṭha
viśvambhara lukāila bhaktira kapāṭa*

After explaining the actual purport of the *Bhagavad-gītā* verse to Advaita, Viśvambhara hid the door of devotional service.

Since the so-called descendants of Śrī Advaita and their followers have a perverted conception about Advaita Prabhu’s actual identity, they cannot understand that He is conversant with the teachings of Śrī Caitanya, they fall from the platform of devotional service by taking shelter of Māyāvāda philosophy, and they preach that the nondevotional activities of karma and *jñāna* are the purport of *Bhagavad-gītā*. Śrī Caitanyadeva accepted Śrī Advaita Prabhu as an intimate devotee and instructed Him, but He closed the door of Kṛṣṇa’s devotional service to Advaita’s so-called descendants and their fallen followers and drowned them in the well of Māyāvāda philosophy, thereby converting them into *smārtas* so that they could enjoy happiness and distress in the kingdom of fruitive activities. Even today those persons who desire to be identified as descendants of Advaita have a strong inclination for fruitive activities and Māyāvāda philosophy. Therefore it is to be understood that they are situated outside the closed door of the temple of the Lord’s service rather than engaged on the path of devotional service.

CB Madhya-khaṇḍa 10.167-169

TEXT 167-169

śrī-bhuja tuliyā bale prabhu viśvambhara
“*sabe more dekha, māga yāra yei vara*”

ānandita hailā sabe prabhura vacane
yāra yei icchā, māge tāhāra kārāṇe

advaita balaye,—“prabhu, mora ei vara
mūrkhā nīca patitere anugraha kara”

Lord Viśvambhara raised His arms and said, “Everyone look at Me and ask for any benediction you desire.” Hearing the Lord’s words, everyone became jubilant and asked for a benediction according to their desire. Advaita said, “O Lord, My desire is that You bestow mercy on the foolish, wretched, and fallen persons.”

When Śrī Gaurasundara desired to award benedictions, Śrī Advaita prayed that Śrī Caitanyadeva’s mercy should be distributed among persons who are devoid of learning, aristocracy, and wealth.

CB Madhya-khaṇḍa 10.170

TEXT 170

*keha bale,—“mora bāpe nā deya āsibāre
tāra citta bhāla hauka, deha’ ei vare”*

Someone said, “My father does not allow me to come. Please give me the benediction that his heart may change.”

One person prayed, “My well-wishing, guardian father has forbidden me to advance on the path of devotional service. Please give me the benediction that his mind may change and he will not place obstacles on the path of my cultivation of Kṛṣṇa consciousness.”

CB Madhya-khaṇḍa 10.171-172

TEXT 171-172

*keha bale śiṣya prati, keha putra prati
keha bhāryā, keha bhṛtya, yāra yathā rati*

*keha bale,—“āmāra hauka guru-bhakti”
ei-mata vara māge, yāra yei yukti*

According to their attachment, various devotees requested benedictions for their disciple, son, wife, or servant. Someone said, “May I develop devotion for my spiritual master.” In this way, they all requested benedictions according to their reasoning.

Someone prayed for a benediction as follows, “Let my disciple, my son, my wife, and my servants be eager to serve You.” Someone else said, “Let my propensity to serve the lotus feet of my spiritual master increase.” Their asking for various benedictions was approved by their respective intelligence and reasoning.

TEXT 173

*bhakta-vākya-satya-kārī prabhu viśvambhara
hāsiyā hāsiyā sabākāre dena vara*

Lord Viśvambhara, who makes the words of His devotees true, smiled as He gave benedictions to everyone.

CB Madhya-khaṇḍa 10.174

TEXT 174

*mukunda āchena antaḥpaṭera bāhire
sammukha haite śakti mukunda nā dhare*

Mukunda was sitting behind a curtain. He had no power to come before the Lord.

The word *antaḥpaṭa* (*antaḥ*—“situated within” + *paṭa*—“curtain”) means “an interior curtain.”

CB Madhya-khaṇḍa 10.175

TEXT 175

*mukunda sabāra priya parama mahānta
bhālamate jāne sei sabāra vṛttānta*

Mukunda was a great devotee and dear to everyone. He was well conversant with the background of everyone.

CB Madhya-khaṇḍa 10.176

TEXT 176

*niravadhi kīrtana karaye, prabhu śune
kona jana nā bujhe,—tathāpi daṇḍa kene*

The Lord would always listen whenever he would chant. No one could understand why he was being punished.

CB Madhya-khaṇḍa 10.177

TEXT 177

*ṭhākureha nāhi dāke, āsite nā pāre
dekhiyā janmila duḥkha sabāra antare*

The Lord did not call him, so he could not come. Everyone felt distress on seeing this.

CB Madhya-khaṇḍa 10.178

TEXT 178

*śrīvāsa balena,— “śuna jagatera nātha
mukunda ki aparādha karila tomāta?*

Śrīvāsa said, “O Lord of the universe, please listen. How has Mukunda offended You?

CB Madhya-khaṇḍa 10.179

TEXT 179

*mukunda tomāra priya, mo ’sabāra prāṇa
kebā nāhi drave śuni ’ mukundera gāna?*

“Mukunda is dear to You, and he is the life of us all. Whose heart does not melt on hearing Mukunda sing?

CB Madhya-khaṇḍa 10.180

TEXT 180

*bhakti-parāyaṇa sarva-dike sāvadhāna
aparādha nā dekhiyā kara apamāna*

“He is attached to devotional service and is always careful. Yet without seeing any fault in him, You dishonor him.

CB Madhya-khaṇḍa 10.181

TEXT 181

*yadi aparādha thāke, tāra śāsti kara
āpanāra dāse kene dūre parihara’?*

“If he has actually committed an offense, then punish him. But why should You neglect Your servant?

CB Madhya-khaṇḍa 10.182

TEXT 182

*tumi nāḍākile nāre sammukha haite
dekhuka tomāre prabhu, bala bhāla mate”*

“He cannot come before You unless You call him. Therefore, O Lord, please call him so that he can see You.”

CB Madhya-khaṇḍa 10.183

TEXT 183

*prabhu bale,—“hena vākya kabhu nā balibāo
beṭāra lāgi’ more kabhu nā sādhibā*

The Lord replied, “Do not speak such words again. Don’t ever speak to Me on that fellow’s behalf.

Śrīvāsa requested the Lord to call Mukunda before Him. In reply to this, the Lord said in anger, “Don’t ever request Me to bestow mercy on him.”

CB Madhya-khaṇḍa 10.184

TEXT 184

‘khaḍa laya, jāṭhi laya’, pūrve ye śunilā

ai beṭā sei haya, keha nā cinilā

“You have heard before the saying, ‘Sometimes he takes a straw in his hands and sometimes he takes a stick.’ This applies to this fellow, yet none of you have recognized him.

CB Madhya-khaṇḍa 10.185

TEXT 185

*kṣaṇe dante tṛṇa laya, kṣaṇe jāṭhi māre
o khaḍa-jāṭhiyā beṭā nā dekhibe more”*

“Sometimes he takes a straw in his teeth, and sometimes he beats with a stick. Therefore this straw-stick holder cannot see Me.”

“Sometimes Mukunda holds a straw between his teeth to express his humility, and sometimes he attacks Me. According to his consideration, his one hand is at My feet and his other hand is on My neck. Whenever it suits him he becomes My subordinate, and at other times he blasphemes Me. Mukunda is a synthesizer. He identifies himself according to what suits him and thus invites his own inauspiciousness. Therefore I do not feel like giving any benediction to him. Sometimes he discusses the book *Yoga-vāsiṣṭha* with Advaita and supports the Māyāvāda philosophy, and sometimes he gives up the Māyāvāda philosophy and expresses humility in the attempt to cultivate Kṛṣṇa consciousness. When I instruct others to always chant the names of Hari by becoming more humble than a blade of grass, more tolerant than a tree, ready to offer all respects to others, and not expecting respect for oneself, then, considering himself a servant of Advaita, Mukunda desires to become one with Brahman, gives up the quality of tolerance, and supports the philosophy of *Yoga-vāsiṣṭha*, which is a misinterpretation of Vedānta. Moreover, with a desire to sit among the Vaiṣṇavas, he pretends to be decorated with the humility of an exalted devotee and thus identifies himself as a ‘devotee.’”

CB Madhya-khaṇḍa 10.186

TEXT 186

mahā-vaktāśrīnivāsa bale āra bāra
“bujhite tomāra śakti kāra adhikāra?”

The expert speaker Śrīvāsa spoke again to the Lord, “Who is qualified to understand Your prowess?”

CB Madhya-khaṇḍa 10.187

TEXT 187

āmarā ta mukundera doṣa nāhi dekhi
tomāra abhaya pāda-padma tāra sākṣī”

“We do not find any fault in Mukunda. Your lotus feet, which award fearlessness, are witness of this fact.”

CB Madhya-khaṇḍa 10.188

TEXT 188

prabhu bale,— “o beṭā yakhana yathā yāya
sei mata kathā kahi’ tathāi miśāya

The Lord said, “Wherever this fellow goes, he mingles with the persons there and speaks like one of them.

CB Madhya-khaṇḍa 10.189

TEXT 189

vāśiṣṭha paḍaye yabe advaitera saṅge
bhakti-yoge nāce gāya ṭṭṇa kari’ dante

“When he studies *Yoga-vāśiṣṭha* in Advaita’s association, he takes a straw in his teeth and sings and dances in a devotional mood.

CB Madhya-khaṇḍa 10.190

TEXT 190

*anya sampradāye giyā yakhana sāmbhāya
nāhi māne bhakti, jāṭhi mārāye sadāya*

“When he mingles with another *sampradāya*, he constantly beats Me with a stick by not accepting devotional service.

“When Mukunda mingles with the Māyāvādīs, he denies the eternity of devotional service and attacks the devotees in a battle of argument.”

The word *sāmbhāya* means “enters.” The phrase *anya sampradāya* refers to the Māyāvāda-sampradāya.

CB Madhya-khaṇḍa 10.191

TEXT 191

*‘bhakti haite baḍa āche’, ye ihā vākhāne
nirantara jāṭhi more māre sei jane*

“Anyone who explains, ‘There is something superior to devotional service,’ constantly beats Me with a stick.

“Those who consider that karma, *jñāna*, yoga, and Vedic study are equal to or greater than devotional service are beating Me.”

The word *jāṭhi* means “stick.” There is a community in Punjab known as *jāṭha*, who carry sticks in their hands. Later on many of them entered the disciplic succession founded by Guru Nanak.

CB Madhya-khaṇḍa 10.192

TEXT 192

*bhakti-sthāne uhāra haila aparādha
eteke uhāra haila daraśana-vādha”*

“He has committed an offense against devotional service. Therefore he cannot see Me.”

“Those who engage in karma, *jñāna*, yoga, and austerities are unable to

understand the actual nature of devotional service and commit offenses at the feet of Bhaktidevī. The devotees of the Lord do not give their association to such offenders. Therefore I also cannot tolerate seeing any karmis or Māyāvādīs.”

CB Madhya-khaṇḍa 10.193

TEXT 193

*mukunda śunaye saba bāhire thākiyānā
pāiba daraśana—śunilena ihā*

Mukunda heard everything from outside. He heard that he would not get the Lord’s *darśana*.

CB Madhya-khaṇḍa 10.194

TEXT 194

*guru-uparodhe pūrve nā māniluṅ bhakti
saba jāne mahāprabhu—caitanyera śakti*

“Mahāprabhu knew that I did not respect devotional service due to the advise of some guru. This is the potency of Lord Caitanya.”

“Previously, on the instructions of some *sampradāya*, I did not accept the supremacy of devotional service—this is well known to Mahāprabhu. Devotional service to Kṛṣṇa is the energy of Śrī Caitanyadeva, the source of all energies, therefore I am an offender. The eternal propensity of a pure living entity is ‘bhakti.’ All living entities are constitutionally situated on the platform of devotional service. If one abandons such a propensity and welcomes other propensities, he commits an offense.”

CB Madhya-khaṇḍa 10.195

TEXT 195

*mane cinte mukunda parama bhāgavata
“e deha rākhite mora nā haya yukata*

The exalted Vaiṣṇava Mukunda thought, “There is no need to continue my life.

CB Madhya-khaṇḍa 10.196

TEXT 196

*aparādhī-śarīra chāḍiba āji āmi
dekhiba kateka kāle—ihā nāhi jāni”*

“Today I will give up this offensive body, for I don’t know when I will see Him again.”

CB Madhya-khaṇḍa 10.197-198

TEXT 197-198

*mukunda balena,—“śuna ṭhākura śrīvāsa
‘kabhu ki dekhimu muṇi’ bala prabhu-pāśa?”*

*kāndaye mukunda hai’ ajhora nayane
mukundera duḥkhe kānde bhāgavata-gaṇe*

Mukunda said, “Listen, Śrīvāsa Ṭhākura, ask the Lord when I will be able to see Him.” Mukunda then shed incessant tears, and all the devotees also began to cry on seeing Mukunda’s distress.

After hearing the words of Mahāprabhu, Mukunda understood that the Lord was extremely unhappy with him and would not give him *darśana*. Therefore Mukunda said to Śrīvāsa, “How long will it be before I’m qualified to go before Mahāprabhu?” After saying this, Mukunda began to cry profusely in distress.

CB Madhya-khaṇḍa 10.199

TEXT 199

*prabhu bale,—“āra yadi koṭi janma haya
tabe mora daraśana pāibe niścaya”*

The Lord said, “After millions of births he will certainly get My *darśana*.”

In answer, the Lord said, “After millions of births, Mukunda will be fortunate enough to get My *darśana*.”

CB Madhya-khaṇḍa 10.200-201

TEXT 200-201

*śunila niścaya-prāpti prabhura śrī-mukhe
mukunda siñcita hailā parānanda-sukhe*

*“pāiba, pāiba” bali’ kare mahā-nṛtya
premete vihvala hailā caitanyera bhṛtya*

As soon as Mukunda heard from the Lord that he would certainly attain Him, he became immersed in spiritual happiness. He began to enthusiastically dance while exclaiming, “I will attain Him! I will attain Him!” In this way Lord Caitanya’s servant became overwhelmed in ecstasy.

On hearing from the Lord that he would attain devotional service and the Lord’s *darśana* after millions of lifetimes, Mukunda became jubilant. Since according to the consideration of the Lord’s devotees the Māyāvādīs commit spiritual suicide and are never eligible to attain devotional service to the Lord, Mukunda was most jubilant to know that he was not subject to such a situation. Devotional service, which is the eternal function of the living entities, is vanquished forever when one attains the result of cultivating Brahman realization. It is stated in the *Brahmāṇḍa Purāṇa*:

siddhā brahma-sukhe magnā daityās ca hariṇā hatāḥ

“The Siddhas reside there, absorbed in the bliss of Brahman. Demons killed by the Lord also attain that realm.” And for disrespecting *mahā-prasāda*:

*brahmavan-nirvikāram hi yathā viṣṇus tathaiva tat
vikāram ye prakurvanti bhakṣaṇe tad dvijātayaḥ
kuṣṭha-vyādhi-samāyuktāḥ putradāra-vivarjitāḥ
nirayaṁ yānti te viprās tasmān-nāvartate punaḥ*

“O *brāhmaṇas*, the offerings to Śrī Hari are transcendental, incorruptible, and nondifferent from Viṣṇu. Those with perverted mentality who think them to be material will develop leprosy, will be devoid of children, wife, and family, and will go to the deepest darkest regions of hell from which they will never return.” (*Hari-bhakti-vilāsa* 9.404, 405) It is also stated:

*yo vyakti nyāya rahitam anyāyena śṛṇoti yaḥtāv
ubhau narakam ghoram vrajataḥ kālam akṣayam*

“One who assumes the dress and position of an *ācārya*, who speaks against the conclusions of *Śrīmad Bhāgavatam* and other scriptures, and who performs *kīrtana* opposed to the proper glorification of Śrī Kṛṣṇa certainly goes to hell for countless lifetimes along with his disciples and whoever else hears such nondevotional talks and *kīrtanas*.” (*Hari-bhakti-vilāsa* 1.101) Since the conclusions of such verses manifested in the waves of Mukunda’s thoughts and, as a result, feelings of hopelessness arose in him, Mukunda became extremely happy when delivered from that condition by the assuring words, “After millions of births, he will attain devotional service.” He remembered the unlimited mercy of Śrī Caitanya, became overwhelmed with love of God, and began to dance enthusiastically. One day he would obtain the Lord’s *darśana*—this was the cause of Mukunda’s jubilation.

CB Madhya-khaṇḍa 10.202

TEXT 202

*mahānande mukunda nācaye seikhāne
`dekhibena` hena vākya śuniyāśravaṇe*

On hearing the statement, “He will see Me,” Mukunda began to

dance there in great happiness.

CB Madhya-khaṇḍa 10.203

TEXT 203

*mukunde dekhiyā prabhu hāse viśvambhara
ājñā haila,— “mukundere ānaha satvara”*

On seeing Mukunda, Lord Viśvambhara smiled and ordered, “Bring Mukunda at once.”

CB Madhya-khaṇḍa 10.204

TEXT 204

*sakala vaiṣṇava dāke “āisaha mukunda”
nā jāne mukunda kichu pāiyā ānanda*

All the Vaiṣṇavas called, “Come, Mukunda,” but Mukunda was so happy that he did not know what was happening.

CB Madhya-khaṇḍa 10.205

TEXT 205

*prabhu bale,— “mukunda, ghucila aparādha
āisa, āmāre dekha, dharaha prasāda”*

The Lord said, “O Mukunda, you are freed from your offenses. Come see Me and take My mercy.”

CB Madhya-khaṇḍa 10.206

TEXT 206

*prabhura ājñāya sabe ānila dhariyāpaḍila
mukunda mahā-puruṣa dekhiyā*

By the order of the Lord, all the devotees brought Mukunda, who fell

to the ground on seeing the Lord.

CB Madhya-khaṇḍa 10.207

TEXT 207

*prabhu bale,—“uṭha uṭha mukunda āmāra
tilārdheka aparādha nāhika tomāra*

The Lord said, “Get up! Get up, My dear Mukunda! You do not have even a fraction of offense.

CB Madhya-khaṇḍa 10.208

TEXT 208

*saṅga-doṣa tomāra sakala haila kṣaya
tora sthāne āmāra haila parājaya*

“The faults of your bad association are vanquished. I have been defeated by you.

The Supreme Lord is controlled by love. A devotee is able to control the Lord with love in such a way that he is always capable of even changing the Lord’s will. Mahāprabhu said, “O Mukunda, My extraordinary power has been defeated by your loving service. Forgetting your position as an eternal servant of the Lord, you forgot your constitutional duties as a result of the bad association you had at that time. Therefore you were affected by bad association. By the influence of the Lord’s eternal devotees’ association your temporary taste for the nondevotional path has been converted into eternal taste. Therefore, aversion to the Lord cannot be present in you. I gave you the benediction that you would achieve devotional service to the Lord. But according to the degree of your offense, I ascertained that your reinstatement in devotional service would take millions of births. Due to your intense eagerness for devotional service, you have surpassed the time determined by Me in a moment. My potency has been defeated by your potency.”

TEXT 209

*‘koṭi janme pāibā’ hena balilāma āmi
tilārdheke saba tāhā ghucāile tumi*

“I declared that you would achieve Me after millions of births, but you have become freed from them within a moment.

CB Madhya-khaṇḍa 10.210

TEXT 210

*avyartha āmāra vākya—tumi se jānilātumi
āmā sarva-kāla hṛdaye bāndhilā*

“You were confident that My words are infallible. Thus you have captured Me in your heart forever.

“Since the degree of your devotional service is so great, you accepted My words on your head and believed that your devotional propensity would again be revived. But at that time you were convinced that you would attain devotional service after millions of births. Because you have eternally captured Me in your heart and placed firm faith in My words, I can never actually become averse to you.”

CB Madhya-khaṇḍa 10.211

TEXT 211

*āmāra gāyana tumi, thāka āmā-saṅge
parihāsa-pātra-saṅge āmi kaila raṅge*

“You are My singer, and you always reside with Me. I was joking with you because you were a proper candidate.

“You always sing the glories of the Supreme Lord. Therefore you always reside with Me. So when I said that you would see Me after millions of

births, you should know that this was simply a joke. You are most dear to Me, so it is My nature to joke with you.”

CB Madhya-khaṇḍa 10.212

TEXT 212

*satya yadi tumi koṭi aparādha kara
se-sakala mithyā, tumi mora priya ḍṛḍha*

“If you actually committed millions of offenses, they wouldn’t be considered offenses because you are so dear to Me.

“Eternal devotees and experienced devotees never commit any offenses. Even if they manifest something similar to an offense, they are never subjected to any punishment for that offense. If a devotee like you commits millions of offenses, those offenses cannot remain in you because of your determination and love.”

CB Madhya-khaṇḍa 10.213

TEXT 213

*bhakti-maya tomāra śarīra—mora dāsa
tomāra jihvāya mora nirantara vāsa”*

“You are My servant, and your body is filled with devotional service. I constantly reside on your tongue.”

The bodily limbs of the Lord’s devotees are always inclined towards the service of Kṛṣṇa. Śrī Gaurasundara is nondifferent from His holy names. Therefore He constantly resides on the tongue of Mukunda. In the eternal realization of Kṛṣṇa’s servants the propensity for service is always present. Therefore the Supreme Lord is obliged to constantly reside on the tongue of the devotees.

CB Madhya-khaṇḍa 10.214

TEXT 214

*prabhura āśvāsa śuni' kāndaye mukunda
dhikkāra kariyā āpanāre bale manda*

On hearing the Lord's solacing words, Mukunda cried profusely as he lamented and condemned himself.

CB Madhya-khaṇḍa 10.215

TEXT 215

*“bhakti nā māniluṅ muṅi ei chāra mukhe
dekhilei bhakti-śūnya ki pāiba sukhe?”*

“I am so wretched that I have not accepted devotional service. Since I am devoid of devotional service, how will I become happy by seeing You?”

Mukunda said, “I am an unfortunate person, devoid of the Lord's service, therefore I have not accepted the importance of devotional service with my body, mind, and speech. Devotional service is full of bliss. I am devoid of devotional service, so how will I achieve happiness by seeing You?”

CB Madhya-khaṇḍa 10.216

TEXT 216

*viśvarūpa tomāra dekhila duryodhana
yāhā dekhibāre vede kare anveṣaṇa*

“Duryodhana saw Your universal form, which some people search throughout the Vedas to see.

Duryodhana's *darśana* of the universal form is described as follows: Desiring to avoid unnecessary battle, Mahārāja Yudhiṣṭhira sent Lord Kṛṣṇa as a messenger to Duryodhana, the head of the Kauravas, prior to the commencement of the Battle of Kurukṣetra and proposed that the kingdom be divided in half to maintain peace. Duryodhana did not agree to this proposal and conspired to arrest Lord Kṛṣṇa. As a result, Lord

Kṛṣṇa became angry and said to Duryodhana, “O Duryodhana, you desire to arrest Me, considering that I am alone. But such a desire is completely foolish. Just behold, all the Pāṇḍavas, Andhakas, Vṛṣṇis, Ādityas, Rudras, Vasus, and sages are all present.” After speaking in this way, Lord Kṛṣṇa loudly laughed and the demigods, Pāṇḍavas, Andhakas, and Vṛṣṇis, who were all as effulgent as fire and resembled a thumb in size, began to appear from the body of Lord Kṛṣṇa. In this way Lord Kṛṣṇa agitated, shocked, and frightened Duryodhana by manifesting His universal form and then left the assembly. (*Mahābhārata, Udyoga-parva, Chapters 130-131*)

CB Madhya-khaṇḍa 10.217

TEXT 217

*dekhiyā o savaiṣe marila duryodhana
nā pāila sukha, bhakti-śūnyera kāraṇa*

“Yet even after seeing the universal form of the Lord, Duryodhana along with his family were all killed. He did not obtain any happiness because he was devoid of devotional service.

Persons who are engrossed in material concepts consider this material world as the temporary universal form of the Lord. Although Duryodhana, who was enriched in material knowledge, saw such a universal form of the Lord, he was killed along with his family because he was cheated from seeing the actual form of the Lord. Although due to his piety Duryodhana saw the Lord within the material world created by the external energy of the Lord, since he did not see the actual form of the Lord but rather considered the Lord material, he could not become inclined towards the service of the Lord. That is why it was impossible for Duryodhana to achieve any devotional happiness. Rather, since he was averse to the service of the Lord, he was destroyed along with his family as a mark of punishment.

CB Madhya-khaṇḍa 10.218-222

TEXT 218-222

*hena bhakti nā mānila āmi chāra mukhe
dekhile ki haiba āra mora prema-sukhe?*

*yakhane calilā tumi rukmiṇī-haraṇe
dekhila narendra tomā garuḍa-vāhane*

*abhiṣeke haila rāja-rājeśvara nāma
dekhila narendra saba jyotir-maya-dhāma*

*brahmādi dekhite yāhā kare abhilāṣa
vidarbha-nagare tāhā karilā prakāśa*

*tāhā dekhi' mare saba narendrera gaṇa
nā pāila sukha,—bhakti-śūnyera kāraṇa*

“I am so wretched that I have not accepted devotional service. Since I am devoid of devotional service, how will I achieve love of God by seeing You? When You went to kidnap Rukmiṇī, all the kings saw You riding on the back of Garuḍa. During the *abhiṣeka* named Rāja-rājeśvara, all the kings saw Your effulgent form. In the city of Vidarbha, You manifested Your form that personalities like Lord Brahmā desire to see. In spite of seeing Your form, all those kings were killed. They could not achieve any happiness because they were devoid of devotional service.

The kidnapping of Rukmiṇī by Lord Kṛṣṇa is described as follows: Rukmiṇīdevī, the manifestation of Lakṣmī, appeared as the daughter of Bhīṣmaka, the King of Vidarbha. She heard about the beauty and qualities of Lord Kṛṣṇa from various persons and became attached to Him within her mind. Considering Śrī Kṛṣṇa as a suitable groom, King Bhīṣmaka resolved to give Rukmiṇī to Him in charity. At that time, Rukmiṇī's brother Rukmī, who was envious of Kṛṣṇa, forbade his father and fixed Śiśupāla as the groom. On hearing this, Rukmiṇī became extremely distressed and in order to convey her attachment for Kṛṣṇa she sent Him a letter through a reliable *brāhmaṇa*. She also requested that Kṛṣṇa should

kidnap her before Śiśupāla comes to marry her, and she informed Him as to how that should be done. When Lord Kṛṣṇa and the *brāhmaṇa* arrived by chariot in the city of Vidarbha on the day before the marriage, the *brāhmaṇa* went to Rukmiṇī and informed her of Kṛṣṇa's arrival and plan. When, according to family custom, Rukmiṇī went the day before marriage to visit the temple of goddess Ambikā, Lord Kṛṣṇa immediately placed her on His chariot, defeated the kings who were Śiśupāla's well-wishers, and departed for His own abode. (*Śrīmad Bhāgavatam*, Tenth Canto, Chapters Fifty-three and Fifty-four)

CB Madhya-khaṇḍa 10.223-225

TEXT 223-225

*sarva-yajña-maya rūpa-kāraṇa śūkara
āvīrbhāva hailā tumi jalera bhitara*

*ananta pṛthivī lāgi' āchaye daśane
ye prakāśa dekhite devera anveṣaṇe*

*dekhileka hiraṇya apūrva daraśana
nā pāila sukha, bhakti-śūnyera kāraṇa*

“In Your boar form, as the personification of sacrifice, You once entered into the water and held the vast earth on Your tusks. The demigods desire to see that form of Yours. Although Hiraṇyākṣa saw that wonderful form, he did not receive any happiness because he was devoid of devotional service.

After universal annihilation, when Lord Brahmā, with a desire to create, was absorbed in thought of how to deliver the submerged earth from the waters, the tiny form of Varāha came out of his nostril. Within a moment, that form assumed the size of a large elephant. While searching for the earth by smelling like an animal, He entered into the water and then raised the earth from Rasātala by His tusks. At that time Hiraṇyākṣa came before the Lord with a club in hand in order to stop Him, but Lord Varāhadeva easily destroyed him. (*Śrīmad Bhāgavatam*, Third Canto,

TEXT 226-227

*āra mahāprakāśa dekhila tāra bhāi
mahāgopya, hṛdaye śrī-kamalāra ṭhāñi
apūrva nṛsimha-rūpa kahe tribhuvane
tāhā dekhi' mare bhakti-śūnyera kārāṇe*

“His brother, Hiraṇyakaśipu, also saw a wonderful and most confidential manifestation of the Lord, who resides in the heart of Śrī Kamalā, Lakṣmī. This wonderful form is renowned in the three worlds as Nṛsimhadeva. Yet even after seeing that form, Hiraṇyakaśipu was killed because he was devoid of devotional service.

After Hiraṇyākṣa was killed, when his brother, Hiraṇyakaśipu, began to envy his devotee son, Prahlāda, Lord Nṛsimhadeva appeared and destroyed him. (*Śrīmad Bhāgavatam*, Seventh Canto, Chapters One to Eight)

CB Madhya-khaṇḍa 10.228

TEXT 228

*hena bhakti mora chāra mukhe nā mānila
e baḍa adbhuta,—mukha khasi' nā paḍila*

“I did not care for such devotional service, yet my head did not fall off. This is indeed astonishing.

CB Madhya-khaṇḍa 10.229

TEXT 229

*kubjā, yajñapatnī, puranārī, mālākāra
kothāya dekhila tārā prakāśa tomāra?*

“How were Kubjā, the wives of the sacrificial *brāhmaṇas*, the women of Mathurā, and the florist all able to see Your form?

CB Madhya-khaṇḍa 10.230

TEXT 230

*bhakti-yoge tomāre pāila tārā saba
seikhāne mare kaṁsa dekhi’ anubhava*

“They were able to see You simply due to their devotional service. Yet Kāṁsa was destroyed at the same place, in spite of seeing Your opulence.

The Mathurā women’s *darśana* of Kṛṣṇa is described as follows: After Lord Kṛṣṇa was brought to Mathurā by Akrūra, He walked through the streets of Mathurā in the company of the cowherd boys enjoying the wonderful beauty of the city. At that time the women of the city immediately left their respective duties and went either to the roofs or to the gates of their houses in order to see Kṛṣṇa. They already knew about Kṛṣṇa. Now, after seeing Him, their hearts became pacified. The women on the roofs happily showered flowers on Kṛṣṇa and praised the *gopīs* for their good fortune of constantly seeing Kṛṣṇa.

The florist’s *darśana* of Kṛṣṇa is described as follows: With a desire to dress attractively and be adorned with sandalwood pulp before entering Kāṁsa’s assembly, Lord Kṛṣṇa went to the house of Sudāmā, the florist. When Sudāmā worshiped Lord Kṛṣṇa with *pādya*, *arghya*, and sandalwood pulp and then offered prayers to Him, Lord Kṛṣṇa was pleased and awarded him his desired benediction. (*Śrīmad Bhāgavatam*, Tenth Canto, Chapter Forty-one)

Kubjā’s *darśana* of Kṛṣṇa is described as follows: After He left the house of Sudāmā, when Lord Kṛṣṇa saw Sairindhri, who was a hunchback, coming towards Him on the road with a bowl of sandalwood pulp, He requested her for the sandalwood pulp. Kubjā became overwhelmed on seeing the beauty of Lord Kṛṣṇa, and after she offered Him the thick

sandalwood pulp, Lord Kṛṣṇa pressed the toes of the deformed Sairindhrī's feet with His feet and, catching hold of her chin, He straightened her backbone.

CB Madhya-khaṇḍa 10.231

TEXT 231

*hena bhakti mora chāra mukhe nā mānila
ei baḍa kṛpā tora,—tathāpi rahila*

“I disrespected such glorious devotional service with my mouth. It is Your mercy that I am still alive.

CB Madhya-khaṇḍa 10.232

TEXT 232

*ye bhakti-prabhāve śrī-ananta mahābalī
ananta brahmāṇḍa dhare hai' kutuhalī*

“The most powerful Śrī Ananta effortlessly holds innumerable universes by the influence of this devotional service.

CB Madhya-khaṇḍa 10.233

TEXT 233

*sahasra-phaṇāra eka phaṇe bindu yena
yaśe matta prabhu, nāhi jāne āche hena*

“He is so intoxicated by chanting Your glories that He does not even notice the universes that are resting like a drop on one of His thousands of hoods.

CB Madhya-khaṇḍa 10.234

TEXT 234

nirāśraye pālana karena sabākāra

“Ananta independently maintains everyone. This is possible by the influence of His devotional service.

CB Madhya-khaṇḍa 10.235

TEXT 235

*hena bhakti nā māniluṅ muñi pāpa-mati
aśeṣa janme o mora nāhi bhāla gati*

“I am so sinful that I did not accept such devotional service. Therefore I will not achieve the goal of life even after unlimited births.

CB Madhya-khaṇḍa 10.236

TEXT 236

*bhakti-yoge gaurī-pati hailāśaṅkara
bhakti-yoge nārada hailā muni-vara*

“On the strength of devotional service Śaṅkara became the husband of Gaurī, and on the strength of devotional service Nārada became the greatest among sages.

The devotional service of Gaurī’s husband is explained in the *Brahma-vaivarta Purāṇa*, Chapter Six, as follows: When Lord Kṛṣṇa desired to give Satī as a wife to Śaṅkara, Lord Śiva spoke as follows: “O my Lord, I do not wish to have a wife. Please give me my desired benediction....My desire for Your devotional service is increasing day and night, and I’m not satiated by chanting Your names and serving Your lotus feet. O my Lord, may I constantly sing Your most auspicious names and qualities with my five mouths as I wander about in dream or in wakefulness.

Material enjoyment, yoga, and austerities do not appeal to my mind, for I wish to eagerly meditate on Your enchanting form for millions of *kalpas*. My happiness is uninterrupted while serving You, offering obeisances to

You, and chanting Your names; but when these activities are finished, my happiness is also. O Lord, O giver of benedictions, please bestow on me the nine forms of devotional service so that I may constantly remember Your pastimes, chant and hear Your glories and qualities, meditate on Your attractive form, offer obeisances at Your lotus feet, surrender fully, and eat Your remnants.” In the *Śrīmad Bhāgavatam* (3.28.22) it is stated:

*yac-chauca-niḥsrta-sarit-pravarodakena
tīrthena mūrdhny adhikṛtena śivaḥśivo ‘bhūt
dhyātur manaḥ-śamala-śaila-nisṛṣṭa-vajraṁ
dhyāyec ciraṁ bhagavataś caraṇāravindam*

“The blessed Lord Śiva becomes all the more blessed by bearing on his head the holy waters of the Ganges, which has its source in the water that washed the Lord’s lotus feet.” In the *Śrīmad Bhāgavatam* (10.63.43-44) it is stated:

*ahaṁ brahmātha vibudhā
munayaś cāmalāśayāḥ
sarvātmanā prapannās tvām
ātmānaṁ preṣṭham īśvaram*

*taṁ tvā jagat-sthity-udayānta-hetuṁ
samaṁ prasāntaṁ suhṛd-ātma-daivam
ananyaṁ ekaṁ jagad-ātma-ketaṁ
bhavāpavargāya bhajāma devam*

“I, Lord Brahmā, the other demigods and the pure-minded sages have all surrendered wholeheartedly unto You, our dearest Self and Lord. Let us worship You, the Supreme Lord, to be freed from material life. You are the maintainer of the universe and the cause of its creation and destruction. Equipoised and perfectly at peace, You are the true friend, Self and worshipable Lord. You are one without a second, the shelter of all the worlds and all souls.”

The devotional service of Nārada is explained in the *Śrīmad Bhāgavatam*,

Canto One, Chapters Five and Six, as follows: Long ago, the great sage Nārada took birth from the womb of a maidservant, who engaged in the service of sages well-versed in the Vedic literatures. When the sages remained together at one place during the period of Cāturmāsya, she steadfastly served them and ate their remnants. As a result, the mirror of her heart was cleansed and she developed a taste for *bhāgavata-dharma*. Later on, when those sages were leaving for other places, they instructed her in the most confidential science of the Absolute Truth. In due course of time, after his mother left her body, Nārada gave up all hesitation for loudly chanting the Lord's names. As he traveled alone in this state through many provinces he once sat down under a tree and through meditation achieved *darśana* of Lord Hari. Thereafter he served saintly persons for some time, and while chanting the holy names without expecting any respect yet ready to offer all respect to others, he left his body and attained the position of Lord Hari's associate.

CB Madhya-khaṇḍa 10.237-239

TEXT 237-239

*veda-dharma-yoge nānāśāstra kari' vyāsa
tilārdheka citte nāhi vāsena prakāśa*

*mahā-gopya jñāne bhakti balilā saṅkṣepe
sabe ei aparādha,—cittera vikṣepe*

*nāradera vākye bhakti karilā vistāre
tabe manoduḥkha gela,—tārilā saṁsāre*

“After compiling many scriptures dealing with Vedic religious principles and yoga, Vyāsadeva did not feel any satisfaction at heart. The cause of his dissatisfaction was due to the fault of describing devotional service too briefly in the course of his elaborate presentation of the most confidential knowledge. On the instructions of Nārada, he elaborately described devotional service. Then his distress was vanquished and he delivered the entire world.

For a description of this topic, see *Śrīmad Bhāgavatam*, Canto One, Chapter Four.

CB Madhya-khaṇḍa 10.240

TEXT 240

*kīṭa hai' nā māniluṅ muñi hena bhakti
āra tomā dekhibāre āche mora śakti?"*

“I am an insignificant creature, for I have not accepted such devotional service. So what power do I have to see You?”

CB Madhya-khaṇḍa 10.241

TEXT 241

*bāhu tuli' kāṇdaye mukunda mahādāsa
śarīra calaye—hena bāhe mahāśvāsa*

The great servant Mukunda raised his arms and cried. He breathed so heavily that his body began to shake.

CB Madhya-khaṇḍa 10.242

TEXT 242

*sahaje ekānta bhakta,—ki kahiba sīmā?
caitanya-priyera mājhe yāhāra gaṇanā*

Mukunda was by nature an unalloyed devotee. How can I describe the extent of his glories? He is counted amongst the dear associates of Lord Caitanya.

CB Madhya-khaṇḍa 10.243

TEXT 243

*mukundera kheda dekhi' prabhu viśvambhara
lajjita haiyā kichu karilā utara*

On seeing Mukunda’s lamentation, Lord Viśvambhara became somewhat embarrassed and spoke to him as follows.

Mukunda was a natural devotee. Factually he was a servant of unalloyed devotional service. Therefore it is impossible for a person to find the limit of his glories. Śrī Mukunda is counted among the dear devotees of Śrī Caitanyadeva.

CB Madhya-khaṇḍa 10.244

TEXT 244

*“mukundera bhakti mora baḍa priyaṅkarī
yathā gāo tumi, tathā āmi avatari*

“Mukunda, your devotional service is very pleasing to Me. I personally manifest wherever you sing.

Wherever the holy names of the Lord are chanted with devotion, the Lord personally incarnates there in the form of His holy names. The *bhajanānandī* Mukunda is extremely dear to the Lord, therefore Lord Gaurasundara always incarnates wherever Mukunda sings.

CB Madhya-khaṇḍa 10.245

TEXT 245

*tumi yata kahile, sakala satya haya
bhakti vinā āmā’ dekhile o kichu naya*

“Whatever you have said is indeed true, for one cannot achieve perfection without devotional service, even if he sees Me face to face.

Śrī Gaurasundara said, “O Mukunda, it is the supreme truth that if one wants to see Me without devotional service, he will not see Me.” As stated:

*ataḥśrī-kṛṣṇa-namadi, na bhaved grāhyam indriyaiḥ
sevonmukhe hi jihvādau, svayam eva sphuraty adaḥ*

“No one can understand the transcendental nature of the name, form, quality and pastimes of Śrī Kṛṣṇa through his materially contaminated senses. Only when one becomes spiritually saturated by transcendental service to the Lord are the transcendental name, form, quality and pastimes of the Lord revealed to him.” If one is not inclined towards the service of the Lord, then instead of serving the object of service one ends up serving unservable objects. It is stated [in *Hari-nāma-cintāmaṇi*]: *nāmākṣara bāhirāya baṭe, tabu nāma kabhu naya*—“One may vibrate the sound of the holy names, but it may not actually be the holy names.” The holy names and the Supreme Lord are nondifferent. Those who lack knowledge of the relationship between the servant and the object of service cannot cross the four objectives of life—religiosity, economic development, sense gratification and liberation—and reach the platform of love of Kṛṣṇa. As stated in the *Padma Purāṇa, Uttara-khaṇḍa, Chapter Fifty*:

*cakṣur vinā yathā dīpaṁ yathā darpaṇam eva ca
samīpasthaṁ na paśyanti tathā viṣṇuṁ bahir mukhāḥ*

“As a blind person cannot see anything, even with the help of a lamp or a mirror, persons who are averse to Lord Viṣṇu cannot see Him even if He stands before them.”

CB Madhya-khaṇḍa 10.246-248

TEXT 246-248

*ei tore satya kahoṅ, baḍa priya tumi
veda-mukhe baliyāchi yata kichu āmi
ye-ye-karma kaile haya, ye-ye-divya-gati
tāhā ghucāite pāre kāhāra śakati?
muñi pāroṅ sakala anyathā karibāre
sarva-vidhi-upare mohāra adhikāre*

“You are very dear to Me. I am telling you the truth. Who has the

power to nullify the various duties and their concomitant results I have prescribed in the *Vedas*? It is I alone who can change these, for My authority is beyond all rules and regulations.

“It is certainly true that you are very dear to Me, for you are always engaged in singing My holy names. The topics in the Vedic literatures that are prescribed according to the qualification of the karmis who desire the fruits of their activities and the topics of the *Upaniṣads*, which are the head of the *Vedas*, that are prescribed according to the qualification of the *jñānīs* who desire liberation are prescriptions that apply only to the respective karmis and *jñānīs*. But My order is more powerful than all those rules and regulations.” In the *Brahma-vaivarta Purāṇa* it is stated:

*daivādhīnam jagat sarvaṁ janma-karma śubhāśubham
saṁyogaś ca viyogaś ca na ca daivāt paraṁ balam*

*kṛṣṇāyattaṁ ca tad daivaṁ sa daivāt paratas tataḥ
bhajanti satataṁ santaḥ paramātmānam īśvaram*

*daivaṁ vardhayituṁśaktaḥ kṣayaṁ kartuṁ svalīlayāna
daiva-baddhas tad bhaktaś cāvināśī ca nirguṇaḥ*

“All activities of a human being are under the control of providence. What to speak of this, the entire world is under the control of providence. Birth, activities, the results of pious and impious actions, and the meeting and separation of all living entities are under the control of providence. Therefore there is no force superior to providence. Yet Lord Kṛṣṇa is greater than providence. Since providence is under the control of Lord Kṛṣṇa, saintly persons worship Kṛṣṇa, who is the Supersoul and Supreme Personality of Godhead. Through His pastimes, Śrī Kṛṣṇa can diminish or expand this providence. Therefore the devotees of Lord Kṛṣṇa are not bound by providence. They are imperishable and transcendental.”

CB Madhya-khaṇḍa 10.249

*muñi satya kariyāchoṅāpanāra muhe
mora bhakti vinā kona karme kichu nahe*

“I have established the fact that no activity is fruitful without devotional service.

“Without the service of the Lord a conditioned soul cannot achieve any benefit through the performance of conditional or constitutional duties—I have personally established this fact.” In other words, this principle is described in the Vedic literatures. The *Kaivalya Upaniṣad* states: *śraddhā-bhakti-dhyāna-yogād avaiti*—“Faithful *sādhakas* attain Lord Kṛṣṇa by meditating on His form with devotion.” The *Vedānta-sūtra* (3.2.24) states: *api samrādhane pratyakṣānumānābhyām*—“According to the *śrutis* and *smṛtis*, the Lord becomes visible to those who worship Him with love.” In the *Atharva Veda* (*Gopāla-tāpanī Upaniṣad* 1.79) it is stated: *vijñāna-ghanānanda-ghana sac-cid-ānandaika-rase bhakti-yoge tiṣṭhati*—“Śrī Govinda, who is *sac-cid-ānanda*, always exists in the mellows of devotional service, in other words, He is attained only through devotional service.” In the *Muṇḍaka Upaniṣad* (3.18) it is stated: *jñāna-prasādena viśuddha-sattvas tu taṁ paśyate niṣkalaṁ dhyāyamānaḥ*—“If a pure-hearted, self-realized *sādhaka* meditates through the knowledge of the scriptures on the unchangable Supreme Lord, then he can directly see Him.” In the *Vedānta-sūtra* (3.2.26) this is also described in the following words: *prakāśaś ca karmaṇy abhyāsāt*—“Devotional service is so potent that simply by engaging in the activities of devotional service one becomes enlightened without a doubt.” In the *Śrīmad Bhāgavatam* (10.14.4) it is stated:

*śreyah-sṛtiṁ bhaktim udasya te vibho
kliśyanti ye kevala-bodha-labdhave*

*teṣāṁ asau kleśala eva śiṣyate
nānyad yathā sthūla-tuṣāvaghātinām*

“My dear Lord, devotional service unto You is the best path for self-

realization. If someone gives up that path and engages in the cultivation of speculative knowledge, he will simply undergo a troublesome process and will not achieve his desired result. As a person who beats an empty husk of wheat cannot get grain, one who simply speculates cannot achieve self-realization. His only gain is trouble.” In the *Śrīmad Bhāgavatam* (11.14.20) it is stated:

*na sādhayati mām yogo na sāṅkhyam dharma uddhava
na svādhyāyas tapas tyāgo yathā bhaktir mamorjitā*

“My dear Uddhava, the unalloyed devotional service rendered to Me by My devotees brings Me under their control. I cannot be thus controlled by those engaged in mystic yoga, Sāṅkhya philosophy, pious work, Vedic study, austerity or renunciation.” In the *Māthara-śruti* it is stated:

*bhaktir evainam nayati bhaktir evainam darśayati
bhakti-vaśaḥ puruṣo bhaktir eva bhūyasī*

“Bhakti leads the *jīva* to the Lord, and enables the soul to see the Supreme Personality of Godhead. The Lord is controlled by bhakti. Bhakti is best of all.” In the *Bhagavad-gītā* (8.22) it is stated:

puruṣaḥ sa paraḥ pārtha bhaktyā labhyas tv ananyayā

“O son of Pṛthā, the Supreme Personality of Godhead, who is greater than all, is attainable by unalloyed devotion.” In the *Bhagavad-gītā* (11.53-54) it is stated:

*nāham vedair na tapasā
na dānena na cejyayā
śakya evam-vidho draṣṭum
drṣṭavān asi mām yathā*

*bhaktyā tv ananyayā śakya
aham evam-vidho ‘rjuna
jñātum draṣṭum ca tattvena
praveṣṭum ca parantapa*

“The form you are seeing with your transcendental eyes cannot be understood simply by studying the *Vedas*, nor by undergoing serious penances, nor by charity, nor by worship. It is not by these means that one can see Me as I am. My dear Arjuna, only by undivided devotional service can I be understood as I am, standing before you, and can thus be seen directly. Only in this way can you enter into the mysteries of My understanding.” In the *Śrīmad Bhāgavatam* (10.9.21) it is stated:

*nāyaṁ sukhāpo bhagavān
dehinām gopikā-sutaḥ
jñāninām cātma-bhūtānām
yathā bhaktimatām iha*

“The Supreme Personality of Godhead, Kṛṣṇa, the son of mother Yaśodā, is accessible to devotees engaged in spontaneous loving service, but He is not as easily accessible to mental speculators, to those striving for self-realization by severe austerities and penances, or to those who consider the body the same as the self.” In his commentary on the *Vedānta-sūtra* (3.3.54) Śrī Madhvācārya has quoted the following verse:

*bhakti-sthaḥ paramo viṣṇu-
tathāivainām vaśe nayet
tathāiva darśanaṁ yātaḥ
pradadyān muktim etayā

snehānubandho yas tasmin
bahu-māna-puraḥsaraḥ
bhaktir ity ucyate saiva
kāraṇaṁ param īśituḥ*

“Lord Viṣṇu dwells in devotional service. The Supreme Lord Viṣṇu is controlled only by devotional service. Only through devotional service does He give His *darśana* to His devotees, and only by devotional service does He award liberation to the living entities. Intense affection for Lord Viṣṇu is called devotional service. This devotional service is the supreme

method for achieving the *darśana* of the Supreme Lord Viṣṇu.” In the *Caitanya-caritāmṛta* (*Madhya*, 20.136 and 139) it is stated:

*‘bhaktye’ kṛṣṇa vaśa haya, bhaktye tānre bhaji
ataeva ‘bhakti’ —kṛṣṇa-prāptyera upāya*

“Kṛṣṇa can be fully satisfied only by devotional service, and He is worshiped only by devotional service. The conclusion is that devotional service is the only means for approaching the Supreme Personality of Godhead.” In the *Padma Purāṇa* (*Uttara-khaṇḍa*, Chapter Fifty) it is stated:

*na dhanena samṛddhena
na vai vipulayā dhiyāe
kena bhakti-yogena
samīpe drśyate kṣaṇāt*

*toyam baddhvā tu vastrena
kṛta-kāryam katham bhavet
prāpya deha vinā bhaktim
kriyate sa vṛthā-śramah*

*bāhubhyām sāgaram tartum
yad van mūkho ‘bhi vāñchati
saṁsāra sāgaram tad vad
viṣṇu-bhaktim vinā narah*

“Lord Viṣṇu does not give His *darśana* to those who have vast wealth, He does not give His *darśana* to those who were born in aristocratic families, He does not give His *darśana* to those who have vast knowledge, but He gives His *darśana* in a moment to those who are engaged in devotional service. Just as a person is unable to bind water with cloth, if after attaining the human form of life the living entity does not engage in devotional service, he is unable to attain liberation and his labors go in vain. As a foolish person tries to cross the ocean by swimming, only a foolish person tries to cross the ocean of material existence without

engaging in devotional service to Viṣṇu.” In the *Śrīmad Bhāgavatam* (11.14.22) it is stated:

*dharmah satya-dayopeto
vidyā vā tapasānvitā
mad-bhaktiyāpetam ātmānam
na samyak prapunāti hi*

“Neither religious activities endowed with honesty and mercy nor knowledge obtained with great penance can completely purify one’s consciousness if they are bereft of loving service to Me.”

CB Madhya-khaṇḍa 10.250

TEXT 250

*bhakti nā mānile haya mora marma-duḥkha
mora duḥkhe ghuce tāra darśana-sukha*

“If one does not accept devotional service, I feel aggrieved at heart and as a result he is obstructed from seeing Me.

“I feel greatly aggrieved to see the speculative process of those who have no knowledge about the relationship between the servant and the object of service described in the *Muṇḍaka Upaniṣad*. That which brings dissatisfaction and unhappiness to Me is not devotional service. Failing to achieve My *darśana*, the nondevotees cannot see My personal form; they are perpetually bereft of My *darśana* because they maintain impersonal conceptions. Due to foolishness they follow mundane conceptions, and without understanding the need for having *darśana* of the seer and the object of sight they accept the philosophy of monism as the goal of life. Therefore they simply become perpetually bereft of the happiness of serving the form of eternity, knowledge, and bliss.”

CB Madhya-khaṇḍa 10.251

TEXT 251

*rajake o dekhila,—māgila tāra thāñi
tathāpi vañcita haila,—yāte prema nāñi*

“Even though the washerman saw Me, when I asked him for something, he was deceived because he had no devotion.

When Kṛṣṇa was wandering in Mathurā, He was seen by King Kāṁsa’s washerman. When the washerman refused to give Kṛṣṇa clothes and flower garlands, Kṛṣṇa was compelled to kill Him. This is the result of seeing the Supreme Lord without devotion. Since Mukunda had an abundance of love, he was able to see the Supreme Lord. If he had no love for the Lord, he would not achieve the happiness of seeing the Lord for millions of lifetimes.

CB Madhya-khaṇḍa 10.252-254

TEXT 252-254

*āmā dekhibāre sei kata tapa kaila
kata koṭi deha sei rajaka chāḍila*

*pāileka mahābhāgye mora daraśana
nā pāila sukha, bhakti-śūnyera kāraṇa*

*bhakti-śūnya jane muñi nā kari prasāda
mora daraśana-sukha tāra haya vāda*

“That washerman underwent austerities for millions of lifetimes in order to see Me. Even though out of great fortune he achieved My *darśana*, he did not obtain any happiness because he was devoid of devotional service. I do not show any compassion to those who are devoid of devotional service. Therefore they are bereft of the happiness derived from My *darśana*.

One cannot have *darśana* of the Lord if he is less fortunate. It took the washerman millions of births to achieve the Lord’s *darśana*, yet because he was not inclined to the service of the Lord, he could not obtain the Lord’s mercy. “I am never pleased with those who are devoid of

devotional service. Even if karmis on the strength of thousands of pious activities achieve My *darśana*, they cannot achieve My mercy. Therefore even if they achieve My *darśana*, they are cheated from the happiness derived from My *darśana*.”

CB Madhya-khaṇḍa 10.255

TEXT 255

*bhakti-sthāne aparādha kaile, ghuce bhakti
bhaktira abhāve ghuce daraśana-śakti*

“If one commits an offense to devotional service, his devotion is vanquished, and one who is bereft of devotion derives no benefit from My *darśana*.

One who becomes an offender by opposing devotional service can never develop the propensity for service. Being thus cheated of the service attitude, his *darśana* of the Lord goes in vain. Other than those who are inclined to the service of the Lord, no one can possibly achieve happiness from the Lord’s *darśana*. Since others consider the Supreme Lord as an object of enjoyment, they lack a service attitude and are unable to achieve eternal happiness, which is the actual fruit of the Lord’s *darśana*.

CB Madhya-khaṇḍa 10.256

TEXT 256

*yateka kahilā tumi, saba mora kathā
tomāra mukhete kena āsiba anyathā?*

“Whatever you have said has been spoken by Me. Otherwise how could those statements come from your mouth?

“O Mukunda, you have simply repeated My words. Because you are an unalloyed devotee, no statement other than the truth can come from your mouth.”

CB Madhya-khaṇḍa 10.257

TEXT 257

*bhakti vilāimu mui—balila tomāre
āge prema-bhakti dila tora kaṅṭha-svare*

“I tell you that I will distribute devotional service. I have already imparted love and devotion into your voice.

A living entity cannot engage in the service of the Supreme Lord through his false ego. The principle criteria for the living entities to become inclined towards the Lord’s service is the mercy of the Supreme Lord. Mahāprabhu said, “O Mukunda, I have made you eligible for loving devotional service. I will certainly preach devotional service through your *kīrtana*.”

CB Madhya-khaṇḍa 10.258

TEXT 258

*yata dekha āche mora vaiṣṇava-maṇḍala
śunile tomāra gāna dravaye sakala*

“The hearts of all Vaiṣṇavas melt while hearing your singing.

“As all the devotees of Viṣṇu who follow Me hear your devotion-filled songs, the hardness in their hearts softens.”

CB Madhya-khaṇḍa 10.259

TEXT 259

*āmāra yemana tumi vallabha ekānta
ei-mata hau tore sakala mahānta*

“As you are extremely dear to Me, may you become similarly dear to all the Vaiṣṇavas.

“As you have become dear to Me on the strength of your unalloyed devotional service, may you also become similarly dear to My devotees.”

TEXT 260

*yekhāne yekhāne haya mora avatāra
tathāya gāyana tumi haibe āmāra”*

**“Wherever I incarnate, you will accompany Me as My singer.”
“You are My eternal companion, and you always sing for Me.
Wherever I incarnate you will appear as My associate to sing the
glories of Hari.”**

CB Madhya-khaṇḍa 10.261

TEXT 261

*mukundere eta yadi vara dāna kaila
mahā jaya-jaya-dhvani takhani haila*

**When the Lord awarded this benediction to Mukunda, a tumultuous
sound of joy was heard everywhere.**

CB Madhya-khaṇḍa 10.262

TEXT 262

*‘hari-bola hari-bola jaya jagannātha
‘hari’ bali’ nivedaya yuḍi’ dui hāta*

**Everyone folded their hands as they chanted, “Hari! Hari bol! Jaya
Jagannātha!”**

CB Madhya-khaṇḍa 10.263

TEXT 263

*mukundera stuti-vara śune yei jana
sei mukundera sane haiba gāyana*

Anyone who hears Mukunda's prayers and the benediction awarded to him will become a singer with him.

CB Madhya-khaṇḍa 10.264

TEXT 264

*e saba caitanya-kathā vedera nigūḍha
subuddhi mānaye ihā, nā mānaye muḍha*

These topics of Lord Caitanya are confidential to the *Vedas*. Intelligent people accept them, whereas fools deny them.

CB Madhya-khaṇḍa 10.265

TEXT 265

*śunile e saba kathā yāra haya sukha
avaśya dekhibe sei caitanyera mukha*

One who gets pleasure by hearing these topics will certainly see Lord Caitanya face to face.

Those who achieve happiness on hearing the conversation between Gaura and Mukunda are certainly eligible to see the form of Śrī Caitanyadeva.

CB Madhya-khaṇḍa 10.266

TEXT 266

*ei mata yata yata bhaktera maṇḍala
yei kaila stuti, vara pāila sakala*

In this way all those devotees who offered prayers received benedictions.

CB Madhya-khaṇḍa 10.267

TEXT 267

śrīvāsa paṇḍita ati mahā-mahodāra

ataeva tāna gr̥he e saba vihāra

Śrīvāsa Paṇḍita was most magnanimous, therefore these pastimes took place in his house.

CB Madhya-khaṇḍa 10.268

TEXT 268

*yāra yena-mata iṣṭa prabhu āpanāra
sei dekhe viśvambhara sei avatāra*

The devotees each saw Viśvambhara in whichever incarnation they most adored.

CB Madhya-khaṇḍa 10.269

TEXT 269

*mahā-mahā-parakāśa ihāre se bali
ei-mata kare gauracandra kutūhalī*

These wonderful pastimes of Gauracandra are known as His *mahā-prakāśa*, or great revelation.

CB Madhya-khaṇḍa 10.270

TEXT 270

*ei-mata dine dine prabhura prakāśa
sapatnīke dekhe saba caitanyera dāsa*

In this way all of Lord Caitanya's servants and their wives saw the Lord reveal Himself day after day.

CB Madhya-khaṇḍa 10.271

TEXT 271

deha-mane nirviśeṣe ye hayena dāsa

sei se dekhite pāya e saba vilāsa

Anyone who renders service to the Lord with his body and mind is able to see these pastimes of the Lord.

If one is infested with material conceptions, he cannot understand the topics of the Lord’s pastimes. But persons who are indifferent to external vision and devoid of material conceptions can see the Lord’s pastimes. In the *Śrīmad Bhāgavatam* (2.7.42) it is stated:

*yeṣāṁ sa eṣa bhagavān dayayed anantaḥ
sarvātmanāśrita-pado yadi nirvyalīkam
te dustarām atitaranti ca deva-māyām
naiṣāṁ mamāham iti dhīḥ śva-śṛgāla-bhakṣye*

“But anyone who is specifically favored by the Supreme Lord, the Personality of Godhead, due to unalloyed surrender unto the service of the Lord, can overcome the insurmountable ocean of illusion and can understand the Lord. But those who are attached to this body, which is meant to be eaten at the end by dogs and jackals, cannot do so.” In the *Muṇḍaka Upaniṣad* (3.2.3) and the *Kaṭha Upaniṣad* (1.2.23) it is stated:

*nāyam ātmā pravacanena labhyo
na medhayā na bahunāśrutena
yam evaiṣa vṛṇute tena labhyas
tasyaiṣa ātmā vivṛṇute tanūṁ svām*

“The Supreme Lord is not obtained by expert explanations, by vast intelligence, nor even by much hearing. He is obtained only by one whom He Himself chooses. To such a person He manifests His own form.”

CB Madhya-khaṇḍa 10.272-273

TEXT 272-273

*sei navadvīpe āra kata kata āche
tapasvī, sannyāsī, jñānī, yogī mājhe mājhe*

*yāvat-kāla gītā-bhāgavata sabe paḍe
keha vā paḍāya, kāro dharmā nāhi naḍe*

Many *tapasvīs*, *sannyāsīs*, *jñānīs*, and yogis lived in Navadvīpa. They studied or taught *Bhagavad-gītā* and *Śrīmad Bhāgavatam* for their whole lives, yet they did not change their religious practices.

Many ascetics, renunciants, impersonalists, and yogis studied *Bhagavad-gītā* and *Śrīmad Bhāgavatam* in the city of Navadvīpa and then taught these literatures to others, yet they did not retire from their respective cherished religious principles of undergoing austerities, renunciation, endeavoring to merge with Brahman, and realizing the Supersoul.

CB Madhya-khaṇḍa 10.274

TEXT 274

*keha keha parigraha kichu nāhi laya
vṛthā ākumāra-dharme śarīra śoṣaya*

Some of them vowed not to accept anything from others and shriveled up their bodies by uselessly observing celibacy.

Some people took severe vows like that observed by Bhīṣma and passed their lives in bodily misery by following from childhood the vow of celibacy. Others took severe vows not to accept anything from anyone. Yet because they did not realize the supremacy of devotional service, all their activities simply became miserable.

CB Madhya-khaṇḍa 10.275

TEXT 275

*seikhāne hena vaikunṭhara sukha haila
vṛthā abhimānī eka-jana nā dekhila*

Not one of those useless, proud persons could see that the happiness of Vaikuṅṭha had manifested there.

No one who was intoxicated with the burden of material pride could

achieve the transcendental happiness of Vaikuṅṭha that manifested for the Lord's appearance at Śrīvāsa-aṅgana.

CB Madhya-khaṇḍa 10.276

TEXT 276

*śrīvāsera dāsa-dāsī yāhāre dekhila
śāstra paḍiyā o keha tāhā nā jānila*

Although the Lord was seen by the servants and maidservants of Śrīvāsa, He could not be known by those persons despite their study of the scriptures.

In spite of achieving proficiency in the scriptures, the teachers who were engaged in their study and recitation of the *Vedas* could not see Lord Gaurasundara. But the servants and maidservants of the foremost Vaiṣṇava, Śrīvāsa, were easily able to see that supremely rare object of vision.

CB Madhya-khaṇḍa 10.277-278

TEXT 277-278

*murāri-guptera dāse ye prasāda pāila
keha māthā muḍāiyā tāhā nā dekhila*

*dhane, kule, pāṇḍitye caitanya nāhi pāi
kevala bhaktira vaśa caitanya gosāñi*

The mercy received by the servants of Murāri Gupta could not be seen by shaving one's head. One cannot achieve the mercy of Lord Caitanya by wealth, high birth, or scholarship, for the Lord is controlled only by devotional service.

Persons who were engaged in activities like atonement or shaving their heads and *brahmacārīs* and *sannyāsīs* who kept their hair were unable to achieve the good fortune of attaining the Lord's mercy that the servants of Murāri Gupta attained even without displaying such humility and

frugality. Many people think that the richest man is the topmost Vaiṣṇava. Some people think that if one can take birth in an aristocratic family, he can achieve the mercy of Śrī Caitanya. Yet others think that if one achieves proficiency in the scriptures, he can control Śrī Caitanyadeva. But Śrī Caitanyadeva is never bound or controlled by such worldly glories. The devotees, however, control Śrī Caitanyadeva with love through their unalloyed devotional service even though they do not possess such glories.

CB Madhya-khaṇḍa 10.279

TEXT 279

*baḍa kīrti haile caitanya nāhi pāi
'bhakti-vaśa sabe prabhu'—cāri-vede gāi*

By popular acclaim one cannot achieve Śrī Caitanya. The four *Vedas* declare, “The Lord is controlled only by devotional service.”

Even if one accumulates name and fame by making many disciples, by organizing many Vaiṣṇava gatherings, and by performing welfare activities for people like constructing many temples, one does not achieve the mercy of Śrī Caitanyadeva. The four *Vedas* declare that Śrī Caitanyadeva is controlled only by nonduplicitous loving devotional service. In the *Śrīmad Bhāgavatam* (7.9.9) it is stated:

*manye dhanābhijana-rūpa-tapaḥ-śrutaujas-
tejaḥ-prabhāva-bala-pauruṣa-buddhi-yogaḥ
nārādhanāya hi bhavanti parasya puṁso
bhaktyā tutoṣa bhagavān gaja-yūtha-pāya*

“One may possess wealth, an aristocratic family, beauty, austerity, education, sensory expertise, luster, influence, physical strength, diligence, intelligence and mystic yogic power, but I think that even by all these qualifications one cannot satisfy the Supreme Personality of Godhead. However, one can satisfy the Lord simply by devotional

service. Gajendra did this, and thus the Lord was satisfied with him.” In *Śrī Caitanya-maṅgala* it is stated:

*vyādhasyācaraṇaṁ dhruvasya ca vayo vidyā gajendrasya
kākubjāyāḥ kim u nāma rūpam adhikaṁ kim tat sudāmno dhanam
vaṁśaḥ ko vidurasya yādava-pater ugrasya kim pauruṣaṁ
bhaktyā tuṣyati kevalaṁ na ca guṇair bhakti priyo mādhabaḥ*

“Did the hunter named Dharma have any piety? Did age disqualify the five-year-old Dhruva? Did Gajendra, who lived by Trikūṭa Mountain, possess any learning? Did Mathurā’s Kubjā, the maidservant of Kaṁsa, have any beauty? Did Sudāmā Brāhmaṇa, the friend of Kṛṣṇa, have any wealth? Did the social status of Vidura disqualify him? Did the prowess of Ugrasena, the King of the Yadus, disqualify him? Mādhava was pleased with their devotional service, He is not pleased by material qualities.”

CB Madhya-khaṇḍa 10.280

TEXT 280

*sei navadvīpe hena prakāśa haila
yata bhāṭṭācārya,—eka-jane nā jānila*

Such revelations took place in Navadvīpa, yet not one of the Bhāṭṭācāryas knew about this.

Being puffed-up with the prestige of scholarship, the society of learned scholars monopolized the glories of Navadvīpa, yet they were unable to understand the appearance and activities of Lord Gaurasundara.

CB Madhya-khaṇḍa 10.281

TEXT 281

*duṣkṛtira sarovare kabhu jala nahe
emana prakāśe ki vañcita jīva haye?*

There can never be any water in the miscreants' reservoir. Otherwise how could a living entity be cheated out of seeing such revelations?

Those who are unfortunate consider their misfortunes to be assets as great as unfathomable bodies of water, while it should be understood that such vast bodies of water are actually devoid of water. The reason for this is that one who is deprived of seeing the manifest pastimes of Śrī Caitanyadeva is as shelterless as a fish out of water. In *Śrī Caitanya-candrāmṛta* 5.36, 34, 35) it is stated: “A person who does not take advantage of the nectar of devotional service overflowing during the presence of Śrī Caitanya Mahāprabhu’s cult is certainly the poorest of the poor. The advent of Lord Caitanya Mahāprabhu is just like an expanding ocean of nectar. One who does not collect the valuable jewels within this ocean is certainly the poorest of the poor. The advent of Lord Caitanya Mahāprabhu is just like an expanding ocean of nectar. One who does not merge in that ocean certainly merges in a great ocean of *anarthas*.”

CB Madhya-khaṇḍa 10.282

TEXT 282

*e-saba līlāra kabhu nāhi pariccheda
`āvirbhāva, tirobhāva`—ei kahe veda*

Although the *Vedas* describe the Lord’s “appearance” and “disappearance,” there is actually no end to His pastimes.

The variegated pastimes of Śrī Gaurasundara are not like the ordinary activities of a living entity who is forced to accept the fruits of his karma. Since the activities of the Lord are eternal, one should not consider that simply because they appear and disappear they are under the clutches of material time. It is stated in the *Gopāla-tāpanī, Uttara-khaṇḍa*:
āvirbhāvā-tirobhāvā svapade tiṣṭhati—“Although the Lord appears and disappears, He eternally resides in Goloka.”

CB Madhya-khaṇḍa 10.283-284

TEXT 283-284

*adyāpiha caitanya e saba līlā kare
yakhane yāhāre kare dṛṣṭi-adhikāre
sei dekhe,—āra dekhibāre śakti nāi
nirantara krīḍā kare caitanya gosāñi*

Lord Caitanya performs these pastimes even today. Only when the Lord gives one the ability to see these pastimes can one see them. Others have no ability to see Lord Caitanya’s eternal pastimes.

The pastimes of Lord Caitanya are eternal. Whenever one’s good fortune is awakened, he is able to see those pastimes. It is not that the ever-existing pastimes of Śrī Caitanya appear in this material world under the control of time. If one’s heart is filled with devotion and he desires to serve the Lord, then he can always nourish the pastimes of Śrī Caitanya. These topics are always understood by the servants of Śrī Caitanya Maṭha. The vision of the karmis and *prākṛta-sahajiyās*, who are averse to Śrī Caitanya, Śrī Gaurasundara’s teachings, and Śrī Gauḍīya Maṭha, is incapable of perceiving the pastimes of Śrī Caitanya. In the *Laghubhāgavatāmṛta* (Pūrva 391) it is stated:

*ced didṛkṣerann utkaṅṭhārtā nija-priyāḥtām
tām līlām tataḥ kṛṣṇo darśayet tām kṛpā-nidhiḥ*

“Even today if one of His dear devotees intensely desires to see one of His particular pastimes, the merciful Lord immediately exhibits that pastime for him.”

The pure devotees always see Śrī Caitanyadeva’s pastimes of chanting the holy names of Kṛṣṇa. People in this world who are intoxicated with material enjoyment have no power to see the pastimes of Śrī Caitanya.

CB Madhya-khaṇḍa 10.285

TEXT 285

*ye mantrete ye vaiṣṇava iṣṭa dhyāna kare
sei mata dekhaye ṭhākura viśvambhare*

A devotee sees Lord Viśvambhara according to the mantra he invokes while meditating on his worshipable Lord.

The Supreme Lord, the embodiment of pastimes, expands His eternal pastimes in His innumerable forms while residing in Mahā-Vaikuṅṭha. In order to see any particular pastime, persons who desire deliverance from their mental concoctions may chant the appropriate mantra to see the Lord's corresponding pastime. Śrī Caitanyadeva manifest in different forms before different devotees. In the *Bhagavad-gītā* (4.11) it is stated: "As all surrender unto Me, I reward them accordingly." According to this verse, Śrī Gaurasundara exhibits various forms of Viṣṇu, the embodiment of pastimes, to His various categories of devotees. From this, one should not think that Viśvambhara is not Viṣṇu. It is not that while seeing the deity forms of demigods other than Viṣṇu that one should not consider them as forms of Viṣṇu. In demigods other than Viṣṇu, however, there is a lack of completeness. In the *Śrīmad Bhāgavatam* (3.9.11) it is stated:

*tvam bhakti-yoga-paribhāvita-hṛt-saroja
āsse śrutekṣita-patho nanu nātha puṁsām*

*yad-yad-dhiyā ta urugāya vibhāvayanti
tat-tad-vapuḥ praṇayase sad-anugrahāya*

"O my Lord, Your devotees can see You through the ears by the process of bona fide hearing, and thus their hearts become cleansed, and You take Your seat there. You are so merciful to Your devotees that You manifest Yourself in the particular eternal form of transcendence in which they always think of You." In the *Vedānta-sūtra* (3.2.13) it is stated: *api caivam eke*—"It is also taught that although the Lord is one, He has innumerable forms." In the *Vedānta-sūtra* (3.2.35) it is stated: *sthāna-viśeṣāt prakāśādi-vat*—"As the sun's rays are perceived differently in different places, the Lord is also perceived in various ways." In

Bhagavad-gītā (4.11) it is stated: *ye yathā mām prapadyante tām̐s tathaiva bhajāmy aham*—“As all surrender unto Me, I reward them accordingly.” In the *Tantra-sāra* it is stated: *yādṛśo bhāvitas tv īśas tādṛśo jīva ābhajet*—“The Lord reciprocates with the living entities according to how they worship Him.” In *Caitanya-caritāmṛta* (*Ādi* 3.112, 4.19, and 5.133) it is stated: “The essence of the meaning of this verse is that Lord Kṛṣṇa appears in all His innumerable eternal forms because of the desires of His pure devotees. In whatever transcendental mellow My devotee worships Me, I reciprocate with him. That is My natural behavior. Therefore Lord Caitanya Mahāprabhu has exhibited to everyone all the pastimes of all the various incarnations.”

CB Madhya-khaṇḍa 10.286

TEXT 286

*dekhāiyā āpane śikhāya sabākāre
e sakala kathā bhāi, śune pāche āre*

In this way He manifests Himself and teaches all His devotees, and they in turn teach these topics to others.

By displaying the pastimes of Viṣṇu’s various incarnations, Mahāprabhu taught His devotees that He was the fountainhead of all incarnations. Those who realized this imparted it in turn to others.

CB Madhya-khaṇḍa 10.287

TEXT 287

*“janma janma tomarā pāile mora saṅga
tomā sabāra bhṛtye o dekhibe mora raṅga”*

“You have My association birth after birth. Even all your servants will see My pastimes.”

When the Lord performs His pastimes in this world, His associates come with Him and engage in His service. Person who are counted as servants

of those associates also receive the opportunity to realize those pastimes of the Lord.

CB Madhya-khaṇḍa 10.288

TEXT 288

*āpana galāra mālā dilā sabākāre
carvita tāmbūla ājñā haila sabāre*

Thereafter the Lord gave His garland and betel remnants to everyone.

CB Madhya-khaṇḍa 10.289

TEXT 289

*mahānande khāya sabe haraṣita haiyā
koṭi-candra-śārada-mukhera dravya pāñā*

After receiving remnants from the mouth of the Lord, whose face resembled millions of autumn moons, all the devotees ate them in great ecstasy.

Since Mahāprabhu is the object of worship, He is qualified to accept various ingredients of enjoyment like sandalwood pulp, betel nuts, and garlands. All ingredients of enjoyment are meant for His service alone. The devotees can accept the remnants of garlands, sandalwood pulp, and other items that are first offered to the Lord. While accepting the Lord's remnants such as betel nuts, which are ingredients of His enjoyment, the service propensity of the living entity is enhanced. If while accepting such remnants of the Lord a living entity becomes happy, thinking, "The Lord has enjoyed these items," then his happiness derived from material enjoyment is vanquished. If a conditioned soul under the pretext of service accepts those ingredients of enjoyment in order to fulfill his desire for material enjoyment, then he invites inauspiciousness.

CB Madhya-khaṇḍa 10.290

TEXT 290

*bhojanera avaśeṣa yateka āchila
nārāyaṇī puṇyavatī tāhā se pāila*

The fortunate Nārāyaṇī received the remnants left after the Lord finished eating.

CB Madhya-khaṇḍa 10.291

TEXT 291

*śrīvāsera bhrātr-sutābālikā ajñāna
tāhāre bhojana-śeṣa prabhu kare dāna*

The innocent young girl Nārāyaṇī was the daughter of Śrīvāsa's brother. The Lord gave her His remnants.

CB Madhya-khaṇḍa 10.292

TEXT 292

*parama ānande khāya prabhura prasāda
sakala vaiṣṇava tānre kare āśīrvāda*

All the Vaiṣṇavas blessed her as she joyfully ate the Lord's remnants.

CB Madhya-khaṇḍa 10.293

TEXT 293

*dhanya dhanya ei se sevila nārāyaṇa
bālikā-svabhāve dhanya ihāra jīvana*

She is indeed glorious because she engaged in Nārāyaṇa's service. Although she was a child, her life became glorious.

CB Madhya-khaṇḍa 10.294

TEXT 294

*khāile prabhura ājñā haya,— “nārāyaṇī
kṛṣṇera paramānande kānda dekhi śuni”*

After she ate the Lord’s remnants, the Lord ordered her, “O Nārāyaṇī, let Me hear you cry in ecstasy for Kṛṣṇa.”

CB Madhya-khaṇḍa 10.295

TEXT 295

*hena prabhu caitanyera ājñāra prabhāva
‘kṛṣṇa’ bali’ kānde ati bālikā-svabhāva*

Lord Caitanya’s order has such potency that the innocent young girl began to cry while calling out the name of Kṛṣṇa.

CB Madhya-khaṇḍa 10.296

TEXT 296

*adyāpiha vaiṣṇava-maṇḍale ei dhvani
“gaurāṅgera avaśeṣa-pātra nārāyaṇī”*

Even today it is well known in Vaiṣṇava society that Nārāyaṇī was the recipient of Gaurāṅga’s remnants.

In the course of narrating topics concerning his mother, the author describes the past incident of how his mother received the Lord’s remnants.

CB Madhya-khaṇḍa 10.297

TEXT 297

*yāre yena ājñā kare ṭhākura caitanya
se āsiyā avilambe haya upasanna*

Whoever was called by Lord Caitanya immediately came before Him.

The word *upasanna* means “to come near” or “to be present.”

CB Madhya-khaṇḍa 10.298

TEXT 298

*e saba vacane yāra nāhika pratīta
sadya adhaḥpāta tāra jāniha niścita*

Know for certain that one who does not believe these topics will inevitably fall down.

CB Madhya-khaṇḍa 10.299

TEXT 299

*advaitera priya prabhu caitanya ṭhākura
ithe advaitera baḍa mahimā pracura*

Lord Caitanya is the dear Lord of Advaita. This increases Advaita's glories.

CB Madhya-khaṇḍa 10.300

TEXT 300

*caitanyera priya ati—ṭhākura nitāi
ei se mahimā tāna cāri vede gāi*

Lord Nityānanda is very dear to Lord Caitanya, therefore the four Vedas sing His glories.

CB Madhya-khaṇḍa 10.301

TEXT 301

*'caitanyera bhakta' hena—nāhi yāra nāma
yadi sevyā vastu,—tabu trṇera samāna*

If a person is not recognized as a devotee of Lord Caitanya, then even if he is exalted he is no better than a straw.

If a person is bereft of Lord Caitanya's service, he can never command respect no matter how great he may be. Only devotees of Śrī Caitanya are

most respectable, no matter how disrespectful they may be in this world.

CB Madhya-khaṇḍa 10.302

TEXT 302

*nityānanda kahe,—`muñi caitanyera dāsa`
aharniśa āra prabhu nā kare prakāśa*

Nityānanda declared, “I am the servant of Lord Caitanya.” Day or night, He did not say anything to the contrary.

In the constitutional identification of Nityānanda, nothing other than service was manifest.

TCB Madhya-khaṇḍa 10.303

EXT 303

*tāhāna kṛpāya haya caitanyete rati
nityānanda bhajile āpad nāhi kati*

By His mercy, one attains attachment for Lord Caitanya. Simply by worshiping Lord Nityānanda one will not face danger anywhere.

The word *kati* means “anywhere.”

CB Madhya-khaṇḍa 10.304

TEXT 304

*āmāra prabhura prabhu gaurāṅga-sundara
e baḍa bharasā citte dhari nirantara*

Śrī Gaurasundara is the Lord of my Lord. I always keep this conviction in my heart.

CB Madhya-khaṇḍa 10.305

TEXT 305

*dharaṇī-dharendra nityānandera caraṇa
deha` prabhu gauracandra āmāre śaraṇa*

O Lord Gauracandra, please allow me to serve the lotus feet of Nityānanda Prabhu, who as Ananta Śeṣa holds all the universes on His heads.

Śeṣaśāyī Balarāma is the plenary portion of Śrī Nityānanda-Balarāma.

CB Madhya-khaṇḍa 10.306

TEXT 306

*balarāma-prīte gāi caitanya-carita
kare balarāma prabhu jagatera hita*

I sing the glories of Lord Caitanya for the pleasure of Balarāma. Lord Balarāma is always engaged in the welfare of the world.

CB Madhya-khaṇḍa 10.307

TEXT 307

*caitanyera dāsya bai nitāi nā jāne
caitanyera dāsya nityānanda kare dāne*

Nitāi does not know anything other than the service of Lord Caitanya. He always distributes the service of Lord Caitanya to others.

CB Madhya-khaṇḍa 10.308

TEXT 308

*nityānanda-kṛpāya se gauracandra cini
nityānanda-prasāde se bhakti-tattva jāni*

By the mercy of Nityānanda, one can know Gauracandra and understand the science of devotional service.

CB Madhya-khaṇḍa 10.309

TEXT 309

sarva vaiṣṇavera priya nityānanda-rāya

Lord Nityānanda is dear to all the Vaiṣṇavas, for they achieve the platform of devotional service by His mercy.

CB Madhya-khaṇḍa 10.310

TEXT 310

*kona pāke yadi kare nityānanda helā
āpane caitanya bale,—`sei jana gelā`*

If a person somehow or other disrespects Nityānanda, then Lord Caitanya Himself declares, “He is ruined.”

If, due to his misfortune, an unfortunate person neglects Nityānanda Prabhu, then according to Śrī Caitanyadeva he has invited his own ruination.

CB Madhya-khaṇḍa 10.311

TEXT 311

*ādi-deva mahāyogī īśvara vaiṣṇava
mahimāra anta iñhā nā jānaye saba*

Even the original Lord, great yogi, controller, and topmost Vaiṣṇava does not know the limit of Nityānanda’s glories.

Although Mahā-yogī, Ādideva Mahādeva (Śiva) is a Vaiṣṇava, he does not fully know the confidential glories of Balarāma. Some people say this verse means that not everyone knows the limit of the foremost Vaiṣṇava Mahādeva’s glories. Otherwise, Lord Nityānanda Himself is the original source of the *vaibhava-tattva*, or the pastime incarnations. Therefore He is Ādideva, the original Lord. Since He is engaged in the service of Kṛṣṇa in ten different forms and does not engage in any other activity, He is known as supremely self-controlled. Since He is the source of Kāraṇodakaśāyī Viṣṇu, Garbhodakaśāyī Viṣṇu, and Kṣīrodakaśāyī Viṣṇu, He is the supreme controller. Since He is a devotee of Kṛṣṇa, He is a

Vaiṣṇava. No one is able to understand the ultimate limit of Nityānanda's glories.

CB Madhya-khaṇḍa 10.312

TEXT 312

*kāhāre nā kare nindā, 'kṛṣṇa kṛṣṇa' bale
ajaya caitanya sei jinibeka hele*

One who chants the names of Kṛṣṇa without blaspheming anyone will easily conquer the unconquerable Lord Caitanya.

Śrī Caitanyadeva is unattainable through the material knowledge of proud, bewildered living entities. One who constantly chants the names of Kṛṣṇa without offending others can easily control the unconquerable Śrī Caitanyadeva with his love. In the *Śrīmad Bhāgavatam* (10.14.3) it is stated:

*jñāne prayāsam udapāsyā namanta eva
jīvanti san-mukharitām bhavadīya-vārtām
sthāne sthitāḥśruti-gatām tanu-vān-manobhir
ye prāyaśo 'jita jito 'py asi tais tri-lokyām*

“Those who, even while remaining situated in their established social positions, throw away the process of speculative knowledge and with their body, words and mind offer all respects to descriptions of Your personality and activities, dedicating their lives to these narrations, which are vibrated by You personally and by Your pure devotees, certainly conquer Your Lordship, although You are otherwise unconquerable by anyone within the three worlds.”

CB Madhya-khaṇḍa 10.313

TEXT 313

*'nindāya nāhika labhya'—sarva śāstre kaya
sabāra sammāna bhāgavata-dharma haya*

All the scriptures declare, “Nothing is achieved through blasphemy.” *Bhāgavata-dharma* teaches one to offer respects to others.

It is not proper to criticize others in order to establish one’s supremacy out of false ego. While disrespecting others, an offender falls down from *bhāgavata-dharma*. The regulation for offering respects to everyone, including dogs, cows, asses, and dog-eaters, has been described by Śrī Gaurasundara in His *amāninā mānadena* verse.

TEXT 314

*madhya-khaṇḍa-kathā yena amṛtera khaṇḍa
mahā-nimba-hena vāse yateka pāṣaṇḍa*

The topics of *Madhya-khaṇḍa* are just like nectar, yet the atheists consider them as bitter as *nimba*.

The topics of Śrī Caitanya’s middle pastimes are like nectar. But those foolish persons who consider the demigods empowered by the Supreme Lord as equal to the Lord consider this nectar as more bitter than *nimba*.

CB *Madhya-khaṇḍa* 10.315-316

TEXT 315-316

*keha yena śarkarāya nimba-svādu pāya
tāra daiva,—śarkarāra svādu nāhi yāya*

*ei mata caitanyera parānanda-yaśa
śunite nā pāya sukha hai’ daiva-vaśa*

If someone considers the taste of sugar candy to be bitter, that is his misfortune, for sugar candy never loses its sweetness. In the same way, one does not feel happy hearing the blissful glories of Lord Caitanya only due to misfortune.

Due to his own misfortune a person accepts a sweet object to be bitter. As a result of the unwanted conception that is awakened due to his misfortune, the actual sweet taste is lost. Unfortunate persons do not

obtain any happiness while hearing the transcendently blissful glories of Lord Caitanya.

CB Madhya-khaṇḍa 10.317

TEXT 317

*sannyāsī o yadi nāhi māne gauracandra
jāniha se khala jana janma janma andha*

Know that if even a *sannyāsī* does not accept Gauracandra, then that crooked person remains blind birth after birth.

If even a *sannyāsī* situated on the topmost platform of *āśrama-dharma* blasphemes Gauracandra by finding fault in Him, then as a result of losing his vision such a offender remains blind birth after birth. Duplicity and envy obstruct his real vision.

CB Madhya-khaṇḍa 10.318

TEXT 318

*pakṣi-mātra yadi bale caitanyera nāma
sei satya yāibeka caitanyera dhāma*

If even a bird chants Lord Caitanya’s name, it will certainly attain Lord Caitanya’s abode.

If birds, who are devoid of knowledge of their relationship with the Lord, imitate the sound “Śrī Caitanya,” then after attaining real knowledge in a future life they will achieve the abode of Śrī Caitanyadeva. Animals, birds, trees, creepers, and ignorant people in Śrīdhāma Māyāpur attain good fortune by hearing the topics of Śrī Caitanyadeva.

CB Madhya-khaṇḍa 10.319

TEXT 319

*jaya gauracandra nityānandera jīvana
tora nityānanda mora hau prāṇa-dhana*

All glories to Gauracandra, who is the life of Nityānanda! May Your Nityānanda be my life and wealth.

CB Madhya-khaṇḍa 10.320

TEXT 320

*yāra yāra saṅge tumi karilā vihāra
se saba goṣṭhīra pāye mora namaskāra*

I offer my respectful obeisances at the feet of those with whom You enjoyed pastimes.

O Gauracandra, I offer my obeisances at the lotus feet of those Vaiṣṇavas who attained the happiness of Your association and who have become glorious by engaging in Your service.

CB Madhya-khaṇḍa 10.321

TEXT 321

*śrī kṛṣṇa-caitanya nityānanda-cānda jāna
vṛndāvana-dāsa tachu pada-yuge gāna*

Accepting Śrī Caitanya and Nityānanda Prabhu as my life and soul, I, Vṛndāvana dāsa, sing the glories of Their lotus feet.

Thus ends this English translation of the Gauḍīya-bhāṣya commentary on Śrī Caitanya-bhāgavata, Madhya-khaṇḍa, Chapter Ten, entitled, “Conclusion of the Lord’s Mahā-prakāśa Pastimes.”

Chapter Eleven:

The Characteristics of Nityānanda

This chapter describes Nityānanda's residence at the house of Śrīvāsa in the mood of a child, the joking conversation between Gaura and Nityānanda, a crow's theft of Śrīvāsa's ghee bowl that was used for the service of Kṛṣṇa, the crow's returning of the ghee bowl on the order of Nityānanda, Mālinī's prayers to Nityānanda, Nityānanda's visit to the house of mother Śacī, Śacī's parental affection for Nityānanda, and the manifestation of opulence by Nityānanda while eating sweet rice and *sandeśa*.

As a result of his sincere service to Gaura, Śrīvāsa was fortunate enough to see in his own house all the pastimes Gaurasundara performed beyond the sight of the ordinary people of Navadvīpa. Nityānanda stayed at the house of Śrīvāsa in the mood of a young boy and considered Śrīvāsa as His father and Mālinī as His mother. By the influence of His inconceivable potency, Nityānanda caused the reappearance of milk in the breast of Mālinī and drank it. Although Mālinī personally experienced Nityānanda's childhood mood and inconceivable influence, by Mahāprabhu's order she did not reveal these to anyone.

When Gaurasundara forbade Nityānanda from quarrelling with anyone or creating any kind of restlessness at the house of Śrīvāsa, Nityānanda put all the blame on Gaurasundara. When Gaurasundara informed Nityānanda that He felt embarrassed by Nityānanda's mischievous activities, Nityānanda agreed to follow Gaura's instruction and then smiled as He immediately took off His cloth, tied it on His head, and jumped all

around the courtyard. Mahāprabhu then grabbed Nityānanda, who was devoid of external consciousness, and personally dressed Him. Nityānanda constantly remained in the mood of a child and did not eat rice with His own hands, so Mālinī personally fed Nityānanda as her own son. One day when a crow took a ghee bowl meant for Kṛṣṇa's service from Śrīvāsa's house, Mālinī began to cry in fear of harsh treatment from her husband. On seeing this, Nityānanda solaced Mālinī and ordered the crow to return the ghee bowl. On Nitāi's order, the crow immediately brought the bowl and placed it before Mālinī. Seeing the influence of Nityānanda, Mālinī fell unconscious to the ground out of ecstasy. Later on, when she offered prayers to Nityānanda in various ways, Nityānanda begged her for food while manifesting His childhood mood in order to conceal Himself. Whenever Mālinī would see Nityānanda, her milkless breasts would become filled with milk, which Nityānanda would then drink.

In order to increase the happiness of His mother, one day Mahāprabhu sat next to Viṣṇupriyā-devī and accepted her service of offering betel nuts. At that time Nityānanda arrived in the courtyard of Mahāprabhu completely devoid of external consciousness and without any clothes on. When Mahāprabhu repeatedly inquired as to the reason for His condition, Nityānanda, being fully absorbed in ecstasy, simply gave contradictory answers. Finally Mahāprabhu personally put clothes on Nityānanda. Seeing the childish nature of Nityānanda, mother Śacī began to laugh. Mother Śacī considered Nityānanda as nondifferent from Viśvarūpa, so she displayed the same affection for Him that she displayed for Viśvambhara. Thereafter Nityānanda asked for some foodstuffs, and mother Śacī immediately brought five milk sweets for Him. Nityānanda, however, ate only one of those sweets and threw the other four sweets on the ground. When out of childish whim He again asked for food, Śacī entered the house and found the four sweets that she had previously given Him. When mother Śacī took those sweets and was about to give them to Nityānanda, she saw that Nityānanda had picked up those sweets from the

ground and was eating them. On seeing the influence of Nityānanda, mother Śacī considered Him to be the Supreme Lord. When in a childish mood Nityānanda tried to touch the feet of Śacī, Śacīdevī immediately ran away. Although such unfathomable characteristics of Nityānanda are the source of unlimited auspiciousness for pious people, they are the destroyer of the miscreants. Even Gaṅgādevī runs away from a sinful person who blasphemes Nityānanda. The author constantly desires to hold the lotus feet of that Nityānanda within the core of his heart.

*nidhi gaurāṅga kothā haite āilā prema-sindhu
anāthera nātha prabhu, patita-janera bandhu*

O Lord Gaurāṅga, O great treasure, O ocean of ecstatic love, O master of those who have no master, O friend of the fallen souls, from where have You come?

Among all jewels found in the ocean, nine precious gems are considered the best. The author is joyfully describing the unique position of Śrī Gaurasundara, the reservoir of ecstatic love, in order to reveal how wonderful is the ocean of love He resides in. Śrī Gaura is the most rare treasure, the friend and deliverer of the fallen souls, and the only maintainer of persons who have no shelter.

CB Madhya-khaṇḍa 11.001

TEXT 1

*jaya jaya viśvambhara dvija-kula-simha
jaya hau tora yata caraṇera bhṛṅga*

All glories to You, Lord Viśvambhara, the lionlike personality among the *brāhmaṇas*! All glories to Your devotees, who are just like bumblebees at Your lotus feet!

CB Madhya-khaṇḍa 11.002

TEXT 2

jaya śrī-paramānanda-purīra jīvana
jaya dāmodara-svarūpera prāṇa-dhana

All glories to the life and soul of Śrī Paramānanda Purī! All glories to the life and wealth of Dāmodara Svarūpa!

CB Madhya-khaṇḍa 11.003

TEXT 3

jaya rūpa-sanātana-priya mahāśaya
jaya jagadīśa-gopīnāthera hṛdaya

All glories to the beloved Lord of Rūpa and Sanātana! All glories to the Lord who dwells in the hearts of Jagadīśa and Gopīnātha!

CB Madhya-khaṇḍa 11.004

TEXT 4

hena-mate navadvīpe prabhu viśvambhara
krīḍā kare, nahe sarva-nayana-gocara

In this way Lord Viśvambhara enjoyed His pastimes in Navadvīpa. Yet not everyone could see them.

CB Madhya-khaṇḍa 11.005

TEXT 5

navadvīpe madhya-khaṇḍe kautuka ananta
ghare vasi' dekhaye śrīvāsa bhāgyavanta

The pastimes in Navadvīpa described in the *Madhya-khaṇḍa* are unlimited. The fortunate Śrīvāsa saw them in his own house.

CB Madhya-khaṇḍa 11.006

TEXT 6

*niṣkapate prabhure sevilāśrīnivāsa
goṣṭhī-saṅge dekhe prabhura mahā-parakāśa*

Śrīnivāsa served the Lord without any duplicity. For this reason he and his family could see the Lord's mahā-prakāśa, or divine manifestation.

CB Madhya-khaṇḍa 11.006-009

TEXT 7-9

*śrīvāsera ghare nityānandera vasati
`bāpa' bali' śrīvāsere karaye pīriti
aharniśa bālya-bhāve bāhya nāhi jāne
niravadhi mālinīra kare stana-pāne
kabhu nāhi dugdha, paraśile mātra haya
e saba acintya-śakti mālinī dekhaya*

Nityānanda continued to reside at the house of Śrīvāsa and lovingly addressed him as father. He was absorbed day and night in the mood of a child and was not aware of external events. He continually drank milk from Mālinī's breast. Although there was no milk in her breasts, by the touch of Nityānanda they were filled with milk. Such was the inconceivable potency of the Lord.

Lord Nityānanda considered Himself a cowherd boy of Vraja and Śrīvāsa and Mālinī as His father and mother. Considering Mālinī as an elderly *gopī* and Himself as a cowherd boy, Nityānanda enacted the pastime of drinking Mālinī's breast milk. Although there was no milk in the breast of Mālinī, when she saw that her breasts were filled with an abundance of milk for the pastimes of Nityānanda, she became struck with wonder.

CB Madhya-khaṇḍa 11.010

TEXT 10

caitanyera nivāraṇe kāre nāhi kahe

Being forbidden by Lord Caitanya, Mālinī did not tell anyone about this. She constantly saw the childhood pastimes of Nityānanda.

Mālinīdevī, the wife of Śrīvāsa, always treated Nityānanda Prabhu as her own son. These extraordinary pastimes were not disclosed to anyone by the order of Śrīman Mahāprabhu.

CB Madhya-khaṇḍa 11.011-015

TEXT 11-15

*prabhu viśvambhara bale,— “śuna nityānanda
kāhāro sahita pāche kara tumi dvandva*

*cañcalatā nā karibāśrīvāsera ghare
”śuniyāśrī-nityānanda `śrī-kṛṣṇa` saṅgare*

*“āmāra cāñcalya tumi kabhu nā pāibā
āpanāra mata tumi kāre nā vāsibā”*

*viśvambhara bale,— “āmi tomā bhāla jāni
”nityānanda bale,— “doṣa kaha dekhi śuni”*

*hāsi’ bale gauracandra,— “ki doṣa tomāra?
saba ghare anna-vṛṣṭi kara avatāra”*

Lord Viśvambhara said, “Listen, Nityānanda, You always pick a quarrel with someone. Do not play mischief at the house of Śrīvāsa.” Hearing these words, Nityānanda remembered Lord Kṛṣṇa and replied, “You will never see Me playing mischief. Do not consider Me like Yourself.” Viśvambhara then said, “I know You very well.” Nityānanda replied, “Tell Me what faults You find in Me.” Gauracandra smiled and said, “Do You want to know Your faults? You throw showers of foodstuffs in every room.”

Understanding Lord Nityānanda’s extraordinary characteristics, Śrī Mahāprabhu forbade Him from creating any mischief. But Nityānanda

objected to this. On hearing His objection, Mahāprabhu smiled as He pointed out the faults in Nityānanda. While describing His faults, Gauracandra said, “You enact the pastime of throwing a shower of food everywhere.” The word *anna* here refers to eatables. When a child is unable to chew, he is given liquid items like milk as food and drink. If we accept the showered liquid item as a food, then it must refer in this case to milk, which is the food of a child. When a child grows up, milk is no longer found in the breast of his mother. But by the inconceivable potency of Nityānanda there was a profuse supply of milk where it was otherwise not available.

CB Madhya-khaṇḍa 11.016

TEXT 16

*nityānanda bale,—“ihā pāgale se kare
e chalāya ghare bhāta nā dibe āmāre?”*

Nityānanda said, “Only a madman acts like that. This is Your trick to deprive Me from eating rice.

After hearing His faults pointed out by Mahāprabhu, Śrī Nityānanda said, “Only madmen act in such a way. But it is not proper for You to cheat Me from enjoying My food on the pretext that I must stop playing mischief.”

CB Madhya-khaṇḍa 11.017

TEXT 17

*āmāre nā diyā bhāta sukhe tumi khāo
apakīrti āra kena baliyā veḍāo?”*

“You do not feed Me rice while You Yourself eat happily. Why else are You telling everyone about My misdeeds?”

Being inspired by Śrī Baladeva’s statement to Kṛṣṇa in the pastimes of Vraja, Nityānanda lovingly quarreled with Śrī Gaurasundara as follows: “While residing at the house of Nanda Mahārāja, You (Kṛṣṇa) always

demand foodstuffs from Yaśodā and enjoy them, whereas if I try to take such foodstuffs You criticize Me and disclose the topics of My mischief to everyone. This is nothing but selfishness.” The Lord regularly ate at the house of mother Śacī. Not receiving His share there and being absorbed in the mood of Vraja, Nityānanda spoke like this while conversing with Gaurasundara.

CB Madhya-khaṇḍa 11.018

TEXT 18

*prabhu bale,—“tomara apakīrtye lāja pāi
sei se kāraṇe āmi tomāre śikhāi”*

The Lord said, “I feel embarrassed by Your misdeeds. For this reason I am instructing You.”

CB Madhya-khaṇḍa 11.019

TEXT 19

*hāsi’ bale nityānanda,—“baḍa bhāla bhāla
cañcalya dekhile śikhāibā sarva-kāla*

Nityānanda smiled and said, “That is very good. Whenever You see Me restless, please chastise Me.

CB Madhya-khaṇḍa 11.020

TEXT 20

*niścaya bujhilā tumi, āmi se cañcala”eta bali,
prabhu cāhi’ hāse khala khala*

“You must have understood that I am indeed restless.” After speaking in this way He looked at the Lord and laughed loudly.

CB Madhya-khaṇḍa 11.021-022

TEXT 21-22

*ānande nā jāne bāhya, kon karma kare
digambara hai' vastra bāndhilena śire*

*jode jode lampha dei hāsiyā hāsiyā
sakala aṅgane bule dhuliyādhuliyā*

Out of ecstasy Nityānanda lost His external consciousness and forgot what he was doing. He then removed His cloth and tied it on His head. He laughed as He jumped about and staggered like a drunkard around the courtyard.

We see that being inspired by His transcendental Vraja pastimes Nityānanda removed His clothes and tied them on His head like a turban. These activities are simply Nityānanda's reenactment of His Vraja pastimes while absorbed in bliss and completely devoid of external consideration. According to the consideration of the external world, Nityānanda Prabhu was at that time an adult. But His imitation of childish activities completely bewilders the minds of people who are dependant on sensual perception. His hopping about and frivolous sporting in various way are beyond the consideration of materialists.

CB Madhya-khaṇḍa 11.023

TEXT 23

*gadādhara, śrīnivāsa, āra haridāsa
śikṣāra prasāde sabe dekhe dig-vāsa*

Seeing Nityānanda without any clothes, Gadādhara, Śrīnivāsa, and Haridāsa understood that these pastimes were to teach some lesson.

CB Madhya-khaṇḍa 11.024

TEXT 24

*dāki' bale viśvambhara,—“e ki kara karma?
gṛhasthera bādḍite e-mata nahe dharma*

Viśvambhara called out, “What are You doing? It is not proper to act like this in a householder’s house.

Śrīman Mahāprabhu was the covered fountainhead of all incarnations. He never agreed to display His conjugal pastimes of Kṛṣṇa. That is why He loudly protested such mischievous activities of Nityānanda and said that it is extremely objectionable for an adult to wander about like a boy without any clothes on.

CB Madhya-khaṇḍa 11.025

TEXT 25

*ekhani balilā tumi—`āmi ki pāgala?’
ei-kṣaṇe nija vākya ghucila sakala”*

“A little while ago You asked, ‘Am I a madman?’ But now You are contradicting Your own words.”

“O Nityānanda, You just said You are not a madman, and now You again failed to maintain Your truthfulness by acting in a contradictory way by removing Your clothes.”

CB Madhya-khaṇḍa 11.026

TEXT 26

*yā’ra bāhya nāhi, tā’ra vacane ki lāja?
nityānanda bhāsaye ānanda-sindhu-mājha*

Can anyone’s words embarrass a person who has lost his external consciousness? Nityānanda floated in an ocean of ecstasy.

Can one who is not aware of the external world feel shamed by arbitrary talk? Since Nityānanda Prabhu was merged in an ocean of ecstasy, He was completely aloof from the good and bad of the external world.

CB Madhya-khaṇḍa 11.027

TEXT 27

*āpane dhariyā prabhu parāya vasana
e-mata acintya nityānandera kathana*

The Lord then personally caught hold of Nityānanda and dressed Him. Such are the inconceivable pastimes of Nityānanda.

CB Madhya-khaṇḍa 11.028

TEXT 28

*caitanyera vacana-aṅkuśa mātra māne
nityānanda matta-simha āra nāhi jāne*

Nityānanda was like a maddened lion and could not be controlled by anything other than Lord Caitanya's words, which were like a sharp iron hook.

The word *vacanāṅkuśa* refers to a controlling stick in the form of words.

CB Madhya-khaṇḍa 11.029

TEXT 29

*āpani tuliyā hāte bhāta nāhi khāya
putra-prāya kari' anna mālinī yogāya*

He did not eat rice with His own hands. Mālinī would feed Him as her own son.

CB Madhya-khaṇḍa 11.030

TEXT 30

*nityānanda-anubhāva jāne pati-vratā
nityānanda-sevā kare yena putra mātā*

Chaste Mālinī knew the glories of Nityānanda. Thus she served Nityānanda as an affectionate mother would serve her son.

Chaste Mālinīdevī, the wife of Śrīvāsa, treated Nityānanda as her affectionate son. Just as a mother serves her own son, Mālinīdevī served

Nityānanda in the same way considering Him as her own son.

CB Madhya-khaṇḍa 11.031

TEXT 31

*eka-dina pitalera bāṭī nila kāke
uḍiyā calila kāka ye vanete thāke*

One day a crow took a brass bowl and flew away into the forest.

CB Madhya-khaṇḍa 11.032

TEXT 32

*adrśya haiyā kāka kon rājye gela
mahā-cintā mālinīra cittete janmila*

Soon the crow flew out of sight and a great anxiety filled the heart of Mālinī.

CB Madhya-khaṇḍa 11.033

TEXT 33

*bāṭī thui' sei kāka āila āra bāra
mālinī dekhaye śūnya-vadana tāhāra*

Leaving the bowl somewhere, the crow returned. Mālinī saw that the bowl was not in its beak.

CB Madhya-khaṇḍa 11.034-035

TEXT 34-35

*mahā-tīvra ṭhākura-paṇḍita-vyavahāra
śrī-kṛṣṇera ghrta-pātra haila apahāra
śunile pramāda habe hena mane gaṇi'
nāhika upāya kichu, kāndaye mālinī*

Śrīvāsa Paṇḍita would become extremely angry because the bowl that was used for offering ghee to Kṛṣṇa had been stolen. Thinking that he would create havoc as soon as he heard about it, Mālinī did not say anything but simply kept crying.

Śrīvāsa was a great devotee of Kṛṣṇa. Thinking that Śrīvāsa Paṇḍita would become extremely angry on learning that a crow has taken away an ingredient of the Lord's service due to his wife's carelessness, Mālinīdevī became afflicted with a burden of distress.

CB Madhya-khaṇḍa 11.036

TEXT 36

*hena-kāle nityānanda āilā sei sthāne
dekhaye mālinī kānde ajhora nayane*

At that time Nityānanda came there and found Mālinī crying profusely.

CB Madhya-khaṇḍa 11.037

TEXT 37

*hāsi' bale nityānanda,—“kānda ki kāraṇa?
kon duḥkha bala?—saba kariba khaṇḍana”*

Nityānanda smiled and said, “Why are you crying? Tell Me the reason for your distress and I will take care of everything.”

CB Madhya-khaṇḍa 11.038

TEXT 38

*mālinī balaye,—“śuna śrīpāda gosāñi
ghṛta-pātra kāke lai' gela kon ṭhāi”*

Mālinī replied, “Listen, Gosāñi! A crow stole a ghee bowl and left it somewhere.”

TEXT 39

*nityānanda bale,— “mātā, cintā parihara
āmi diba bāṭī, tumi krandana sambara”*

Nityānanda said, “Dear mother, do not worry. I will give you the bowl. Please stop crying.”

CB Madhya-khaṇḍa 11.040

TEXT 40

*kāka-prati hāsi’ prabhu balaye vacana
“kāka, tumi bāṭī jhāṭa ānaha ekhana”*

The Lord smiled and said to the crow, “O crow, return the bowl at once.”

CB Madhya-khaṇḍa 11.041

TEXT 41

*sabāra hṛdaye nityānandera vasati
tāra ājñā laṅghibeka kāhāra śakati?*

Lord Nityānanda resides in the heart of everyone, therefore who has the power to transgress His order?

CB Madhya-khaṇḍa 11.042

TEXT 42

*śuniyā prabhura ājñā kāka uḍi’ yāya
śokākulī mālinī kākera dike cāya*

Being ordered by the Lord, the crow immediately flew away as Mālinī, who was overwhelmed with lamentation, looked on.

TEXT 43

*kṣaṇeke uḍiyā kāka adṛśya haila
bāṭī mukhe kari' punaḥ sekhāne āila*

Within a short time the crow flew out of sight and then returned there with the bowl in its beak.

CB Madhya-khaṇḍa 11.044

TEXT 44

*āniyā thuila bāṭī mālinīra sthāne
nityānanda-prabhāva mālinī bhāla jāne*

The crow set the bowl down in front of Mālinī, who knew perfectly well the influence of Nityānanda.

CB Madhya-khaṇḍa 11.045

TEXT 45

*ānande mūrchita hailā apūrva dekhiyā
nityānanda-prati stuti kare dāṇḍāiyā*

Seeing this wonder, Mālinī lost consciousness out of ecstasy. Then she stood up and prayed to Nityānanda.

CB Madhya-khaṇḍa 11.046-047

TEXT 46-47

*“ye jana ānila mṛta gurura nandana
ye jana pālana kare sakala bhuvana
yamera ghara haite ye ānite pāre
kāka-sthāne bāṭīāne,—ki mahattva tāre?”*

“For He who brought back the dead son of His spiritual master, who maintains all the universes, and who can bring a soul back from the abode of Yamarāja, it is not at all glorious to bring a bowl back from a crow.

The first line of verse 46 is explained as follows: During Their Mathurā pastimes, Lord Baladeva and Śrī Kṛṣṇa once went as *brahmacārīs* to Sāndīpani Muni’s *āśrama* in Avantīpura for studying the scriptures. In order to instruct everyone, They served Their spiritual master in various ways and learned sixty-four varieties of knowledge in sixty-four days. When after completing Their studies They expressed a desire to give some *guru-dakṣiṇā*, Sāndīpani Muni, who had seen Their uncommon characteristics, requested Them to bring his dead son back from the great ocean at Prabhāsa-tīrtha. Both Balarāma and Kṛṣṇa thus mounted a chariot and went to Prabhāsa-tīrtha, or Dvārakā. When They then demanded the son of Their spiritual master from the ocean, the deity of the ocean informed Them that the son of Their spiritual master had been killed by a demon named Pañcajana. On hearing this, Balarāma and Kṛṣṇa entered the water, went to the palace of Pañcajana, and killed him. But when They did not find Their spiritual master’s son within the belly of the demon, They went to the abode of Yamarāja. Yamarāja duly worshiped Śrī Kṛṣṇa and Balarāma and according to Their order brought the dead son of Their spiritual master back to life and offered him to Them. (*Śrīmad Bhāgavatam*, Tenth Canto, Chapter Forty-five)

CB Madhya-khaṇḍa 11.048-049

TEXT 48-49

*yānhāra mastakopari ananta bhuvana
līlāya nā jāne bhara, karaye pālana
anādi avidyā-dhvaṁsa haya yānra nāme
ki mahattva tānra, bāṭīāne kāka-sthāne?*

“For He who holds innumerable universes on His head and yet does

not feel their weight and for He whose holy name destroys one's nescience that has no beginning, what is the wonder that He brings a bowl back from a crow?

For a description of the Lord's holding innumerable universes on His head one should refer to *Śrīmad Bhāgavatam* (5.17.21, 5.25.2, 12, and 6.16.48) and the *Gauḍīya-bhāṣya* commentary of *Ādi-khaṇḍa* (1.13). For a description of the destruction of nescience by the Lord's holy name one should discuss *Śrīmad Bhāgavatam* (3.9.15, 6.2.7, 11-12, 6.1.15, 6.3.24, and 6.16.44), the first verse of *Śikṣāṣṭaka*, and *Bhakti-rasāmṛta-sindhu* (*Dakṣiṇa-vibhāga* 1.51).

CB Madhya-khaṇḍa 11.050

TEXT 50

*ye tumi lakṣmaṇa-rūpe pūrve vana-vāse
nirantara rakṣaka āchilā sītā-pāśe*

“While living in exile in the forest as Lakṣmaṇa, You constantly remained by the side of Sītā as her protector.

For a description of this pastime, refer to the *Rāmāyaṇa*, *Aranya-kāṇḍa*, Chapters Twenty-four and Forty-three.

CB Madhya-khaṇḍa 11.051

TEXT 51

*tathāpiha mātra tumi sītāra caraṇa
ihā bai sītā nāhi dekhile kemana*

“Yet You never saw Sītā, except for her lotus feet.

In the *Rāmāyaṇa*, *Uttara-kāṇḍa* (58.21) Lakṣmaṇa speaks to Sītādevī as follows: “O beautiful one, what are you saying? O pious lady! I have never seen your form before, I have seen only your lotus feet.”

CB Madhya-khaṇḍa 11.052

TEXT 52

*tomāra se bāṇe rāvaṇera vaṁśa-nāśa
se tumi ye bātīāna, kemana prakāśa?*

“For You who destroyed the entire family of Rāvaṇa by Your arrows, what is the glory in bringing a bowl back from a crow?”

For a description of this pastime one should refer to *Śrīmad Bhāgavatam*, Ninth Canto, Chapter Ten and the *Laṅkā-kāṇḍa* of *Rāmāyaṇa*.

CB Madhya-khaṇḍa 11.053

TEXT 53

*yāhāra caraṇe pūrve kālindīāsi
yāstavana karila mahā-prabhāva jāniyā*

“After realizing Your power and glories, Yamunā-devī previously offered prayers at Your lotus feet.

While residing at Dvārakā, Lord Baladeva once came to Vraja to meet His well-wishers. He stayed there for the two months of Caitra and Vaiśākha (April and May). At that time Śrī Baladeva drank the Vāruṇī sent by Varuṇa, the predominating deity of water, and enjoyed pastimes with the *gopīs*. Thereafter, with a desire to sport in the waters of Śrī Yamunā, Śrī Baladeva ordered Yamunā to come before Him. Considering Śrī Baladeva intoxicated, however, she neglected His order. Then Lord Baladeva, the son of Rohiṇī, became angry and began to pull Yamunā with the tip of His plough. At that time Yamunā became extremely afraid, so after falling at the feet of Baladeva, she begged for His pardon by offering various prayers. (*Śrīmad Bhāgavatam*, Tenth Canto, Chapter Sixty-five)

CB Madhya-khaṇḍa 11.054

TEXT 54

caturdaśa-bhuvana-pālana-śakti yāra

kāka-sthāne bātīāne—ki mahattva tānra?

“For He who possesses the power to maintain the fourteen worlds, what is the glory in bringing a bowl back from a crow?”

CB Madhya-khaṇḍa 11.055

TEXT 55

*tathāpi tomāra kārya alpa nāhi haya
yei kara, sei satya, cāri vede kaya”*

“Still Your activities are not insignificant. Whatever You do is eternal and confirmed by the *Vedas*.”

CB Madhya-khaṇḍa 11.056

TEXT 56

*hāse nityānanda tāna śuniyā stavana
bālya-bhāve bale,—“muñi kariba bhojana”*

After hearing Mālinī’s prayers, Nityānanda smiled and in the mood of a child said, “I will eat.”

CB Madhya-khaṇḍa 11.057

TEXT 57

*nityānanda dekhile tāhāra stana jhare
bālya-bhāve nityānanda stana pāna kare*

As soon as Mālinī would see Nityānanda, milk would automatically flow from her breasts, and in the mood of a child Nityānanda would drink her milk.

CB Madhya-khaṇḍa 11.058

TEXT 58

*ei-mata acintya nityānandera carita
āmi ki baliba, saba jagate vidita*

Such are the inconceivable characteristics of Nityānanda. What more can I say? They are already known throughout the world.

CB Madhya-khaṇḍa 11.059

TEXT 59

*karaye durjñeya karma, alaukika yena
ye jānaye tattva, se mānaye satya hena*

His activities are extraordinary and incomprehensible. Anyone who actually knows Him accepts His pastimes as true.

CB Madhya-khaṇḍa 11.060

TEXT 60

*aharniśa bhāvāveśe parama uddāma
sarva-nadīyāya bule jyotir-maya-dhāma*

Absorbed in transcendental ecstasy, the most effulgent Nityānanda wandered day and night throughout Nadia.

CB Madhya-khaṇḍa 11.061

TEXT 61

*kibā yogī nityānanda, kibā tattva-jñānī
yāhāra ye-mata icchā, nā balaye keni*

Some say that Lord Nityānanda is a great yogi, while some say He is a great philosopher. Others may say whatever they desire, and why should they not say so?

CB Madhya-khaṇḍa 11.062

TEXT 62

*ye se kene nityānanda-caitanyera nahe
tabu se caraṇa mora rahuka hṛdaye*

Whatever relationship Nityānanda may have with Lord Caitanya, I still keep His lotus feet within my heart.

CB Madhya-khaṇḍa 11.063

TEXT 63

*eta parihāre o ye pāpī nindā kare
tabe lathi māroṅ tāra śirera upare*

If in spite of hearing the glories of Nityānanda, one blasphemes Him, then I kick the head of such a sinful person.

CB Madhya-khaṇḍa 11.064

TEXT 64

*ei-mata āche prabhu śrīvāsera ghare
niravadhi āpane gaurāṅga rakṣā kare*

In this way Nityānanda Prabhu resided in the house of Śrīvāsa. Lord Gaurāṅga constantly protected Him.

CB Madhya-khaṇḍa 11.065

TEXT 65

*eka-dina nija-gr̥he prabhu viśvambhara
vasi' āche lakṣmī-saṅge parama-sundara*

One day the most enchanting Lord Viśvambhara was sitting in His house with Lakṣmī at His side.

Here the word *lakṣmī* refers to Viṣṇupriyā.

CB Madhya-khaṇḍa 11.066

TEXT 66

*yogāya tām̄būla lakṣmī parama hariṣe
prabhura ānande nā jānaye rātri-diṣe*

Lakṣmī was offering betel nuts to the Lord in great happiness, and the Lord was so pleased that He did not know whether it was day or night.

The word *diṣe* means “the directions such as northeast” or “information.” Therefore the phrase *rātri-diṣe* means “knowledge of night.”

CB Madhya-khaṇḍa 11.067

TEXT 67

*yakhana thākaye lakṣmī-saṅge viśvambhara
śacīra cittete haya ānanda vistara*

Whenever Viśvambhara enjoyed pastimes with Lakṣmī, mother Śacī felt great happiness in her heart.

CB Madhya-khaṇḍa 11.068

TEXT 68

*māyera cittera sukha thākura jāniyā
lakṣmīra saṅgete prabhu thākena vasiyā*

Knowing that this made His mother happy, the Lord spent time in the company of Lakṣmī.

CB Madhya-khaṇḍa 11.069

TEXT 69

*hena-kāle nityānanda ānanda-vihvala
āilā prabhura bādī parama cañcala*

At that time the most restless Nityānanda came to the Lord’s house overwhelmed in ecstasy.

CB Madhya-khaṇḍa 11.070

TEXT 70

*bālyā-bhāve digambara rahilā dāṇḍāi
yākāhāre nā kare lāja parānanda pāiyā*

He stood there in the mood of a child without any clothes on. He was so absorbed in ecstasy that He did not feel shy before anyone.

CB Madhya-khaṇḍa 11.071

TEXT 71

*prabhu bale,—“nityānanda, kene digambara?”
nityānanda `haya haya` karaye utara*

The Lord said to Him, “O Nityānanda, why don’t You have any clothes on?” Nityānanda replied, “Yes. Yes.”

CB Madhya-khaṇḍa 11.072

TEXT 72

*prabhu bale,—“nityānanda, paraha’ vasana”
nityānanda bale,—“āji āmāra gamana”*

The Lord said, “Nityānanda, put on Your cloth.” Nityānanda replied, “Today I will go.”

CB Madhya-khaṇḍa 11.073

TEXT 73

*prabhu bale,—“nityānanda, ihā kene kari?”
nitāi balena,—“āra khāite nā pāri”*

The Lord asked, “Nityānanda, why do You act like this?” Nityānanda replied, “I cannot eat any more.”

CB Madhya-khaṇḍa 11.074

TEXT 74

prabhu bale,—“eka kahi, kaha kene āra?”
nitāi balena,—“āmi genu daśa-bāra”

The Lord then inquired, “When I ask You something, why do You reply something else?” Nityānanda replied, “I went there ten times.”

CB Madhya-khaṇḍa 11.075

TEXT 75

kruddha hañā bale prabhu,—“mora doṣa nāñi”
nityānanda bale,—“prabhu, ethā nāhi āi”

In an angry mood, the Lord said, “I have no fault.” Nityānanda replied, “Mother Śacī is not here.”

CB Madhya-khaṇḍa 11.076

TEXT 76

prabhu kahe,—“kṛpā kari’ paraha’ vasana”
nityānanda bale,—“āmi kariba bhojana

The Lord said, “Please be kind and put on Your cloth.” Nityānanda said, “I will eat.”

CB Madhya-khaṇḍa 11.077

TEXT 77

caitanya-āveśe matta nityānanda rāya
eka śune, āra bale, hāsiyā veḍāya

Lord Nityānanda was fully intoxicated with ecstatic love for Lord Caitanya. He heard one thing and replied something else. In this way He laughed as He wandered about.

CB Madhya-khaṇḍa 11.078

TEXT 78

*āpane uṭhiyā prabhu parāya vasana
bāhya nāhi—hāse padmāvatīra nandana*

The Lord then got up and personally put clothes on Nityānanda. The son of Padmāvatī lost all external consciousness and smiled.

CB Madhya-khaṇḍa 11.079

TEXT 79

*nityānanda-caritra dekhiyā āi hāse
viśvarūpa-putra-hena mane mane vāse*

On seeing these characteristics of Nityānanda, mother Śacī smiled. Within her mind she treated Nityānanda as her son Viśvarūpa.

CB Madhya-khaṇḍa 11.080

TEXT 80

*sei-mata vacana śunaye saba mukhe
mājhe mājhe sei-rūpa āi mātra dekhe*

Often mother Śacī heard Nityānanda speak exactly like Viśvarūpa and saw Him in the form of Viśvarūpa.

CB Madhya-khaṇḍa 11.081

TEXT 81

*kāhāre nā kahe āi, putra-sneha kare
sama-sneha kare nityānanda-viśvambhare*

But she did not disclose this to anyone. She showed equal affection to both Viśvambhara and Nityānanda.

CB Madhya-khaṇḍa 11.082

TEXT 82

*bāhya pāi' nityānanda parilā vasana
sandeśa dilena āi karite bhojana*

On regaining His external consciousness, Nityānanda put on His clothes and mother Śacī gave Him some milk sweets to eat.

The word *sandeśa* refers to a particular type of sweet made from condensed milk.

CB Madhya-khaṇḍa 11.083

TEXT 83

*āi-sthāne pañca kṣīra-sandeśa pāiyā
eka khāya, āra cāri phele chaḍāiyā*

When mother Śacī gave five pieces of *sandeśa* to Nityānanda, He ate one and threw away the rest.

CB Madhya-khaṇḍa 11.084

TEXT 84

*“hāya hāya” bale āi— “kene phelāilā?”
nityānanda bale,— “kene eka thāñi dilā?”*

**“Alas! Alas!” said mother Śacī, “Why did You throw them away?”
Nityānanda replied “Why did you give them to Me all at once?”**

CB Madhya-khaṇḍa 11.085

TEXT 85

*āi bale,— “āra nāhi, tabe ki khāibā?”
nityānanda bale,— “cāha, avaśya pāibā”*

**Mother Śacī said, “I have no more sweets. What will You eat now?”
Nityānanda replied “If you desire, you will certainly find them.”**

TEXT 86

*gharera bhitare āi aparūpa dekhe
sei cāri sandeśa dekhaye parateke*

To her amazement, mother Śacī found those four pieces of *sandeśa* intact within the room.

The word *parateke* means “in one’s presence” or “in front of.”

CB Madhya-khaṇḍa 11.087

TEXT 87

*āi bale,—“se sandeśa kothāya paḍila?
gharera bhitare kon prakāre āila?”*

Mother Śacī asked, “Where did the *sandeśa* fall? How did they come within the room?”

CB Madhya-khaṇḍa 11.088

TEXT 88

*dhulā ghucāiyā sei sandeśa laiya
hariṣe āilā āi apūrva dekhiyā*

Being struck with wonder, mother Śacī removed the dust from the *sandeśa* and happily came outside.

CB Madhya-khaṇḍa 11.089

TEXT 89

*āsi’ dekhe nityānanda sei lāḍu khāya
āi bale,—“bāpa, ihā pāilā kothāya?”*

On returning, mother Śacī saw that Nityānanda was eating those

same sweets. She said, “Dear son, where did You get those?”

CB Madhya-khaṇḍa 11.090

TEXT 90

*nityānanda bale,—“yāhā chaḍāññā pheliluñtora
duḥkha dekhi’ tāi cāhiyā āniluñ*

Nityānanda replied, “These are the same sweets I threw away. Seeing your distress, I brought them back.”

CB Madhya-khaṇḍa 11.091

TEXT 91

*adbhuta dekhiyā āi mane mane gaṇe
nityānanda-mahimā nā jāne kon jane?*

Seeing these wonders, mother Śacī contemplated, “Who is that person who does not know the glories of Nityānanda?”

CB Madhya-khaṇḍa 11.092

TEXT 92

*āi bale,—“nityānanda, kene more bhāṇḍa?”
jānila īśvara tumi, more māyā chāḍa”*

Mother Śacī said “O Nityānanda, why do You deceive me? I know You are the Supreme Lord. Therefore please remove Your illusion.”

In order to deceive the living entities, the Supreme Lord provides various kinds of illusion in their thinking. The conditioned souls then accept temporary objects as eternal. This is the influence of the Supreme Lord.

CB Madhya-khaṇḍa 11.093

TEXT 93

bālya-bhāve nityānanda āira caraṇa

dharibāre yāya,—āi kare palāyana

In the mood of a child, Nityānanda tried to grab mother Śacī's feet, but she ran away.

CB Madhya-khaṇḍa 11.094

TEXT 94

*ei-mata nityānanda-caritra agādha
sukṛtira bhāla, duṣkṛtira kārya-vādha*

The characteristics of Nityānanda are unfathomable; for pious persons they are beneficial, and for sinful persons they create obstacles.

Fortunate living entities obtain beneficial results from the characteristics of Nityānanda. Unfortunate living entities achieve obstacles in their activities due to their misconceptions.

CB Madhya-khaṇḍa 11.095

TEXT 95

*nityānanda-nindā kare ye pāpiṣṭha jana
gaṅgā o tāhāre dekhi' kare palāyana*

Even the Ganges runs away from a person who blasphemes Lord Nityānanda.

Being unable to realize the actual identity of Nityānanda, the Supreme Personality of Godhead, many conditioned souls who are bound by the wheel of karma from time immemorial blaspheme Him. But on seeing such offenders, who commit offenses through their blasphemy, the Ganges, who takes away one's sinful reactions, runs away from them rather than destroying their sins. If the Supreme Lord becomes angry, then Nityānanda, who is manifested as the spiritual master, can remove the Lord's anger; but if one commits an offense at the feet of the spiritual master, who is the manifestation of Nityānanda, it is extremely difficult

TEXT 96

*vaiṣṇavera adhirāja ananta īśvara
nityānanda-mahāprabhu śeṣa mahīdhara*

Lord Nityānanda is Ananta Śeṣa, the supreme controller, the maintainer of all the universes, and the king of the Vaiṣṇavas.

Lord Ananta is described in the *Matsya Purāṇa* (2.48.37) as follows:

*yasmād brahmādayo devā munayaś cogra-tejas
aḥna te ‘stam adhigacchanti tenānantas tvam ucyase*

“Since the demigods such as Lord Brahmā and Lord Śiva and the powerful effulgent sages could not reach the end of Your glories, therefore, O Lord, You are known as Ananta.” In *Śrīmad Bhāgavatam* (1.18.19) it is stated as follows:

*yo ‘nanta-śaktir bhagavān ananto
mahad-guṇatvād yam anantam āhuḥ*

“The Personality of Godhead, unlimited in potency and transcendental by attributes, is called Ananta.” In *Śrīmad Bhāgavatam* (4.30.31) it is stated as follows:

na hy antas tvad-vibhūtīnām so ‘nanta iti gīyase

“Because there is no end to Your opulences, You are celebrated by the name Ananta.” In the *R̥g Veda* it is stated:

ananta-śaktiḥ paramo ananta-vīryaḥ so ‘nantaḥ

“He who possesses unlimited energies, who is the supreme controller of all controllers, and who possesses unlimited strength is known as Ananta.”

TEXT 97

*ye te kene nityānanda-caitanyera nahe
tabu se caraṇa-dhana rahuka hrdaye*

Whatever relationship Nityānanda may have with Lord Caitanya, I still keep His lotus feet within my heart.

CB Madhya-khaṇḍa 11.098

TEXT 98

*vaiṣṇavera pāye mora ei manaskāma
mora prabhu nityānanda hau balarāma*

I offer my respectful obeisances at the feet of the Vaiṣṇavas and pray that Nityānanda, who is nondifferent from Balarāma, may always remain my master.

CB Madhya-khaṇḍa 11.099

TEXT 99

*śrī kṛṣṇa-caitanya nityānanda-cānda jāna
vṛndāvana-dāsa tachu pada-yuge gāna*

Accepting Śrī Caitanya and Nityānanda Prabhu as my life and soul, I Vṛndāvana dāsa, sing the glories of Their lotus feet.

Thus ends this English translation of the Gauḍīya-bhāṣya commentary on Śrī Caitanya-bhāgavata, Madhya-khaṇḍa, Chapter Eleven, entitled, “The Characteristics of Nityānanda.”

Chapter Twelve:

The Glories of Nityānanda

This chapter describes Nityānanda's endless childishness; His pastime of swimming in the Ganges; His arrival before Mahāprabhu without any clothes on; Mahāprabhu's dressing of Nityānanda, offering prayers to Nityānanda, begging *brāhmaṇa* underwear from Nityānanda, and distribution of *brāhmaṇa* underwear pieces to all the devotees; a narration of Nityānanda's glories; the devotees' drinking the water that has washed Śrī Nityānanda's feet; the devotees' feelings of agitation by the influence of drinking that water; Mahāprabhu's description of Nityānanda's constitutional position; and the glories of His mercy.

During the Navadvīpa pastimes Nityānanda Prabhu constantly remained absorbed in bliss and acted like a young boy. During the rainy season everyone became frightened when He fearlessly swam in the crocodile-infested waters of the Ganges. Due to love of God, He sometimes remained in an unconscious state for three or four days. One day Nityānanda came naked before Śrī Gaurasundara in the mood of a child while loudly exclaiming, "Nimāi Paṇḍita is My Lord." Mahāprabhu laughed and then took off the cloth from His own head and put it on Nityānanda. Thereafter the Lord smeared fragrant sandalwood pulp on the body of Nityānanda, offered Him a flower garland, made Him sit in front of Him, and then began to offer Him prayers. Nityānanda accepted the service of Mahāprabhu and heard His own open glorification without any agitation. Thereafter Mahāprabhu asked Nityānanda for a *kaupīna*, or *brāhmaṇa* underwear, and after tearing into pieces that *kaupīna*, which is

desirable even by great mystic yogis, He distributed them to the devotees. The Lord instructed the devotees to tie those pieces of cloth on their heads and then described Nityānanda's constitutional position and the glories of His mercy. Being ordered by Mahāprabhu, everyone happily tied those pieces of *kaupīna* on their heads. When Mahāprabhu instructed the devotees to drink the water that has washed the feet of Nityānanda, they immediately began to drink that water again and again. The devotees became intoxicated by drinking the water that had washed Nityānanda's feet and considered that their lives have become successful. They praised their own good fortune and the sweetness of that water. Being agitated by love of God as a result of drinking the water from Nityānanda's feet, they began to perform *kṛṣṇa-kīrtana* in ecstasy. Gaura and Nityānanda also joined them and performed *kīrtana* throughout the day. After the completion of *kīrtana*, Gaurasundara sat in the midst of the devotees and spontaneously declared, "The lotus feet of Nityānanda are worshiped by even Lord Śiva and Lord Brahmā, so if one exhibits faith and devotion to these lotus feet he actually exhibits faith and devotion to Me. Anyone who is envious of Nityānanda is not dear to Me, rather simply by the touch of air that has touched the body of Nityānanda one attains the mercy of Kṛṣṇa." The devotees chanted "Jaya! Jaya!" in ecstasy and accepted these words from the mouth of Mahāprabhu with great respect.

CB Madhya-khaṇḍa 12.001

TEXT 1

*jaya viśvambhara sarva vaiṣṇavera nātha
bhakti diyā jīve prabhu kara ātmasāt*

All glories to Viśvambhara, the Lord of all Vaiṣṇavas! O Lord, please bestow Your devotional service on the living entities and deliver them.

CB Madhya-khaṇḍa 12.002

TEXT 2

*hena līlā nityānanda-viśvambhara-saṅge
navadvīpe dui jane kare bahu raṅge*

In this way Lord Nityānanda and Lord Viśvambhara enjoyed various pastimes in Navadvīpa.

CB Madhya-khaṇḍa 12.003

TEXT 3

*kṛṣṇānande alaukika nityānanda-rāya
niravadhi bālakera prāya vyavasāya*

Lord Nityānanda was fully absorbed in transcendental ecstatic love for Kṛṣṇa, yet He constantly behaved like a young boy.

Persons who are intoxicated by material happiness do not possess any information about the happiness derived from Kṛṣṇa's service. Since Lord Nityānanda was fully intoxicated by ecstatic love for Kṛṣṇa, He constantly displayed the characteristics of a small boy. People who are intoxicated by material enjoyment deviate from the principle of simplicity by taking shelter of worldly deceit. Such material conceptions were never found in the characteristics of Nityānanda.

CB Madhya-khaṇḍa 12.004

TEXT 4

*sabāre dekhiyā prīta madhura sambhāṣa
āpanā-āpani nṛtya-vādyā-gīta-hāsa*

Nityānanda spoke sweetly with everyone He saw. He engaged in dancing, singing, playing musical instruments, and laughing.

CB Madhya-khaṇḍa 12.005

TEXT 5

*svānubhāvānande kṣaṇe kareṇa huṅkāra
śunīle apūrvā buddhi janmaye sabāra*

Sometimes He roared loudly out of His own ecstasy. Hearing His roar, everyone became struck with wonder.

CB Madhya-khaṇḍa 12.006

TEXT 6

*varṣāte gaṅgāye dheu kumbhīre veṣṭita
tāhāte bhāsaye, tilārdheka nāhi bhīta*

During the rainy season the waves of the Ganges were full of crocodiles, yet Nityānanda fearlessly floated in those waters.

During the rainy season many crocodiles were seen in the river. Nityānanda did not for even a moment become afraid to play in the waters of such a crocodile-infested river.

CB Madhya-khaṇḍa 12.007

TEXT 7

*sarva-loka dekhi' dare kare—`hāya hāya'
tathāpi bhāsenā hāsi' nityānanda-rāya*

On seeing Him floating, people became frightened and exclaimed, “Alas! Alas!” But Nityānanda smiled and continued to float.

CB Madhya-khaṇḍa 12.008

TEXT 8

*anantera bhāve prabhu bhāsenā gaṅgāya
nā bujhiyā sarva-loka kare—`hāya hāya'*

Nityānanda floated in the Ganges in the mood of Ananta. Not understanding His glories, everyone lamented, “Alas! Alas!”

Lord Ananta eternally lies down in the Casual Ocean. In the same mood

Nityānanda floated in the Ganges by way of swimming. Those who did not know His glories became filled with anxiety.

CB Madhya-khaṇḍa 12.009

TEXT 9

*ānande mūrchita vā hayena kona kṣaṇa
tina cāri divase o nā haya cetana*

Sometimes He lost consciousness due to ecstatic love and did not regain consciousness even after three or four days.

Being absorbed in ecstatic love for Kṛṣṇa, Nityānanda sometimes did not manifest external consciousness for three or four days.

CB Madhya-khaṇḍa 12.010

TEXT 10

*ei-mata āra kata acintya kathana
ananta-mukhete nāri karite varṇana*

In this way Nityānanda performed many other inconceivable pastimes. I could not describe them all even if I possessed unlimited mouths.

CB Madhya-khaṇḍa 12.011

TEXT 11

*daive eka-dina yathā prabhu vasi' āche
āilena nityānanda īśvarera kāche*

By providence, one day Nityānanda came before the Lord while He was sitting.

CB Madhya-khaṇḍa 12.012

TEXT 12

*bālyā-bhāve digambara hāsya śrī-vadane
sarvadā ānanda-dhārā vahe śrī-nayane*

In the mood of a child, Nityānanda had no clothes on. He constantly smiled and tears of love flowed from His lotus eyes.

As needy boys always cry to express their misery, Lord Nityānanda in an opposite mood (always joyful) smiled and shed tears of love. Sometimes His clothes would loosen. As a result His childish sweetness contradicted the principle of shyness.

CB Madhya-khaṇḍa 12.013

TEXT 13

*niravadhi ei bali' karena huṅkāra
“mora prabhu nimāi paṇḍita nadīyāra”*

Lord Nityānanda roared loudly and repeatedly proclaimed, “Nimāi Paṇḍita of Nadia is My Lord.”

CB Madhya-khaṇḍa 12.014

TEXT 14

*hāse prabhu dekhi' tāna mūrti digambara
mahā-jyotir-maya tanu dekhite sundara*

On seeing Nityānanda without any clothes on, the Lord laughed. The beautiful body of Nityānanda was full of effulgence.

CB Madhya-khaṇḍa 12.015

TEXT 15

*āthe-vyathe prabhu nija mastakera vāsa
parāiyā thuilena—tathāpiha hāsa*

The Lord hurriedly took off the cloth from His own head and put it on Nityānanda, who simply laughed.

Whenever Nityānanda would take off His clothes out of ecstasy, Mahāprabhu covered Nityānanda's body with the cloth that the Lord tied on His own head. By this action of Mahāprabhu, Nityānanda smiled and expressed His childish nature.

CB Madhya-khaṇḍa 12.016

TEXT 16

*āpane lepilā tāna aṅga divya gandhe
śeṣe mālyā paripūrṇa dilena śrī-aṅge*

Thereafter the Lord smeared sandalwood paste on Nityānanda's transcendental body and offered Him a flower garland.

CB Madhya-khaṇḍa 12.017

TEXT 17

*vasite dilena nija sammukhe āsana
stuti kare prabhu, śune sarva bhakta-gaṇa*

The Lord offered Nityānanda an *āsana* to sit in front of Him. Then the Lord offered prayers while all the devotees attentively listened.

CB Madhya-khaṇḍa 12.018

TEXT 18

*“nāme nityānanda tumi, rūpe nityānanda
ei tumi nityānanda rāma-mūrtimanta*

“Your name is Nityānanda and Your form is *nityānanda*, full of eternal bliss. You are directly Lord Balarāma.

While offering prayers to Nityānanda, Mahāprabhu said, “Your name is Nityānanda, and Your form is directly *nityānanda*, eternal bliss. The flow of bliss is never checked in You. You are directly Lord Balarāma.” In the *Bṛhad-yāmala* Lord Kṛṣṇa speaks as follows:

*balarāmo mamaivāṁśaḥ so 'pi tatra bhaviṣyati
nityānanda iti khāto nyāsi cūḍāmaṇiḥ kṣitau*

“Śrī Balarāma, who is My expansion, will also appear in Navadvīpa as the crest jewel among the *sannyāsīs* and will be known as Śrī Nityānanda.” It is stated in the *Caitanya-caritāmṛta* (Ādi 5.6) as follows:

*ei kṛṣṇa—navadvīpe śrī-caitanya-candra
sei balarāma—saṅge śrī-nityānanda*

“That original Lord Kṛṣṇa appeared in Navadvīpa as Lord Caitanya, and Balarāma appeared with Him as Lord Nityānanda.”

CB Madhya-khaṇḍa 12.019

TEXT 19

*nityānanda paryaṭana, bhojana, vebhāra
nityānanda vinā kichu nāhika tomāra*

“Your traveling, eating, and dealings are all full of eternal bliss. There is never any diminution in Your enjoyment of eternal bliss.

Śrīman Mahāprabhu said, “O Nityānanda, there is no interruption of bliss in Your traveling, eating, and all varieties of behavior.”

CB Madhya-khaṇḍa 12.020

TEXT 20

*tomāre bujhite śakti manuṣyera kothā?
parama susatya—tumi yathā, kṛṣṇa tathā”*

“How can human beings understand You? It is a fact that You are present wherever Kṛṣṇa is.”

“Wherever Kṛṣṇa is, You are also there. Just as Lord Kṛṣṇa is eternal, You also constantly remain with Him and are eternal. Since You are beyond the jurisdiction of human beings’ material perception, which is under the three material modes of nature, they cannot understand You.”

TEXT 21

*caitanyera rase nityānanda mahāmati
ye balena, ye karena—sarvatra sammati*

The most magnanimous Nityānanda is absorbed in ecstatic love for Lord Caitanya, so whatever He speaks or does is always approved by the Lord.

TEXT 22

*prabhu bale,—“eka khāni kaupīna tomāra
deha’—ihā baḍa icchā āchaye āmāra”*

The Lord said, “Give Me a piece of Your kaupīna. I have a great desire to have it.”

While traveling to the holy places with one *sannyāsī*, Lord Nityānanda formally accepted the principle of wearing the *brahmacārī kaupīna*. Mahāprabhu expressed a desire to beg that *kaupīna*, which is the sign of a *brahmacārī*. The wearing of *kaupīna* entails covering the lower part of one’s body with the minimum required cloth. Persons who are intoxicated by material enjoyment engage in deceitfulness in the name of civilization and declare the absence of simplicity as gentlemanliness by dressing opulently. In order to stop dressing and eating opulently, which are aimed at maintaining adultery, the acceptance of *kaupīna* is indicative of the greatness of *āśrama-dharma*, the occupational duty of a particular caste.

TEXT 23

*eta bali’ prabhu tāra kaupīna āniyā
choṭa kari’ cirilena aneka kariyā*

After speaking in this way the Lord took Nityānanda's kaupīna and tore it into many small pieces.

CB Madhya-khaṇḍa 12.024

TEXT 24

*sakala-vaiṣṇava-maṇḍalīre jane jane
khāni khāni kari' prabhu dilena āpane*

The Lord then personally distributed those pieces to every one of the Vaiṣṇavas.

CB Madhya-khaṇḍa 12.025

TEXT 25

*prabhu bale,—“e vastra bāndhaha sabe śire
anyera ki dāya—ihā vāñche yogeśvare*

The Lord said, “Tie this piece of cloth on your head. What to speak of others, even the greatest mystic yogis desire this.

CB Madhya-khaṇḍa 12.026

TEXT 26

*nityānanda-prasāde se haya viṣṇu-bhakti
jāniha—kṛṣṇera nityānanda pūrṇa-śakti*

“Simply by the mercy of Nityānanda one obtains devotional service of Viṣṇu. Know it for certain that Nityānanda is the full potency of Kṛṣṇa.

Mahāprabhu said, “You should know Śrī Nityānanda Prabhu as the complete potency of Lord Kṛṣṇa. He is the topmost among the servants of Kṛṣṇa. Only by His mercy can one achieve devotion to Viṣṇu. He is the form of Viṣṇu presiding over the *sandhinī* potency. Although He is Lord Viṣṇu Himself, He nevertheless serves the supreme Viṣṇu. He serves the

origin of all *viṣṇu-tattvas*. Only by His mercy is the living entities' propensity for worshiping Hari awakened." In His form as the younger sister of Rādhārāṇī, Śrī Nityānanda Prabhu nourishes conjugal mellows. That is why Śrī Thākura Narottama has said:

*hena nitāi vine bhāi, rādhā-kṛṣṇa pāite nāi,
dṛḍha kari' dhara nitāira pāya*

“Unless one takes shelter under the shade of the lotus feet of Lord Nityānanda, it will be very difficult for him to approach Rādhā-Kṛṣṇa. If one actually wants to enter into the dancing party of Rādhā-Kṛṣṇa, he must firmly catch hold of the lotus feet of Lord Nityānanda.” As the supreme Jagat-guru, Śrī Nityānanda Prabhu alone is the origin of *guru-tattva*. In regards to the devotee Jagat-guru, the spiritual master is an incarnation of Śrī Nityānanda, who is the manifestation of Śrī Caitanya. The spiritual master is most dear to Lord Kṛṣṇa because like Śrī Nityānanda he is also a manifestation of Śrī Caitanya, and he is renowned to be as good as Nityānanda. The travelers on the path of devotional service do not accept the identification of Nityānanda's family through seminal consideration. The nondevotee *smārtas* who are averse to the service of Viṣṇu attribute such unreasonable propositions to the family of Nityānanda, but the devotees of the Lord are completely against this. The family of Nityānanda is based on disciplic succession. Since it is not based on seminal succession, many ordinary villagers who were disciples of Vīrabhadra Prabhu considered themselves as belonging to the family of Śrī Nityānanda. The book *Nityānanda-vaṁśa-vistāra*, composed by a person from Beniatola (Calcutta) at the end of nineteenth century, is modern and opposed to history.

CB Madhya-khaṇḍa 12.027

TEXT 27

*kṛṣṇera dvitīya nityānanda bai nāi
saṅgī, sakhā, śayana, bhūṣaṇa, bandhu, bhāi*

“Nityānanda is the second manifestation of Kṛṣṇa. He serves the Lord as His companion, friend, bed, ornaments, well-wisher, and brother.

Kṛṣṇa’s second manifestation, Śrī Baladeva Prabhu, is Śrī Gaurasundara’s second manifestation, Nityānanda Prabhu. Lord Kṛṣṇa is one without a second, and Lord Nityānanda is His second manifestation. Nityānanda is inseparably related to the Absolute Personality of Godhead, Kṛṣṇa. He is the companion of Gaurāṅga, the friend of Gaurāṅga, the bed of Gaurāṅga, the carrier of Gaurāṅga, the ornaments of Gaurāṅga, and the relative of Gaurāṅga, in the form of His elder brother.

CB Madhya-khaṇḍa 12.028

TEXT 28

*vedera agamyā nityānandera caritra
sarva-jīva-janaka, rakṣaka, sarva-mitra*

“The characteristics of Nityānanda are incomprehensible to the Vedas. He is the origin, protector, and friend of all living entities.

The characteristics of Nityānanda are incomprehensible to the knowers of the *Vedas*. Coming from this Nityānanda, the Saṅkarṣaṇa form of Vāsudeva in Mahā-Vaikuṅṭha considered by the followers of the *Pañcarātras* is not Nityānanda’s partial identity. He is a self-manifested object. From Him, Kāraṇodakaśāyī Viṣṇu, Garbhodakaśāyī Viṣṇu, and Kṣīrodakaśāyī Viṣṇu manifest and float in the three oceans. These three Viṣṇus reside in Mahā-Vaikuṅṭha as Aniruddha, Pradyumna, and Saṅkarṣaṇa as the cause of both Vaikuṅṭha and the material world. The form of Viṣṇu presiding over the *sandhinī* potency manifests Kāraṇodakaśāyī Viṣṇu, from whom all the occasional incarnations are manifested. Since the living entities who belong to the marginal energy of the Lord are manifested from Kāraṇodakaśāyī Viṣṇu, He is the father of all living entities. Because He is the maintainer of all living entities, He is the “protector,” and because He is the shelter of all living entities, He is the “friend.” Lord Nityānanda is the supreme controller, and the

living entities are His separated parts. They are born from the marginal energy of the Lord and are servants of the Lord. In *Caitanya-caritāmṛta* (*Ādi* 5.43-45) it is stated: “One variety of the pastimes of the spiritual energy is described as pure goodness [*viśuddha-sattva*]. It comprises all the abodes of Vaikuṅṭha. The six attributes are all spiritual. Know for certain that they are all manifestations of the opulence of Saṅkarṣaṇa. There is one marginal potency, known as the *jīva*. Mahā-saṅkarṣaṇa is the shelter of all *jīvas*.”

CB Madhya-khaṇḍa 12.029

TEXT 29

*ihāra vyabhāra saba kṛṣṇa-rasa-maya
ihāne sevile kṛṣṇa-prema-bhakti haya*

“His dealings are full of transcendental mellows for Kṛṣṇa. Just by serving Him one obtains devotional service in love of Kṛṣṇa.

Since Nityānanda was always eager to serve Kṛṣṇa in ecstatic love, simply by serving Him the serving propensity of persons who are thirsty after loving devotional service to Kṛṣṇa will be fully awakened. In *Caitanya-caritāmṛta* (*Ādi* 5.204) it is stated as follows:

*jaya jaya nityānanda-caraṇāravinda
yānhā haite pāinu śrī-rādhā-govinda*

“All glory, all glory to the lotus feet of Lord Nityānanda, by whose mercy I have attained Śrī Rādhā-Govinda.”

CB Madhya-khaṇḍa 12.030

TEXT 30

*bhakti kari’ ihāna kaupīna bandha’ śire
mahāyatne ihā pūjā kara giyā ghare”*

“Tie the piece of His *kaupīna* on your head with devotion. Go home

and worship it with great care.”

CB Madhya-khaṇḍa 12.031

TEXT 31

*pāiyā prabhura ājñā sarva-bhakta-gaṇa
parama ādare śire karilā bandhana*

Being ordered by the Lord, all the devotees respectfully tied those pieces of *kaupīna* on their heads.

By the order of Mahāprabhu all the devotees tied the pieces of *kaupīnas* on their heads, and by the order of the Lord they took them to their houses and regularly worshiped them with devotion. To consider the clothes that the Supreme Lord or His devotees wear below the navel on the lower parts of their body as equal to the clothes ordinary people wear on the lower parts of their body is completely against the intention of the devotional scriptures. The dust of the feet and clothes for the lower part of the body of worshipable personalities are sources of strength for persons who are hankering after devotional service. If one considers these items abominable or equal to one’s own, then the first level of devotional service known as *śraddhā*, or faith, is disturbed. In *Caitanya-caritāmṛta* (*Antya* 16.60) it is stated: “The dust of the feet of a devotee, the water that has washed the feet of a devotee, and the remnants of food left by a devotee are three very powerful substances.” There is no possibility of one obtaining devotional service to Viṣṇu until one is fixed in the understanding: *chāḍiyā vaiṣṇava-sevā nistāra pāyeche kebā*—without serving a pure devotee, one cannot advance in spiritual life. It is not proper for a person to consider his own stool and urine, or the stool and urine of those who are inferior to him, to be equal to the stool and urine of an exalted worshipable person. If one develops such a consideration, it will disturb his service to Hari, Guru, and Vaiṣṇava. And if one considers that which is not Hari, Guru, and Vaiṣṇava as Hari, Guru, and Vaiṣṇava, then instead of becoming faithful such a person becomes faithless and

deprived of respectable personalities' mercy. This is aversion to the service of the Lord or the nondevotional platform.

CB Madhya-khaṇḍa 12.032

TEXT 32

*prabhu bale,—“śunaha sakala bhakta-gaṇa
nityānanda-pādodaka karaha grahaṇa*

The Lord said, “Listen, devotees, drink the water that has washed the feet of Nityānanda.

CB Madhya-khaṇḍa 12.033

TEXT 33

*karilei mātra ei pādodaka pāna
kṛṣṇe dṛḍha bhakti haya, ithe nāhi āna”*

“As soon as one drinks that water, one will develop fixed devotional service to Kṛṣṇa. There is no doubt about it.”

CB Madhya-khaṇḍa 12.034

TEXT 34

*ājñā pāi’ sabe nityānandera caraṇa
pākhāliyā pādodaka karaye grahaṇa*

Being ordered by the Lord, all the devotees immediately washed the feet of Nityānanda with water and drank it.

CB Madhya-khaṇḍa 12.035

TEXT 35

*pāñca-bāra daśa-bāra eka-jane khāya
bāhya nāhi, nityānanda hāsaye sadāya*

**Some of the devotees drank five times and some drank ten times.
Nityānanda laughed constantly and did not know what was going on.**

CB Madhya-khaṇḍa 12.036

TEXT 36

*āpane vasiyā mahāprabhu gaura-rāya
nityānanda-pādodaka kautuke loṭāya*

**Sitting where He was, Gaurāṅga Mahāprabhu in great jubilation
personally distributed the water that had washed the feet of
Nityānanda.**

CB Madhya-khaṇḍa 12.037

TEXT 37

*sabe nityānanda-pādodaka kari' pāna
matta-prāya `hari' bali' karaye āhvāna*

**After drinking the water from Nityānanda's feet everyone became
intoxicated and loudly chanted the name of Hari.**

CB Madhya-khaṇḍa 12.038

TEXT 38

*keha bale,—“āji dhanya haila jīvana”
keha bale,—“āji saba khaṇḍila bandhana”*

**Someone said, “Today my life has become successful.” Someone else
said, “Today my material bondage is vanquished.”**

CB Madhya-khaṇḍa 12.039-040

TEXT 39-40

*keha bale,—“āji hailāma kṛṣṇa-dāsa”
keha bale,—“āji dhanya divasa-prakāśa”*

*keha bale,—“pādodaka baḍa svādu lāge
ekhano mukhera miṣṭatā nāhi bhāṅge”*

Someone said, “Today I have become a servant of Kṛṣṇa.” Someone else said, “Today is the most auspicious day for me.” Another said, “This water is so tasty that I still feel sweetness in my mouth.”

After drinking on the order of Śrī Gaurasundara the water that had washed the feet of Śrī Nityānanda, someone said, “The water from Nityānanda’s feet is very tasty. After drinking this water its sweet taste does not vanish. Even after drinking this water the sweetness remains in the mouth for a long time.” Since ordinary foolish people consider the water that has washed the feet of Nityānanda as ordinary water, they remain entangled by the ropes of material desire. But the glories of this water is such that a devotee who drinks it becomes self-realized and understands his eternal position as a servant of the Lord. Meanwhile, someone else said, “Today all inauspiciousness has disappeared and a new dawn of self-realization has arisen.” Those who consider Śrī Nityānanda’s lotus feet similar to the feet of ordinary living entities and thus lack a taste for those lotus feet are understood to be devoid of devotion to Kṛṣṇa. Those who drink the water that has washed the lotus feet of the Lord become intoxicated and constantly chant the holy names of the Lord, and those who are intoxicated by material enjoyment think themselves as Nityānanda while posing as “spiritual masters.” The material conceptions of such hellish persons increase their false ego and foolishness.

CB Madhya-khaṇḍa 12.041

TEXT 41

*ki se nityānanda pādodakera prabhāva
pāna-mātra sabe hailā cañcala-svabhāva*

What wonderful influence the water that washed the feet of Nityānanda has, for just by drinking that water everyone became

agitated.

CB Madhya-khaṇḍa 12.042

TEXT 42

*keha nāce, keha gāya, keha gaḍi' yāya
huṅkāra garjana keha karaye sadāya*

After drinking that water, someone danced, someone sang, and someone rolled on the ground. Others roared loudly all the time.

CB Madhya-khaṇḍa 12.043

TEXT 43

*uṭhila paramānanda kṛṣṇera kīrtana
vihvala haiyā nṛtya kare bhakta-gaṇa*

A tumultuous ecstatic *kīrtana* was begun, and all the devotees were completely overwhelmed as they danced.

CB Madhya-khaṇḍa 12.044

TEXT 44

*kṣaṇeke śrī-gauracandra kariyā huṅkāra
uṭhiyā lāgilā nṛtya karite apāra*

Soon Śrī Gauracandra roared loudly and began to dance profusely.

CB Madhya-khaṇḍa 12.045

TEXT 45

*nityānanda-svarūpa uṭhilā tata-kṣaṇa
nṛtya kare dui prabhu veḍi' bhakta-gaṇa*

Nityānanda Svarūpa immediately got up and joined the Lord, and both Lords danced in the midst of the devotees.

TEXT 46

*kāra gāye kebā paḍe, kebā kāre dhare
kebā kāra caraṇera dhūli laya śire*

No one knew who fell on whom, who caught whom, and who took whose feet dust on their heads.

CB Madhya-khaṇḍa 12.047

TEXT 47

*kebā kāra galā dhari' karaye rodana
kebā kon rūpa kare,—nā yāya varṇana*

One cannot describe who cried by holding whose neck or who did what.

CB Madhya-khaṇḍa 12.048

TEXT 48

*prabhu kariyā o kāro kichu bhaya nāñi
prabhu-bhr̥tya-sakale nācaye eka ṭhāñi*

The devotees did not fear that they were with the Lord. Both the Lord and His servants danced together.

CB Madhya-khaṇḍa 12.049

TEXT 49

*nityānanda-caitanye kariyā kolākuli
ānande nācena dui prabhu kutuhalī*

Lord Nityānanda and Lord Caitanya embraced each other and danced in ecstasy.

TEXT 50

*pr̥thivī kampitā nityānanda-pada-tāle
dekhiyā ānande sarva-gaṇe `hari` bale*

The earth shook by the weight of Nityānanda’s steps. Seeing His dancing, all the devotees chanted, “Hari! Hari!”

CB Madhya-khaṇḍa 12.051

TEXT 51

*prema-rase matta dui vaikuṅṭha-īśvara
nācena laiyā saba prema-anucara*

Being intoxicated with ecstasy, the two Lords of Vaikuṅṭha danced in the company of Their devoted followers.

CB Madhya-khaṇḍa 12.052

TEXT 52

*e-saba līlāra kabhu nāhi pariccheda
`avirbhāva`, `tirobhāva` mātra kahe veda*

Although the *Vedas* describe Their “appearance” and “disappearance,” there is never an end to Their pastimes.

CB Madhya-khaṇḍa 12.053

TEXT 53

*ei-mata sarva-dina prabhu nṛtya kari’
vasilena sarva-gaṇa-saṅge gaurahari*

After dancing in this way for the entire day, Gaurahari sat down with His associates.

TEXT 54

*hāte tina tāli diyā śrī-gaurasundara
sabāre kahena ati amāyā-uttara*

Clapping His hands three times, Śrī Gaurasundara frankly spoke to everyone as follows.

CB Madhya-khaṇḍa 12.055-057

TEXT 55-57

*prabhu bale,—“ei nityānanda-svarupere
ye karaye bhakti-śraddhā, se kare āmāre*

*ihāna caraṇa—śiva-brahmāra vandita
ataeva ihāne kariha sabe prīta*

*tilārdheka ihāne yāhāra dveṣa rahe
bhakta haile o se āmāra priya nahe*

The Lord said, “Anyone who keeps faith and engages in the service of this Nityānanda Svarūpa actually keeps faith and serves Me. His lotus feet are worshiped by Lord Brahmā and Lord Śiva. Therefore all of you show love to Him. If a person maintains even a tinge of envy towards Him, then he is not dear to Me even if he is a devotee.

Śrī Nityānanda Prabhu and Śrī Gaurasundara are nondifferent. Simply by serving the lotus feet of Śrī Nityānanda, one obtains the fruits of serving Śrī Gaurasundara. The lotus feet of Śrī Nityānanda are worshiped by qualitative incarnations like Lord Brahmā and Lord Śiva; those who are neglectful of these most worshipable objects, maintaining envy for even a moment and expressing eagerness to serve the external energy, *māyā*, can never become worthy candidates for Śrī Gaurasundara’s affection.

CB Madhya-khaṇḍa 12.058

TEXT 58

*ihāna vātāsa lāgibeka yāra gāya
tāhāre o kṛṣṇa nā chāḍibe sarvathāya”*

“Kṛṣṇa will never leave that person who is touched by the air that has passed by Nityānanda’s body.”

Subtle fragrance is spread by the air. The touch of Śrī Nityānanda’s bodily fragrance makes a person’s devotional service to Kṛṣṇa so firm that the worshipable Lord Kṛṣṇa can never reject him.

CB Madhya-khaṇḍa 12.059

TEXT 59

*śuniyā prabhura vākya sarva-bhakta-gaṇa
mahā jaya-jaya-dhvani karilā takhana*

After hearing the Lord’s words, all the devotees immediately chanted “Jaya! Jaya!”

CB Madhya-khaṇḍa 12.060

TEXT 60

*bhakti kari’ ye śunaye e saba ākhyāna
tāra svāmī haya gauracandra bhagavān*

Lord Gauracandra becomes the master of one who hears these topics with devotion.

Those who hear with faith the topics of Śrī Nityānanda Prabhu’s transcendental characteristics can never become averse to the service of Śrī Caitanya. Only those who are inclined towards the service of Śrī Nityānanda Prabhu are able to serve Śrī Gaurasundara in all respects. On seeing here the word *svāmī*, or “master,” the *gaura-nāgarīs* should not think that like the concocted *nadīyā-nāgarīs* they also can enlist Śrī Gaurasundara, who is nondifferent from Jagat-guru Śrī Nityānanda

Prabhu, as a debauchee and display the wild dancing of their material conceptions.

CB Madhya-khaṇḍa 12.061

TEXT 61

*nityānanda-svarupera e sakala kathāye-dekhila,
se tānhāre jānaye sarvathā*

Those who saw these pastimes of Nityānanda Svarūpa know His glories in truth.

CB Madhya-khaṇḍa 12.062

TEXT 62

*ei-mata kata nityānandera prabhāva
jāne yata caitanyera priya mahābhāga*

Only Lord Caitanya’s most fortunate associates know the unlimited influence of Lord Nityānanda.

Only the most fortunate and dear associates of Śrī Caitanya are capable of understanding the influence of Śrī Nityānanda.

CB Madhya-khaṇḍa 12.063

TEXT 63

*śrī kṛṣṇa-caitanya nityānanda-cānda jāna
vṛndāvana-dāsa tachu pada-yuge gāna*

Accepting Śrī Caitanya and Nityānanda Prabhu as my life and soul, I Vṛndāvana dāsa, sing the glories of Their lotus feet.

Thus ends this English translation of the Gauḍīya-bhāṣya commentary on Śrī Caitanya-bhāgavata, Madhya-khaṇḍa, Chapter Twelve, entitled, “The Glories of Nityānanda.”

Chapter Thirteen:

The Deliverance of Jagāi and Mādhāi

This chapter describes how Mahāprabhu spread the glorification, worship, and teachings of Kṛṣṇa to each and every house through Nityānanda and Haridāsa, their preaching to Jagāi and Mādhāi, Mādhāi's attack on Nityānanda, Mahāprabhu's arrival at that spot and His invoking the Sudarśana *cakra*, the two brothers' surrender at the lotus feet of Gaura, Gaura-Nityānanda's forgiveness and deliverance of Jagāi and Mādhāi, the demigods' service to Gaura, and the consequences of committing *vaiṣṇava-aparādha*.

Since the pastimes of Śrī Gaurasundara are perceived through eyes of love, ordinary people who were devoid of such love considered Him simply as Nimāi Paṇḍita. Only fortunate souls saw His manifestations according to their respective qualifications. One day Mahāprabhu instructed Nityānanda and Haridāsa to go door to door and beg everyone to worship Kṛṣṇa, chant Kṛṣṇa's names, and practice Kṛṣṇa's teachings and at the end of the day to inform Him of the results. Although everyone there at first laughed on hearing what they were to beg, Nityānanda and Haridāsa took the instruction on their heads and began to beg such alms from door to door. When householders respectfully invited the two *sannyāsīs* to accept alms, the two would, according to Mahāprabhu's instructions, beg them to chant Kṛṣṇa's names, worship Kṛṣṇa, and practice Kṛṣṇa's teachings, and then they would leave. Although pious people were happy to see their wonderful method of begging alms and promised to follow their request, some people blasphemed Lord Caitanya

and considered the two to be madmen. Some people who were unable to enter Śrīvāsa's house during *kīrtana* violently attacked the two and threatened them with royal punishment. But being empowered by Śrī Caitanya, Nityānanda and Haridāsa did not pay the least attention to them; in other words, they fearlessly went on with their activities. One day the two Prabhus saw the most sinful drunkards Jagāi and Mādhāi. On seeing their pathetic condition, the hearts of Nityānanda and Haridāsa, the most merciful deliverers of fallen souls, began to cry. Considering the two brothers as brilliant examples for Mahāprabhu's pastime of delivering fallen souls, they resolved to inform them of Mahāprabhu's most auspicious instructions despite the potential dangers in doing so. Thus they loudly requested them to worship Kṛṣṇa. In spite of committing numerous sinful activities, Jagāi and Mādhāi never had the opportunity of accumulating *vaiṣṇava-aparādha*, so as a result, their good fortune for achieving the mercy of Gaura-Nityānanda was awakened. Blasphemy of Vaiṣṇavas is a grave offense—it checks all piety and results in all degradation. Without the mercy of a Vaiṣṇava, even Kṛṣṇa's holy names, which are the best form of atonement, cannot nullify an offense committed against a Vaiṣṇava. All the scriptures have warned everyone by boldly declaring this fact. On hearing the call of Nityānanda and Haridāsa, the two rogues thought that their carefree life was being disturbed, so they chased after the two *sannyāsīs*. After the two Prabhus ran away, they narrated the incident at the feet of Gaurasundara, who was sitting in the company of devotees, and requested Him to fulfill the meaning of His name Patita-pāvana by delivering those sinners. When the assembled Vaiṣṇavas realized that the two sinners have already been delivered by the merciful glance of Nityānanda, they chanted the name of Hari in ecstasy. When Haridāsa Ṭhākura described to Advaita Ācārya the various forms of Nityānanda's restlessness and the difficulties that he had to experience as a result, Advaita glorified Nityānanda on the pretext of criticizing Him.

Thereafter Jagāi and Mādhāi came and camped on the bank of the Ganges

where Mahāprabhu used to take bath. As a result, many people became frightened. On hearing the sound of Mahāprabhu's *kīrtana* at night, the two drunkards thought it was in glorification of Maṅgalacaṇḍī and danced wildly under the influence of intoxication. Later, when they saw Mahāprabhu, they praised His *kīrtana*. When Nityānanda Prabhu went before them one night with a desire to deliver them, Mādhāi hit Him in the head. Jagāi was distressed on seeing this, and he checked Mādhāi and chastised him for committing such a sinful act. On receiving this news, Mahāprabhu immediately went there with His associates. When He saw that Nityānanda's body was covered with blood, He called Sudarśana in order to punish the two sinners. Jagāi and Mādhāi saw Sudarśana *cakra* with their own eyes. The most merciful Nityānanda Prabhu informed the Lord that He had been protected by Jagāi and begged the Lord to spare the two brothers. When Mahāprabhu heard that Jagāi had protected Nityānanda, He mercifully bestowed ecstatic love on him. On seeing Jagāi's good fortune, the heart of Mādhāi was also transformed and he fell at the lotus feet of Mahāprabhu and begged forgiveness. Mahāprabhu, however, did not agree to bestow mercy on him, rather He instructed Mādhāi to take shelter at the feet of Nityānanda and requested Nityānanda to bestow mercy on Mādhāi. On the instruction of Śrī Gaura, Mādhāi fell at the feet of Nityānanda, who requested Mahāprabhu to bestow mercy on Mādhāi in exchange for all of His own piety. By the order of Mahāprabhu, Nityānanda then tightly embraced Mādhāi and entered into his body.

In this way, both Jagāi and Mādhāi were delivered, and they began offering prayers to the two Lords. Mahāprabhu then forbade them from committing sinful activities again. When they accepted this proposal, Mahāprabhu accepted the burden of their millions of lifetimes of sinful activities. After realizing the mercy of Mahāprabhu, Jagāi and Mādhāi fell unconscious to the ground in ecstasy. Thereafter Mahāprabhu had the two unconscious brothers brought to His own home, and after closing the doors from inside He sat down in the association of the Vaiṣṇavas. Due to

transformations of ecstatic love, the two brothers began to roll on the ground. When by the will of Gaurasundara, Śuddhā Sarasvatī appeared on the tongues of the two brothers, they began offering meaningful prayers to Śrī Śrī Gaura-Nityānanda. As everyone there heard the drunkards' prayers to the Lords, they were struck with wonder and considered this the causeless mercy of the Lord. From that day on Mahāprabhu included Jagāi and Mādhāi among His own associates, and He personally begged all the Vaiṣṇavas to forgive their offenses and bestow mercy on them. After falling at the feet of all the devotees and receiving their blessings, Jagāi and Mādhāi became free from all offenses. Their sinful reactions were then deposited with those who blaspheme the Vaiṣṇavas. By the order of Mahāprabhu, all the devotees then began a huge *kīrtana*, in which Mahāprabhu and the two brothers danced. At the end of the *kīrtana*, everyone sat down, their bodies covered in dust, and Mahāprabhu declared that Jagāi and Mādhāi were “*mahā-bhāgavatas*.” After ordering everyone to respect them as *mahā-bhāgavatas*, He warned that if anyone acted to the contrary or criticized the two they would be ruined as a result of that *vaiṣṇava-aparādha*.

Thereafter Śrī Śrī Mahāprabhu took everyone to the Ganges, wherein they all freely engaged in tumultuous water sports. In those water sports, everyone was defeated by Mahāprabhu. In the water sports between Śrī Śrī Advaita and Nityānanda, Advaita Prabhu glorified Nityānanda on the pretext of criticizing Him and revealed that He Himself was Lord Viṣṇu. At the end of the water sports, Mahāprabhu gave His own flower garland *prasāda* to Jagāi and Mādhāi and sent everyone to eat lunch. During this period the demigods would daily come to see Caitanya's pastimes and offer various services, but no one other than the Lord recognized them. Thereafter the author ends the chapter with a description of the formidable consequences of *vaiṣṇava-aparādha*.

CB Madhya-khaṇḍa 13.001

TEXT 1

*ājānu-lambita-bhujau kanakāvadātau
saṅkīrtanaika-pitarau kamalāyatākṣau*

*viśvambharau dvija-varau yuga-dharma-pālau
vande jagat priya-karau karuṇāvatārau*

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

CB Madhya-khaṇḍa 13.002

TEXT 2

*jaya jaya mahāprabhu śrī-gaurasundara
jaya nityānanda sarva-sevya-kalevara*

All glories to Mahāprabhu Śrī Gaurasundara! All glories to Nityānanda, whose body is the object of everyone's worship!

The phrase *sarva-sevya-kalevara* is described as follows: Śrīman Nityānanda Prabhu is *svayam-prakāśa*, or the personal manifestation of the Supreme Lord. Therefore He is the worshipable Lord of everyone, both individually and collectively. From Him Kāraṇodakaśāyī Mahā-Viṣṇu, who is the cause of all causes, Garbhodakaśāyī, who is the Supersoul of the collective living entities, and Aniruddha, the localized Viṣṇu, are all manifest. The supreme worshipable Lord of all, Kṛṣṇa, accepts the service of Nityānanda, who is the embodiment of all service. Nityānanda is served by all objects emanating from all of Kṛṣṇa's energies.

CB Madhya-khaṇḍa 13.003

TEXT 3

*hena-mate navadvīpe prabhu viśvambhara
krīḍā kare,—nahe sarva-nayana-gocara*

In this way Lord Viśvambhara performed pastimes in Navadvīpa that were not seen by everyone.

The pastimes of Śrī Gaurasundara are perceived only through eyes of love. Therefore, wherever there is an absence of love, the Lord’s pastimes remain unseen. In the *Brahma-saṁhitā* (5.38) it is stated:

*premāñjana-cchurita-bhakti-vilocanena
santaḥ sadaiva hṛdayeṣu vilokayanti
yaṁśyāmasundaram acintya-guṇa-svarūpaṁ
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi*

“I worship the primeval Lord, Govinda, who is always seen by the devotee whose eyes are anointed with the pulp of love. He is seen in His eternal form of Śyāmasundara, situated within the heart of the devotee.”

CB Madhya-khaṇḍa 13.004

TEXT 4

*loke dekhe,—pūrve yena nimāñi paṇḍita
atirikta āra kichu nā dekhe carita*

Ordinary people saw Him like before, simply as Nimāi Paṇḍita. They could not see anything of His characteristics beyond this.

CB Madhya-khaṇḍa 13.005

TEXT 5

*yakhana praviṣṭa haya sevakera mele
takhana bhāsenā sei-mata kutūkale*

When the Lord entered into the association of His servants, He

floated in happiness.

CB Madhya-khaṇḍa 13.006

TEXT 6

*yāra yena bhāgya, tena tāhāre dekhāya
bāhira haile saba āpanā' lukāya*

He would reveal Himself to each devotee in proportion to the devotee's good fortune. When He left their association, He would conceal Himself.

Since the Absolute Truth is omnipotent, the living entities, who are fragmental spiritual parts and parcels, see the Lord according to their respective devotional qualification. There is no possibility of seeing the personification of all love through vision that is based on external knowledge; rather, He remains hidden. That is why He is known as Adhokṣaja, or He who is beyond the perception of material senses.

CB Madhya-khaṇḍa 13.007

TEXT 7

*eka-dina ācambite haila hena mati
ājñā kaila nityānanda-haridāsa-prati*

One day the Lord suddenly ordered Nityānanda and Haridāsa as follows.

Those who are able to become *akiñcana* are not greedy for any material object. Without becoming *akiñcana*, the necessity of the Absolute Truth is not realized. Such persons are attracted by the opulence of perishable objects. Śrī Nityānanda Prabhu appeared in a *brāhmaṇa* family that engaged in study of the scriptures. In the worldly identification of Ṭhākura Haridāsa there were no such brahminical birth nor such brahminical activities. During Śrī Caitanyadeva's manifested pastimes, sinful persons like the Śakas, the Greeks, and the Yavanas lived in

various parts of India. Since Navadvīpa was the residence of many classes of foreigners coming from beyond the Sindhu River, there was a great deal of discrimination amongst the residents of Navadvīpa. That is why the exemplary preacher, Lord Gaurasundara, engaged two great personalities who were fully absorbed in devotional service to preach amongst the communities of persons belonging to both faiths. Realizing that people of the Āryan culture and the Yavana culture would not listen to each other, the qualification for chanting the name of Hari was given to both to make it known that both have an equal right to engage in devotional service.

CB Madhya-khaṇḍa 13.008

TEXT 8

*“śuna śuna nityānanda, śuna haridāsa
sarvatra āmāra ājñā karaha prakāśa*

“Listen, Nityānanda! Listen, Haridāsa! Go out and preach My order everywhere.

The Lord’s order is meant for everyone—those who are outside *varṇāśrama*, those who follow *varṇāśrama*, those who are beyond *varṇāśrama*, all living entities, all plants, the animate, and the inanimate. Individually and collectively, according to their ability, all should accept Mahāprabhu’s orders.

CB Madhya-khaṇḍa 13.009

TEXT 9

*prati ghare ghare giyā kara ei bhikṣā
‘bala kṛṣṇa, bhaja kṛṣṇa, kara kṛṣṇa-sikṣā’*

“Go to every house and beg in this way, ‘Chant the names of Kṛṣṇa, worship Kṛṣṇa, follow Kṛṣṇa’s instructions.’

A *bhikṣuka* is dependent on the donor, therefore, knowing that the

bhikṣuka is situated on a lower platform, the higher placed donor becomes compassionate on him. To beg for someone's favor is called *bhikṣā*. The higher placed donor comes down from his platform and uplifts the needy *bhikṣuka*. Realizing that when Nityānanda Prabhu, the Lord of the fourteen worlds, and Nāmācārya Ṭhākura Haridāsa, the grandfather of everyone and the best of the pure devotees, would go begging alms in the dress of *bhikṣukas*, wealthy people would have no alms suitable to offer them, Gaurasundara employed the act of begging alms to bring those people to the transcendental kingdom.

The phrase *bala kṛṣṇa* is explained as follows: Words that are not related to Kṛṣṇa are more or less products of *avidvad-rūḍhi*, or the conventional meanings of words according to persons who are not enlightened. When a word's *vidvad-rūḍhi*, or conventional meaning according to enlightened persons, is realized, it indicates Kṛṣṇa, and such meanings are nondifferent from Kṛṣṇa. One who chants the names of Kṛṣṇa benefits his audience, and after achieving his own auspiciousness, he merges in the ocean of ecstasy due to remembrance of the Lord. When words indicate objects not related to Kṛṣṇa, then the conditioned souls forget their constitutional position and consider themselves the enjoyers. At that time the senses turn from the service of Hṛṣīkeśa and lord it over Hṛṣīkeśa's external energy. The Lord's instruction—"Chant the name of Kṛṣṇa" is the prime example of the Lord's magnanimity. The name of Kṛṣṇa is nondifferent from Kṛṣṇa—only Kṛṣṇa in the form of guru can teach this. Becoming initiated into this teaching and eagerly preaching such teachings is service to Śrī Caitanya—in order to make this known, Śrī Nityānanda Prabhu and Śrī Nāmācārya Haridāsa followed the order of the Lord. One who knows Śrī Nityānanda Prabhu as the origin of *guru-tattva* and who after being freed from the bondage of material existence chants Kṛṣṇa's name, which appeared in the form of address from the mouth of Śrī Nāmācārya Haridāsa, will be delivered from all material obstacles and attain *kṛṣṇa-prema*, which is the goal of all living entities. Through Nityānanda Prabhu, Śrī Gaurasundara has imparted the qualification for

chanting the name of Kṛṣṇa to every human being. One who awards this qualification cannot be anyone other than Kṛṣṇa. Because if one does not possess something, how can he give it to others? The name and the person are nondifferent, therefore as soon as the holy names are chanted, love of Kṛṣṇa is guaranteed—only Kṛṣṇa can say this. Since *kṛṣṇa-prema* is unattainable for persons who are absorbed in thoughts of objects not related to Kṛṣṇa, the vibration of words that are not meant for the glorification of Kṛṣṇa results in material bondage. “Let the people of the world engage in glorifying Kṛṣṇa”—although this order was given to the original Śrī Jagad-gurudeva and Śrī Nāmācārya, since these two *ācāryas* carried out this order of the Lord, all pious persons who follow this order will also certainly become qualified to act as *ācāryas*, who alone are able to fully engage in the service of Śrī Caitanya. In the language of a *bhikṣuka*, *bala kṛṣṇa*—“Chant the name of Kṛṣṇa,” indicates the deliverance of the living entities. When this is received by a listener, he follows the order of Caitanyadeva, becomes freed from material conceptions, and acts as an *ācārya*, who is a manifestation of the Lord. Defeating the concept of only one *jagad-guru*, the exalted spiritual masters who are manifestations of *guru-tattva* engage in delivering the living entities.

The phrase *bhaja kṛṣṇa* is explained as follows: Śrī Caitanyadeva ordered the two preachers to appeal to the conditioned souls to engage in the worship of Kṛṣṇa. Since the living entities who are averse to Kṛṣṇa are attracted to objects that are not related to Kṛṣṇa, they take shelter of the enjoyment propensity with a desire to become the controller of those relatively inferior objects. Therefore, giving up the worship of Kṛṣṇa, they consider sense enjoyment as “the goal” and desire to become the master of that. Such activities are impediments in their worship. Persons who are averse to the worship of Kṛṣṇa have various qualifications in this world. In order to achieve those qualifications the living entity gives up the worship of Kṛṣṇa and engages in the service of the six enemies headed by lust and anger, and in this way he invites inauspiciousness by

thinking himself the enjoyer of this manifest world. For the benefit of the living entities, the most magnanimous Śrī Viśvambhara ordered the two Prabhus, Śrī Nityānanda and Haridāsa, to preach the concept of worshiping Kṛṣṇa under the shelter of the holy name.

The phrase *kara kṛṣṇa-sikṣā* is explained as follows: Kṛṣṇa alone is the object of learning. When self-realized persons see spiritual variegatedness after realizing the meaning of *kartāram īśam puruṣam brahma-yonim*—“The Supreme Lord, the Personality of Godhead, is the source of the Supreme Brahman,” they understand the insignificance of knowledge that is not related to Kṛṣṇa. Kṛṣṇa alone attracts all objects of this world. His beauty is extraordinary and incomparable. He is full of knowledge; only He is capable of dictating that objects not related to Him [Kṛṣṇa] are fit to be renounced. He is averse to enjoy any object other than His devotees. By the influence of *kṛṣṇa-sikṣā*, the living entities realize they are eternal. Such instructions destroy all nescience and ignorance of the living entities, and on the strength of *kṛṣṇa-sikṣā* there is no opportunity for unhappiness resulting from proximity with objects not related to Kṛṣṇa. By obtaining *kṛṣṇa-sikṣā* all perfection is achieved, the mirror of one’s mind is cleansed, the blazing forest fire of material existence is extinguished, the supreme goal of life is achieved, and one realizes that *kṛṣṇa-sikṣā* is the purport of all education. When this state is achieved by a living entity, he cannot be contaminated; rather, he becomes purified and attains supreme happiness at every moment. *Kṛṣṇa-sikṣā* is the giver of all opulences that deride all other processes for achieving the goal of life and the bestower of the highest platform of all sweetness. *Kṛṣṇa-sikṣā* is the destroyer of the living entities’ enjoying propensity and the belittler of liberation, therefore *kṛṣṇa-sikṣā* is most necessary for all living entities who desire their own benefit.

CB Madhya-khaṇḍa 13.010

TEXT 10

ihā bai āra nā balibā, balāi

bādina-avasāne āsi' āmāre kahibā

“Apart from this, you should not speak or have others speak anything else. At the end of the day come and give Me your report.

“To chant the holy names of Kṛṣṇa, to serve Kṛṣṇa by engaging in *kīrtana*, and to become educated in *kṛṣṇa-sikṣā* by being inclined to service—these are the only duties of the living entities. You should not beg anyone for anything other than to engage in these activities, and you should not teach anyone any other subject. For the benefit of all living entities you should throughout the day beg for the alms that I have described to you, and in the evening you should report to Me. I will be greatly pleased if I know that you are trying to benefit all living entities. This is My mission. You are like My right and left hands.”

CB Madhya-khaṇḍa 13.011

TEXT 11

*tomarā karile bhikṣā, yei nā baliba
tabe āmi cakra-haste sabāre kāṭiba”*

“I will take up My *cakra* and cut off the heads of those who will not chant after being requested by you.”

“I will destroy that person who becomes inimical to your request for alms by giving him unlimited misery.” Many people contemplate as follows: Being most merciful, why has the Lord created the cruel misfortunes in this world? The verse *tat te 'nukampām*

*[tat te 'nukampām su-samīkṣamāṇo
bhuñjāna evātma-kṛtaṁ vipākam
hṛd-vāg-vapurahir vidadhan namas te
jīveta yo mukti-pade sa dāya-bhāk*

“My dear Lord, one who earnestly waits for You to bestow Your causeless mercy upon him, all the while patiently suffering the reactions of his past misdeeds and offering You respectful obeisances with his

heart, words and body, is surely eligible for liberation, for it has become his rightful claim.” (Bhāg. 10.14.8)] is the appropriate answer to this question. If a living entity who is averse to Kṛṣṇa spends his days in material endeavors, then in accordance with the laws of the material world he will achieve miseries for cessation of his material existence.

CB Madhya-khaṇḍa 13.012

TEXT 12

*ājñāśuni’ hāse saba vaiṣṇava-maṇḍala
anyathā karite ājñā kāra āche bala?*

On hearing the order, all the Vaiṣṇavas laughed. Who has the power to transgress His order?

CB Madhya-khaṇḍa 13.013

TEXT 13

*hena ājñā, yāhā nityānanda śire vahe
ithe apratīta yāra, se subuddhi nahe*

His order is such that even Nityānanda carries it on His head. Anyone who does not believe this is not very intelligent.

CB Madhya-khaṇḍa 13.014

TEXT 14

*karaye advaita-sevā, caitanya nā māne
advaita tāhāre saṁhāribe bhāla mane*

If one serves Advaita but does not accept Caitanya, then Advaita will destroy him without remorse.

Those mortal beings who give up Śrī Caitanyadeva’s path of devotional service and place their faith in Advaita Prabhu’s bewildering materialistic Māyāvāda philosophy will be destroyed when Advaita

Prabhu invokes His form as Rudra. The followers of Śrī Caitanya become situated on the path of devotional service after realizing their constitutional position as infinitesimal sparks of the supreme spirit, and the impersonalists who are averse to Caitanya become eager to reject the Lord's service, being bound in Śrī Advaita Prabhu's network of illusion. Fortune is the controller of one's auspiciousness and inauspiciousness. The reason for this is that conditioned souls who are whimsical due to misuse of their independence achieve aversion to the Lord's service, while proper use of their independence makes them eligible to approach the lotus feet of Kṛṣṇa.

CB Madhya-khaṇḍa 13.015

TEXT 15

*ājñāsire kari' nityānanda-haridāsa
tata-kṣaṇe calilena pathe āsi' hāsa*

Accepting the Lord's order on their heads, Nityānanda and Haridāsa smiled and immediately went out on the street.

CB Madhya-khaṇḍa 13.016

TEXT 16

*ājñā pāi' dui jane bule ghare ghare
"bala kṛṣṇa, gāo kṛṣṇa, bhajaha kṛṣṇere*

Being ordered by the Lord, the two went door to door and requested everyone, "Chant the name of Kṛṣṇa, sing the glories of Kṛṣṇa, and engage in the worship of Kṛṣṇa.

CB Madhya-khaṇḍa 13.017

TEXT 17

*kṛṣṇa prāṇa, kṛṣṇa dhana, kṛṣṇa se jīvana
hena kṛṣṇa bala bhāi hai' eka-mana"*

“Kṛṣṇa is your life, Kṛṣṇa is your wealth, Kṛṣṇa is your very life and soul. O brothers, chant the name of that Kṛṣṇa with full attention.”

Kṛṣṇa alone is the original living force. Inclination towards Him is the symptom of Kṛṣṇa conscious life. Living entities who are averse to Kṛṣṇa are devoid of life. Objects that are not related to Kṛṣṇa are worthless. Kṛṣṇa alone bestows all perfection. Aversion to Kṛṣṇa is proof of one’s material conditioning and lifelessness. Objects that are not related to Kṛṣṇa are decorated by the prowess of the illusory energy. Therefore the grammatical literatures that instruct one to vibrate topics that are not related to Kṛṣṇa do not bestow unalloyed and ultimate auspiciousness on the living entities. Kṛṣṇa alone is supremely worshipable. Therefore glorification of Kṛṣṇa is the only authorized path. In the *Śrīmad Bhāgavatam* (5.18.13) it is stated: “Just as aquatics always desire to remain in the vast mass of water, all conditioned living entities naturally desire to remain in the vast existence of the Supreme Lord.”

CB Madhya-khaṇḍa 13.018

TEXT 18

*ei-mata nadīyāya prati ghare ghare
buliyā veḍāna dui jagat-īśvare*

In this way the two controllers of the universe went to every house as they wandered throughout Nadia.

Śrī Nityānanda Prabhu and Śrī Nāmācārya Haridāsa Ṭhākura are both controllers of the universe. The people of this world accept wrong paths and fall into calamities. These two Lords provide auspiciousness to such misguided people by becoming their guides. Protecting the living entities from *prajalpa* and engaging their speech in the service of the Lord, the expert guide Ṭhākura Haridāsa helps them control their sinful minds and invite the favorable flow of thoughts in order to protect their body and limbs from aversion to the worship of Kṛṣṇa and thus delivers them from their bodily hardships. And Lord Nityānanda removes the unhappiness of

this world and merges the living entities in eternal bliss.

CB Madhya-khaṇḍa 13.019-020

TEXT 19-20

*dohāna sannyāsi-veśa—yāna yāra ghare
āthe-vyathe āsi’ bhikṣā-nimantraṇa kare*

*nityānanda-haridāsa bale,—“ei bhikṣābala kṛṣṇa,
bhaja kṛṣṇa, kara kṛṣṇa-śikṣā”*

Both were dressed as *sannyāsīs*. At every house they went, they were eagerly invited to take their meal. Nityānanda and Haridāsa would then say, “Our only request is that you chant the names of Kṛṣṇa, worship Kṛṣṇa, and follow the teachings of Kṛṣṇa.”

Śrī Nityānanda Prabhu and Ṭhākura Haridāsa were dressed as *sannyāsīs*. The dress of a *sannyāsī* or the garb of a renunciant is the dress of a *bhikṣuka*. When they were eagerly invited to take a meal wherever they went, they did not accept anything; rather, as ordered by the Lord, they simply requested everyone to chant the names of Kṛṣṇa, worship Kṛṣṇa, and follow the instructions of Kṛṣṇa.

CB Madhya-khaṇḍa 13.021

TEXT 21

*ei bola bali’ dui-jana cali’ yāya
ye haya sujana, sei baḍa sukha pāya*

After speaking in this way, the two departed. Those who were pious became most pleased.

The word *sujana* refers to the devotees of the Lord. Those who desire superior status and who take shelter of the ascending path are called *brāhmaṇas*; and those who realize the insignificance of the ascending path and as a result become tolerant like a tree by giving up the desire for various coveted material objects while accepting the mood of being lower

than a straw in the street and realizing the uselessness of the honor of self-respect by offering respect to everyone are called *sujanas*. Persons who are inclined towards Kṛṣṇa are *sujanas*, while *bhikṣukas* who are attached to opulences that are not related to Kṛṣṇa are *brāhmaṇas* desirous of material enjoyment or liberation. Any *brāhmaṇa* who is engaged in the service of the Lord is called a *sujana*. One who is not engaged in such service is known as a Māyāvādī *durjana* rather than a *sujana*. That is why the scriptures (*Padma Purāṇa*) describe the *sujanas* as follows:

*śva-pākam iva nekṣeta loke vipram avaiṣṇavam
vaiṣṇavo varṇo-bāhyo 'pi punāti bhuvana-trayam*

“If a person born in a *brāhmaṇa* family is an *avaiṣṇava*, a nondevotee, one should not see his face, exactly as one should not look upon the face of a *caṇḍāla*, or dog-eater. However, a Vaiṣṇava found in *varṇas* other than *brāhmaṇa* can purify all the three worlds.” Inclination towards Kṛṣṇa is the source of all good manners in this world. Persons who are decorated with good manners obtain transcendental happiness by engaging in the service of Kṛṣṇa.

CB Madhya-khaṇḍa 13.022

TEXT 22

*aparūpa śuni' loka du'-janāra mukhe
nānā jane nānā kathā kahe nānā sukhe*

Hearing the unprecedented words from the mouths of those two, various people found varieties of pleasure while discussing various related topics.

The word *aparūpa* means “wonderful,” “unheard of,” or “the form or beauty that has defeated all others.”

CB Madhya-khaṇḍa 13.023

TEXT 23

*'kariba, kariba'—keha balaye santose
keha bale,—“dui-jana kṣipta mantra-doṣe*

Some happily said, “We will do. We will do.” Others said, “These two are crazy because of bad advice.

Being pleased by the instructive appeal, the *sujanas* agreed to follow the request, whereas some unfortunate people considered that they were under the influence of madness.

The phrase *mantra-doṣe* means “faulty consoling or advice.” As a result of distorting the actual meaning of good console one obtains inauspiciousness.

CB Madhya-khaṇḍa 13.024

TEXT 24

*tomarā pāgala hailā duṣṭa-saṅga-doṣe
āmā'-sabā' pāgala karite āsi kise?*

“You have become mad on account of bad association. Why have you come to make us mad?”

CB Madhya-khaṇḍa 13.025

TEXT 25

*bhavya-sabhya-loka saba haila pāgala
nimāi paṇḍita naṣṭa karila sakala”*

“Many sober and civilized persons have become mad in this way. Nimāi Paṇḍita has spoiled them all.”

The phrase *bhavya-sabhya* means “peaceful,” “sober,” “gentle,” “pious,” “aristocratic,” or “qualified to sit in an assembly.”

CB Madhya-khaṇḍa 13.026

TEXT 26

*ye-gulā caitanya-nṛtye nā pāila dvāra
tāra bāḍī gele mātra bale,—`māra māra`*

As soon as the two went to the houses of those who were not allowed to see Lord Caitanya’s dancing, those people said, “Beat them! Beat them!”

Whenever the two preachers went to the houses of those who were not allowed to enter Śrīvāsa’s house while Śrī Caitanyadeva was dancing and singing, those people attacked the two with harsh words. Some of them even attempted to beat them. While following the order of Śrī Caitanyadeva, the preachers of Śrī Caitanya Maṭha face similar behavior even today. A former doctor of Sealdah, the society of caste *gosvāmīs*, the community of pseudo renunciants, the *sakhī-bekīs*, and the twelve other unauthorized Māyāvādī *sampradāyas* are prime examples of such people.

CB Madhya-khaṇḍa 13.027

TEXT 27

*keha bale,—“e du’-janakibā cora-cara
chalā kari’ carcciyā bulaye ghare ghara*

Someone said, “Perhaps these two are the spies of a thief. They are wandering door to door on the pretext of preaching.

The phrase *cora-cara* refers to the spies of a thief. They are spies who secretly collect information and give it to their leader. They hide their actual purpose and collect information from door to door.

CB Madhya-khaṇḍa 13.028

TEXT 28

*e-mata prakāṭa kene karibe sujane?
āra bāra āse yadi laiba deyaṇe”*

“Why would a *sujana* act in that way? If they come again, we will take them to the King.”

The word *deyāne* (derived from the Persian word *dīvān*) means “royal assembly,” “religious board,” “court,” “house of justice,” or “darbar.” “If they were good people, why would they wander from door to door and speak useless words? If they come again, we will have them arrested and sent to the religious board.”

CB Madhya-khaṇḍa 13.029

TEXT 29

*śuni’ śuni’ nityānanda-haridāsa hāse
caitanyera ājñā-bale nā pāya tarāse*

On hearing such talk, Nityānanda and Haridāsa laughed. On the strength of Lord Caitanya’s order, they were not frightened.

CB Madhya-khaṇḍa 13.030

TEXT 30

*ei-mata ghare ghare buliyā buliyā
prati-dina viśvambhara-sthāne kahe giyā*

In this way the two daily wandered from door to door and then reported to Viśvambhara at the end of the day.

CB Madhya-khaṇḍa 13.031

TEXT 31

*eka-dina pathe dekhe dui māttoyāla
mahādasyu-prāya dui madyapa viśāla*

One day they saw two drunkards on the street. The two were fully intoxicated and acted like great rogues.

The phrase *viśāla madyapa* refers to a person who drinks excessively.

TEXT 32

*se dui janāra kathā kahite apāra
tārā nāhi kare,—hena pāpa nāhi āra*

There were unlimited stories about the two, for there was no sin that they had not committed.

CB Madhya-khaṇḍa 13.033

TEXT 33

*brāhmaṇa haiyā madya-gomāṁsa-bhakṣaṇa
ḍākā-curi, paraḡra dāhe sarva-kṣaṇa*

Although they were *brāhmaṇas*, they were always engaged in drinking wine, eating beef, plundering other's wealth, and burning other's houses.

The phrase *ḍākā-curi* means “stealing” or “robbing.” The word *dāhe* means “to burn.”

CB Madhya-khaṇḍa 13.034

TEXT 34

*deyāne nā deya dekhā, bolāya koṭāla
madya-māṁsa vinā āra nāhi yāya kāla*

They avoided royal punishment and the notices of the town authorities. They did not pass a day without wine and meat.

The word *koṭāla* (derived from the Sanskrit word *koṭṭapāla*, the common Bengali word *koṭ-ala*, and the Persian word *kotavāla*) means “mayor,” “protector of the town,” “constable,” “guard,” or “watchman.”

“They always avoid the city mayor or magistrate's notice and stay away from the royal servants and members of the religious boards. The

peacekeeper orders offenders to appear before him, but they always avoid him.”

CB Madhya-khaṇḍa 13.035

TEXT 35

*dui jana pathe paḍi' gaḍāgaḍi yāya
yāhāre ye pāya, sei tāhāre kilāya*

The two would roll on the street, and they would punch anyone they met.

CB Madhya-khaṇḍa 13.036

TEXT 36

*dūre thāki' loka saba pathe dekhe raṅga
seikhāne nityānanda-haridāsa-saṅga*

As people watched these incidents from a distance, Nityānanda and Haridāsa arrived there.

CB Madhya-khaṇḍa 13.037

TEXT 37

*kṣaṇe dui jane prīta, kṣaṇe dhare cule
'ca' kāra 'va' kāra-śabda ucca kari' bale*

Sometimes the two displayed affection for each other, and sometimes they pulled each other's hair while cursing.

Jagāi and Mādhāi sometimes displayed friendship for each other, and sometimes they displayed enmity by pulling each other's hair. They would address each other with various obscene words.

CB Madhya-khaṇḍa 13.038

TEXT 38

*nadīyāra viprera karila jāti-nāśa
madyera vikṣepe kāre karaye āśvāsa*

Sometimes they ruined the caste of the *brāhmaṇas* of Nadia, and sometimes under the influence of wine they would speak solacing words to someone.

Sometimes under the influence of intoxication the two drunkards tried to spoil the caste of the *brāhmaṇas*. One moment they would speak humbly, and the next moment they would flaunt their strength. Under the influence of wine a human being loses his common sense. Therefore, being devoid of the concept of good and bad, it is natural to sometimes engage in flattery and sometimes speak harshly.

CB Madhya-khaṇḍa 13.039

TEXT 39

*sarva pāpa sei dūra śarīre janmila
vaiṣṇavera nindā-pāpa sabe nā haila*

Every type of sin became manifest in the bodies of those two except the sin of blaspheming Vaiṣṇavas.

So far they had not committed any *aparādha*, or offense, by attacking Vaiṣṇava devotees of the Lord—they had committed only sins. As soon as one blasphemes the Vaiṣṇavas, all his good qualities are vanquished and offense takes shelter in him.

CB Madhya-khaṇḍa 13.040

TEXT 40

*aharniśa madyapera saṅge raṅge thāke
nahila vaiṣṇava-nindā ei saba pāke*

They happily spent their days and nights in the company of other drunkards. Therefore they had no opportunity to blaspheme the Vaiṣṇavas.

TEXT 41

*ye sabhāya vaiṣṇavera nindā-mātra haya
sarva-dharma thākile o tabu haya kṣaya*

The assembly in which Vaiṣṇavas are blasphemed will be ruined, even if all other religious principles are observed.

CB Madhya-khaṇḍa 13.042

TEXT 42

*sannyāsi-sabhāya yadi haya nindā-karma
madyapera sabhā haite se sabhā adharmā*

If an assembly of *sannyāsīs* indulges in blasphemy, then that assembly is more sinful than an assembly of drunkards.

If the topmost community that abstains from worldly good and evil activities and that belongs to the highest *āśrama* of the best *sampradāya* engages in blasphemy of the Vaiṣṇavas, then it is to be understood that such a community is more sinful than a sinful community of drunkards.

CB Madhya-khaṇḍa 13.043

TEXT 43

*madyapera niṣkṛti āchaye kona-kāle
paracarccakera gati nahe kabhu bhāle*

A drunkard will be delivered in due course of time, but one who engages in blasphemy will never attain the goal of life.

People who drink wine become crazy and engage in sinful activities. Until they give up such bad habits, they continue to engage in sinful activities. If by chance their thirst for drinking wine is checked, they will not further engage in sinful activities. But persons who blaspheme others

can never achieve any auspiciousness. In the scriptures (*Bhāg.* 11.28.1) it is stated:

*para-svabhāva-karmāṇi na praśamsen na garhayet
viśvam ekāmakam paśyan prakṛtyā puruṣeṇa ca*

“One should neither praise nor criticize the conditioned nature and activities of other persons. Rather, one should see this world as simply the combination of material nature and the enjoying souls, all based on the one Absolute Truth.” One should carefully consider his own auspiciousness and inauspiciousness. Rather than doing so, those who nourish their sinful propensities by remaining busy in activities like blaspheming others can never achieve any benefit. The propensity for hating others is called “envy.” Unless one becomes nonenvious, one cannot retire from material inauspiciousness. Those who are busy talking about others can never bring about their own benefit. Since people who are engaged in blaspheming others have no time for their own benefit, they cannot rush towards auspiciousness.

CB Madhya-khaṇḍa 13.044

TEXT 44

*śāstra paḍiyā o kāro kāro buddhi-nāśa
nityānanda-nindā kare, habe sarva-nāśa*

Even after studying the scriptures, many persons lose their intelligence and bring about their utter ruin by blaspheming Nityānanda.

Even after studying the scriptures, many people lose their intelligence because they fail to accept the beneficial instructions of the scriptures. It is their nature to remain inattentive to the purport of the scriptures because they constantly engage in blaspheming others. Those who blaspheme the origin of all spiritual masters, Jagad-guru Nityānanda, by finding faults in His activities, certainly invite inauspiciousness. That is

why verses like *dr̥ṣṭaiḥ svabhāva-janitair* and *api cet su-durācāro*

[*dr̥ṣṭaiḥ svabhāva-janitair vapuṣaś ca doṣair*
na prākṛtatvam iha bhakta janasya paśyēt
gaṅgāmbhasām na khalu budbuda-phena-paṅkair
brahma-dravatvam apagacchati nīra-dharmaiḥ

“Being situated in his original Kṛṣṇa conscious position, a pure devotee does not identify with the body. Such a devotee should not be seen from a materialistic point of view. Indeed, one should overlook a devotee’s having a body born in a low family, a body with a bad complexion, a deformed body, or a diseased or infirm body. According to ordinary vision, such imperfections may seem prominent in the body of a pure devotee, but despite such seeming defects, the body of a pure devotee cannot be polluted. It is exactly like the waters of the Ganges, which sometimes during the rainy season are full of bubbles, foam and mud. The Ganges waters do not become polluted. Those who are advanced in spiritual understanding will bathe in the Ganges without considering the condition of the water.” (*Upadeśāmṛta* 6)

api cet su-durācāro bhajate mām ananya-bhāk
sādhur eva sa mantavyaḥ samyag vyavasito hi saḥ

“Even if one commits the most abominable action, if he is engaged in devotional service he is to be considered saintly because he is properly situated in his determination.” (*Bg.9.30*)

have incarnated. Those who due to narrow-mindedness find faults in their spiritual master can never achieve any benefit from Śrī Gurudeva. Their concept is that since Śrī Gurudeva has fallen into inauspiciousness, it is their duty to deliver him. Such a concept brings about their ruination.

CB Madhya-khaṇḍa 13.045

TEXT 45

dui jane kilākili gālāgāli kare

nityānanda-haridāsa dekhe thāki' dūre

The two punched and abused each other as Nityānanda and Haridāsa watched from a distance.

The phrase *dui jane* refers to Jagāi and Mādhāi.

CB Madhya-khaṇḍa 13.046

TEXT 46

loka-sthāne nityānanda jijñāse āpane
“*kon jāti dui jana, hena mati kene?*”

Nityānanda personally asked some people, “To which caste do these two belong? Why do they act like that?”

CB Madhya-khaṇḍa 13.047

TEXT 47

loka bale,—“gosāñi, brāhmaṇa dui-jana
divya pitā-mātā, mahākulete utpanna

The people replied, “O Gosāñi, these two are *brāhmaṇas*. Their virtuous father and mother both come from respectable families.

Another reading of the second line of this verse is *divya pitā, mātāmaha-kulete utpanna*—“Their father and mother’s father both come from high-class families.” In reply to Nityānanda Prabhu’s question, the local people said, “These two were born in a *brāhmaṇa* family and their ancestors on their father’s and mother’s side are respected by all.”

CB Madhya-khaṇḍa 13.048

TEXT 48

sarva-kāla nadīyāya puruṣe puruṣe
tilārdheko doṣa nāhi e doṅhāra vaṁśe

“Their ancestors have all lived in Nadia and were all free from the

slightest fault.

Their ancestors were residents of Nadia, and no one ever attributed any faults to them. Those who say that sons and grandsons inherit the nature of their parents see a contradiction in this case. The idea that consciousness comes from matter is not correct. One should realize that consciousness is separate from matter yet has somehow or other come in contact with matter. One's nature is determined by the quality of his activities. The ingredients of the gross body are never the source of consciousness. When the life air leaves one's body, the gross body remains. We cannot respect the premise that "the soul has by chance taken birth from matter." Rather the consideration that "one must enjoy the results of his activities" is predominant. The gross body is the effect, not the cause.

CB Madhya-khaṇḍa 13.049

TEXT 49

*ei dui guṇavanta pāsarila dharmā
janma haite e-mata karaye pāpa-karmā*

“These two qualified persons gave up their religiosity and have been engaged in such sinful activities since birth.

CB Madhya-khaṇḍa 13.050

TEXT 50

*chādila goṣṭīte baḍa durjana dekhiyā
madyapera saṅge bule svatantra haiyā*

“Considering that they were most sinful, their relatives rejected them. Now they freely wander about with other drunkards.

CB Madhya-khaṇḍa 13.051

TEXT 51

*ei dui dekhi' saba nadīyādarāya
pāche kāro kona-dina vasati poḍāya*

“When the residents of Nadia see these two, they fear that the two may some day burn their house.

CB Madhya-khaṇḍa 13.052

TEXT 52

*hena pāpa nāhi, yāhā nā kare dui-jana
ḍākā-curi, madya-māmsa karaye bhojana”*

“There is no sin that these two have not committed. They plunder, steal, drink wine, and eat meat.”

There was no end to Jagāi and Mādhāi’s sinful activities. Since reckless activities like plunder, violence, cruelty, and intoxication were prominently seen in them, they were qualified to commit all kinds of sinful activities. Some people said, “Since the soul is separate from its perverted form, it is not responsible for the activities committed by that perverted form, even when the opposite of morality and purified activities such as eating proper foods is found.” Actually, only living entities who have forgotten their constitutional position enjoy the result of such misconceptions and the inauspiciousness born of excessive attachment.

CB Madhya-khaṇḍa 13.053

TEXT 53

*śuni' nityānanda baḍa karuṇa-hṛdaya
duiyera uddhāra cinte haiyā sadaya*

After hearing this, the kind-hearted Nityānanda mercifully contemplated how to deliver the two.

CB Madhya-khaṇḍa 13.054

TEXT 54

“*pātakī tārīte prabhu kailā avatāra
e-mata pātakī kothā pāibena āra?*”

“The Lord has incarnated to deliver the sinful. Where will He find such sinners as these?”

The word *pātaka* refers to *pātayati adhogamayati duṣkriyākāriṇam iti*—“sinful activities, activities that result in degradation, and improper activities.” The householders have three main enemies—lust, anger, and greed. Being attacked by these enemies, human beings engage in sinful activities. Sinful activities are called *atipātaka*, *mahāpātaka*, *anupātaka*, *upapātaka*, *jātibhramśakara*, *saṅkarīkaraṇa*, *apātrīkaraṇa*, *malāvaha*, and *prakīrṇaka*.

Having sex with one’s mother, having sex with one’s daughter, and having sex with the wife of one’s son—these three sins are called *atipātaka*.

Killing a *brāhmaṇa*, drinking wine, stealing a *brāhmaṇa*’s gold, and having sex with the wife of one’s guru—to commit these four sins or to intimately associate with such sinners is called *mahāpātaka*.

There are thirty-five forms of *anupātaka*: (1) for a low caste person to identify himself as belonging to a high caste; (2) to falsely accuse someone of committing an offense, for which the punishment is death; (3) to spread false accusations against respectable persons—these three are equal to the killing of a *brāhmaṇa*. (1) To either reject the *Vedas* or forget the *Vedas* after reading them; (2) to blaspheme the *Vedas*; (3) to give false testimony by speaking deceptive words (this is of two kinds—to hide something that one knows about and to hide the truth by speaking lies); (4) to spoil the life of a friend; (5) to eat food that grows in stool or filthy places; (6) to eat uneatable foods--these six *anupātakas* are equal to drinking wine. (1) To take another’s accumulated wealth through cheating; (2) to kidnap someone; (3) to steal a horse; (4) to steal silver; (5) to steal land; (6) to steal diamonds; (7) to steal jewels—these seven

forms of *anupātaka* are equal to stealing gold. (1) Having sex with a sister born from the same mother; (2) having sex with an unmarried girl; (3) having sex with a low-caste woman; (4) having sex with the wife of one's friend; (5) having sex with the wife of a stepson; (6) having sex with one's son's wife who belongs to a different caste than the son; (7) having sex with one's maternal aunt; (8) having sex with one's paternal aunt; (9) having sex with one's mother-in-law; (10) having sex with the wife of one's maternal uncle; (11) having sex with the wife of a priest; (12) having sex with one's sister; (13) having sex with the *ācārya's* wife; (14) having sex with a woman who is under one's shelter; (15) having sex with the queen; (16) having sex with a woman who has given up household life; (17) having sex with the wife of a learned *brāhmaṇa*; (18) having sex with a chaste woman; and (19) having sex with a woman of a higher caste—these nineteen forms of *anupātaka* are equal to having sex with the wife of the spiritual master.

Killing cows; becoming the priest of unqualified people; having sex with another's wife; selling oneself; giving up one's father, mother, or guru; giving up the study of scriptures; giving up cooking due to laziness; giving up one's son, or to neglect the performance of the son's purificatory rites; arranging the marriage of a younger son before that of the elder; arranging the marriage of a younger daughter before that of the elder; acting as the priest in such a marriage; spoiling a girl who has not reached puberty; earning one's livelihood by loaning money on interest; falling from the vow of *brahmacarya* by engaging in illicit activities such as having sex with a woman; selling one's pond, garden, wife, or children; neglecting to undergo the sacred thread ceremony even up to the age of sixteen; rejecting relatives such as one's uncle; teaching the *Vedas* on payment; learning the *Vedas* from a professional teacher; selling objects that are not meant to be sold; working in a gold mine or another kind of mine on the order of the king; working on a bridge or other huge enterprise; destroying medicine; earning one's livelihood by engaging one's wife in prostitution; harming an innocent person through mantra or

the employment of creatures such as eagles; cutting green trees for fuel; cooking or performing sacrifice for oneself rather than the Lord or one's father; eating prohibited foods like garlic; neglecting to preserve a perpetual sacred fire; stealing valuables other than gold; neglecting the repayment of debts to the demigods, sages, and forefathers; discussing unauthorized scriptures; becoming attached to songs and music; stealing paddy, metals like copper and iron, or animals; having sex with a drunk woman; killing a woman, *kṣatriya*, *vaiśya*, or *śūdra*; and becoming an atheist—these are all known as *upapatakas*.

Using a stick or other instrument to injure a *brāhmaṇa*; smelling objects like garlic, stool, or wine; becoming crooked; having sex with an animal; and engaging in homosexual relations—all these sins are *jātibhramśakara*. The sin of killing domestic or wild animals is called *saṅkarīkaraṇa*.

Accepting wealth from a condemned person, earning one's livelihood through trade or lending money on interest, speaking lies, and serving a *śūdra*—all these sins are called *apātrīkaraṇa*.

Killing a bird, killing animals that move in water, killing fish or other animals that are born in water, killing worms or insects, eating foods that have been touched by wine—all these sins are called *malāvaha*.

Those sinful activities that have not been described above are called *prakīrṇaka* (see *Viṣṇu-saṁhitā*, *Prāyaścitta-viveka*, and *Manu-saṁhitā*).

In *Dāna-dharma* of *Mahābhārata*, ten kinds of sinful activities have been mentioned—the three sins of killing, stealing, and having sex with another's wife are called *kāyika*, or those caused by the body; the four sins of useless talk, arrogance, cruelty, and telling lies are called *vācika*, or those caused by the speech; and the three sins of coveting other's wealth, being devoid of compassion for all living entities, and thinking “let my activities bear fruit” are called *mānasika*, or those caused by the mind.

TEXT 55

*lukāiyā kare prabhu āpanā-prakāśa
prabhāva nā dekhe loke,—kare upahāsa*

“The Lord secretly manifests Himself. People who do not see His influence make fun of Him.

Śrīman Mahāprabhu is alone capable of cutting people’s bondage to material existence. He does not display His real identity but remains incognito. Those who cannot understand Him consider Him an ordinary person like themselves and want to laugh at His activities.

CB Madhya-khaṇḍa 13.056-057

TEXT 56-57

*e duiyere prabhu yadi anugraha kare
tabe se prabhāva dekhe sakala saṁsāre
taba haṅa nityānanda—caitanyera dāsa
e duiyere karāṅa yadi caitanya-prakāśa*

“If the Lord bestows His mercy on these two, then the whole world will know His glories. If I can reveal Lord Caitanya to them, then I, Nityānanda, will be known as Lord Caitanya’s servant.

“Sinful people like Jagāi and Mādhāi are minute spiritual energies. But since that nature is not manifest and material conceptions are prominent, they are unqualified for self-realization. If Śrīman Mahāprabhu mercifully revives their eternal propensities as spiritual parts and parcels, then I will be qualified to be accepted as Caitanya’s servant.”

CB Madhya-khaṇḍa 13.058

TEXT 58

*ekhana yemana matta, āpanā nā jāne
ei-mata haya yadi śrī-kṛṣṇera nāme*

“Now they are fully intoxicated and do not know themselves. If only they could become intoxicated like this under the influence of Kṛṣṇa’s names.

CB Madhya-khaṇḍa 13.059

TEXT 59

*`mora prabhu' bali' yadi kānde dui-jana
tabe se sārthaka mora yata paryatana*

“If the two cry as they say, ‘O my Lord!’ then My wandering will be successful.

CB Madhya-khaṇḍa 13.060-061

TEXT 60-61

*ye ye jana e du'yera chāyā paraśiyā
vastrera sahita gaṅgā-snāna kare giyā
sei saba jana yadi e doṅhāre dekhi'
gaṅgā-snāna-hena māne, tabe more likhi”*

“If persons who previously took bath in the Ganges with their clothes on when they touched the shadow of these two consider themselves as purified as having taken bath in the Ganges by seeing them, then My name will remembered.”

“Religious persons attached to morality think that by touching even the shadow of a sinner one should take bath in the Ganges with one’s clothes on. When after obtaining the mercy of Śrīman Mahāprabhu the character of these two is purified, the piety of taking bath in the Ganges will be automatically obtained by seeing such transformed sinless persons. When this is realized, My name will be successful.”

CB Madhya-khaṇḍa 13.062

TEXT 62

*śrī-nityānanda-prabhura mahimā apāra
patitera trāṇa lāgi' yānra avatāra*

The glories of Śrī Nityānanda Prabhu are unlimited. He has incarnated to deliver the fallen souls.

No one is capable of describing the glories of Śrī Nityānanda. The direct manifestation of Lord Śrī Gaurasundara, Śrī Nityānanda, is *svayam-prakāśa*, His immediate expansion. He has incarnated simply to deliver the fallen souls.

CB Madhya-khaṇḍa 13.063

TEXT 63

*eteka cintiyā prabhu haridāsa-prati
bale,—“haridāsa dekha doñhāra durgati*

After contemplating in this way, the Lord said to Haridāsa, “O Haridāsa, look at their miserable condition.

CB Madhya-khaṇḍa 13.064

TEXT 64

*brāhmaṇa haiyā hena duṣṭa vyavahāra
e doñhāra yama-ghare nāhika nistāra*

“Although they are *brāhmaṇas*, their behavior is most abominable. These two will not be able to avoid the punishment of Yamarāja.

When a human being gives up sinful activities and accumulates piety, then he is born in a high-class *brāhmaṇa* family. The identification of a *brāhmaṇa* is the highest identification in this world. A *brāhmaṇa* is respected by all, and his example should be followed by everyone. Due to their sinful propensities, living entities feel proud to identify with castes other than *brāhmaṇa*, but there cannot be any fault in identifying oneself as a real *brāhmaṇa*. Those who commit sinful activities are awarded severe miseries by Yamarāja, who awards punishment. Particularly, if in

spite of being born in a *brāhmaṇa* family by the influence of one's piety, and if in spite of receiving the great opportunity of obtaining proper instruction one becomes bewildered and engages in committing various offenses, he can never escape the unlimited miseries in the abode of Yamarāja.

CB Madhya-khaṇḍa 13.065

TEXT 65

*prāṇānte mārila tomā' ye yavana-gaṇe
tāhāra o karilā tumi bhāla mane mane*

“When you were beat practically to death by the Yavanas, you thought about even their welfare.

The Kazis of Āmbuyā province beat Ṭhākura Śrī Haridāsa to the point of death. Nevertheless, without desiring any form of revenge, Ṭhākura Haridāsa displayed tolerance and thought about their welfare. (One should discuss *Ādi-khaṇḍa*, Chapter Sixteen, verses 108-113.)

CB Madhya-khaṇḍa 13.066-067

TEXT 66-67

*yadi tumi śubhānusandhāna kara mane
tabe se uddhāra pāya ei dui-jane
tomāra saṅkalpa prabhu nā kare anyathā
āpane kahilā prabhu ei tattva-kathā*

“If you think about the welfare of these two, then they will certainly be delivered. The Lord never neglects to fulfill your desire. This truth was personally disclosed by the Lord.

Om Viṣṇupāda Śrīla Ṭhākura Bhaktivinoda has written:

*gala-vastra kṛtāñjali vaiṣṇava-nikaṭe
dante tṛṇa kari' dāṇḍāiba niṣkaṭe*

*kāndiyā kāndiyā jānāiba duḥkha-grāma
saṁsāra-anala haite māgiba viśrāma*

*śuniyā āmāra duḥkha vaiṣṇava ṭhākura
āmā lāgi' kṛṣṇe āvedibena pracura*

*vaiṣṇavera āvedane kṛṣṇa dayāmaya
e-hena pāmara prati habena sadaya*

“Without duplicity I will approach a Vaiṣṇava with straw between my teeth, with folded hands, and with a cloth hanging from my neck. I will cry and reveal to him my miserable condition. I will beg him for relief from the fire of material existence. After hearing about my miserable condition, the Vaiṣṇava Ṭhākura will profusely appeal to Kṛṣṇa on my behalf. By his appeal, the most merciful Kṛṣṇa will become compassionate towards this sinner.”

CB Madhya-khaṇḍa 13.068

TEXT 68

*prabhura prabhāva saba dekhuka saṁsāra
caitanya karila hena daira uddhāra*

“Let the entire world see Lord Caitanya’s influence when He delivers these two.

CB Madhya-khaṇḍa 13.069

TEXT 69

*yena gāya ajāmila-uddhāra purāṇe
sākṣāte dekhuna ebe e tina bhuvane”*

“Just as the *Purāṇas* sing about the deliverance of Ajāmila, now let the three worlds directly see such pastimes.”

The word *tri-bhuvana* refers to the six upper planetary systems, the seven lower planetary systems, and the earth. The pastime of Jagāi and

Mādhāi’s deliverance at Śrī Navadvīpa-dhāma in this material world is not simply a scriptural narration like the topic concerning Ajāmila that is recorded in the *Purāṇas* such as *Śrīmad Bhāgavatam*, nor is it a past incident of this ordinary world; rather, such activities are found even now in the pastimes of Śrī Caitanya.

CB Madhya-khaṇḍa 13.070

TEXT 70

*nityānanda-tattva haridāsa bhāla jāne
pāila uddhāra dui—jānilena mane*

Haridāsa knew well the glories of Nityānanda Prabhu. Therefore he could understand that the two were already delivered.

Since Ṭhākura Haridāsa acted as Nāmācārya in this world, he knew perfectly well the truth about the original spiritual master of those who chant the holy names. While seeing the present situation, that Ṭhākura Haridāsa could understand that Jagāi and Mādhāi would certainly be delivered.

CB Madhya-khaṇḍa 13.071

TEXT 71

*haridāsa prabhu bale,—“śuna mahāśaya
tomāra ye icchā, sei prabhura niścaya*

Haridāsa Prabhu said, “Listen, O Mahāśaya, Your desire is certainly the Lord’s desire.

Haridāsa said to Nityānanda Prabhu, “Whatever You desire is fully approved by Śrī Gaurasundara.”

CB Madhya-khaṇḍa 13.072

TEXT 72

āmāre bhāṇḍāo, yena paśure bhāṇḍāo

āmāre se tumi punaḥ punaḥ ye śikhāo”

“You deceive me just as one deceives an animal, and in this way You repeatedly teach me.”

Haridāsa said, “My appeal to Kṛṣṇa would simply teach how to demand the respect of a Vaiṣṇava and command the Supreme Lord. But I am like an animal without discrimination between what is good and what is bad. If according to Your statement I consider myself a Vaiṣṇava and think that the most merciful Kṛṣṇa will deliver two sinners by my request, then I am no better than an animal. Although I am an animal devoid of discrimination between good and bad, Your act of concealing Yourself from me is indicative of my animal nature. I am a living entity who has forgotten Kṛṣṇa, therefore since You have a strong desire to engage me in the service of the Lord by reviving my constitutional position, I have many things to learn from Your activities.”

CB Madhya-khaṇḍa 13.073

TEXT 73

*hāsi’ nityānanda tāne dilā āliṅgana
atyanta komala hai’ balena vacana*

Lord Nityānanda smiled and embraced Haridāsa. He then softly spoke as follows.

CB Madhya-khaṇḍa 13.074

TEXT 74

*“prabhura ye ājñā lai’ āmarā veḍāi
tāhā kahi ei dui madyapera ṭhāñi*

“Let us go and inform these two drunkards of the Lord’s order that we are carrying around.

“Since Jagāi and Mādhāi are fully intoxicated by wine, they are not eager to hear topics about worldly morality or welfare. Still, in order to follow

the most merciful Gaurasundara’s order, we have accepted the responsibility of propagating the holy names to the general mass of people, including the sinful. Sinful people cannot even understand topics of worldly welfare, therefore to describe to them topics about the kingdom beyond this material nature often appears irrelevant, but actually sinful people have a special qualification and right to receive these topics.”

CB Madhya-khaṇḍa 13.075

TEXT 75

*sabāre bhajite `kṛṣṇa’ prabhura ādeśa
tāra madhye atiśaya-pāpīre viśeṣa*

“The Lord’s order is for everyone to worship Kṛṣṇa, but this is especially meant for the most sinful.

CB Madhya-khaṇḍa 13.076

TEXT 76

*balibāra bhāra mātra āmā’-doṅhākāra
balile nā laya yabe,—sei bhāra tānra”*

“Our responsibility is to simply repeat the Lord’s order. If people do not follow, that is His responsibility.”

Śrī Mahāprabhu’s order to Śrīla Nityānanda and Śrīla Haridāsa was to request everyone to worship Kṛṣṇa. If by the will of the Lord the audience does not listen to their humble presentation and thus invites inauspiciousness on themselves, then Mahāprabhu, the order-giver, takes part in the result.

CB Madhya-khaṇḍa 13.077

TEXT 77

balite prabhura ājñā se du’yera sthāne

Then Nityānanda and Haridāsa went to inform the two of the Lord's order.

CB Madhya-khaṇḍa 13.078

TEXT 78

*sādhu-loke mānā kare,—“nikaṭe nā yāo
nāgāla pāile pāche parāṇa hārāo*

Saintly people prohibited them, saying, “Don't go near them. If they catch you, you will lose your lives.

According to the common understanding, “There is no need to preach topics of Lord Hari to nondevotees,” persons who were ignorant of spiritual science forbade Ṭhākura Haridāsa and Śrī Nityānanda Prabhu from going to Jagāi and Mādhāi. If one goes to give good instructions to nondevotees, then rather than accepting, they will attack. By the order of Śrī Gaurasundara and following in the footsteps of Śrī Nityānanda and Ṭhākura Haridāsa transcendental topics are preached in the world by Śrī Gauḍīya Maṭha, yet irregardless of the place, leave alone accepting all such topics, we are experiencing everyday (or generally) how the preachers of Gauḍīya Maṭha are being attacked from time to time and how their preaching work is being disturbed by the attribution of faults on them.

CB Madhya-khaṇḍa 13.079

TEXT 79

*āmarā antare thāki parāṇa-tarāse
tomarā nikaṭe yāo kemana sāhase?*

“We hide inside the house and tremble. How can you dare to approach them?”

Saintly persons always remained far away from those two sinners. They

were afraid they would be attacked by those nondevotees. They said to Śrī Nityānanda and Haridāsa, “You are too brave. Therefore you are approaching those two sinners.”

CB Madhya-khaṇḍa 13.080

TEXT 80

*kisera sannyāsi-jñāna o-du 'yera ṭhāñi?
brahma-vadhe go-vadhe yāhāra anta nāi”*

“Those two have no respect for *sannyāsīs*. They have killed unlimited *brāhmaṇas* and cows.”

“Killing *brāhmaṇas* and killing cows are most heinous sinful activities. They have committed innumerable such sins. You are both wandering mendicants. You travel everywhere for the benefit of the world. But these two sinners cannot understand your glories. Rather than accepting you as *sannyāsīs* fixed in the service of the Supreme Lord, they will attack you.”

CB Madhya-khaṇḍa 13.081

TEXT 81

*tathāpiha dui jana `kṛṣṇa kṛṣṇa' bali'
nikaṭe calilā doñhe mahā-kutūhalī*

Nevertheless the two Prabhus chanted the name of Kṛṣṇa and joyfully went before the two.

By the order of Śrī Mahāprabhu, Śrī Nityānanda and Śrī Haridāsa went before them while chanting the most auspicious names of Kṛṣṇa glorified in the first verse of *Śikṣāṣṭaka*. Śrī Nityānanda and Śrī Haridāsa did not consider the name of Kṛṣṇa and Kṛṣṇa Himself to be different. Since they did not chant the holy names under the shelter of *ajñā-rūḍhi*, they went towards them in great eagerness.

CB Madhya-khaṇḍa 13.082

TEXT 82

*śunibāre pāya hena nikaṭa thākiyā
kahena prabhura ājñāḍākiyāḍākiyā*

They came only close enough to be heard and then loudly informed them of the Lord's order.

CB Madhya-khaṇḍa 13.083

TEXT 83

*“bala kṛṣṇa, bhaja kṛṣṇa, laha kṛṣṇa-nāma
kṛṣṇa mātā, kṛṣṇa pitā, kṛṣṇa dhana-prāṇa*

“Say, ‘Kṛṣṇa,’ worship Kṛṣṇa, and chant the names of Kṛṣṇa. Kṛṣṇa is your mother, Kṛṣṇa is your father, and Kṛṣṇa is your life and wealth.

CB Madhya-khaṇḍa 13.084

TEXT 84

*tomā-sabā’ lāgiyā kṛṣṇera avatāra
hena kṛṣṇa bhaja, saba chāḍa anācāra”*

“Kṛṣṇa has incarnated for your benefit. Therefore give up all sinful activities and worship Kṛṣṇa.

“The eternal pastimes that *svayaṁ-rūpa* Kṛṣṇa performs with His ‘attracted’ associates in Vraja are meant for removing the misfortune of the living entities, so to engage in service other than the worship of Kṛṣṇa is most unbecoming. Therefore, understanding yourselves as ‘attracted’ in your relationship with the Lord, you should try to awaken your constitutional propensities.”

When living entities realize their constitutional position, proper behavior based on aversion to the service of matter can no longer remain absent. Then their propensity for worshiping Kṛṣṇa becomes prominent. When

liberated living entities belonging to impartial Kṛṣṇa's marginal energy have slightly less good fortunate, they worship Śrī Rāmacandra. In the worship of Śrī Rāma, there is no opportunity for the complete manifestation of all of Kṛṣṇa's transcendental potencies. The transcendental *rāsa-līlā* pastimes that are mentioned in relation to Śrī Baladeva, the original source of Śrī Rāmacandra, are not found in Rāmacandra of the Raghu dynasty. The endeavors of the Daṇḍakāraṇya sages have established that the son of Daśaratha was unfit for performing *rāsa-līlā*. The variegated pastimes of *svayam-rūpa* Śrī Kṛṣṇa and *svayam-prakāśa* Śrī Baladeva are found in Goloka Vṛndāvana. In order to broadcast these pastimes, *svayam-rūpa* Kṛṣṇa incarnated and advented His Śrī Gaura pastimes. The main consideration in the activities of this advent is the incarnation of the magnanimous nature of Śrī Kṛṣṇacandra, the personification of sweetness. Śrī Kṛṣṇacandra manifested His eternal form of Śrī Gaurāṅga, who is the combined form of Śrī Rādhā-Govinda, particularly for those who are situated in the temporary realization of mundane conceptions under the shelter of pious and impious activities. The worshipable Lord Śrī Kṛṣṇacandra descended in this world as Śrī Gaurasundara, who is the aggregate form of all devotees of Kṛṣṇa, who assumes the role of a worshiper in different *rasas*, and who awards the opportunity to worship Kṛṣṇa after giving up sinful activities in the form of material conceptions. The distinction of Kṛṣṇa's worship has been revealed in the advent of Śrī Gaura's pastimes of distributing *kṛṣṇa-prema*. The ultimate perfection of the good fortune of those pious souls who have obtained the qualification for remaining engaged in the service of Śrī Rāma-Sītā, Śrī Rāma-Vajrāṅgajī, Śrī Lakṣmī-Nārāyaṇa, Śrī Viṣvaksena-Garuḍa-Nārāyaṇa, and the *catur-vyūha* forms of Śrī Vāsudeva-Saṅkarṣaṇa-Pradyumna-Aniruddha is the supreme service of Vrajendra-nandana. In His form as Jagad-guru, Śrī Kṛṣṇacandra as the preacher of munificence instructs the most pure living entities that *svayam-rūpa* Kṛṣṇa has incarnated for the benefit of the marginal living entities who give up bad association and discriminate between modes of

worshiping the Lord.

Having received the direct order of Mahāprabhu, Jagad-guru Śrī Nityānanda and Jagad-guru Ṭhākura Haridāsa, as specific manifestations of Jagad-guru, preach the topics of Kṛṣṇa's munificent incarnation to the people of the world. As the supreme instructor, the most munificent Kṛṣṇa teaches everyone to give up bad association and worship the *svayam-rūpa*, who enjoys wonderful pastimes and who is the object of five *rasas*. Give up bad association and associate with that *sac-cid-ānanda* object and constantly worship Him while considering yourself an ingredient of one of the five *rasas*. The perfection of lust is found in conjugal affairs, less than that is found in *vātsalya*, less than that in *sākhya*, less than that in *dāsya*, and less than that in *śānta*. Abominable mundane perverted feelings are counted among sinful activities.

Although the pastimes of Kṛṣṇa's *prakāśa-vidyā* are nondifferent from those of Kṛṣṇa, Kṛṣṇa, the personification of twelve *rasas*, is Himself the *svayam-rūpa* (origin of all forms), *svayam-guṇa* (origin of all qualities), *svayam-parikara-vaiśiṣṭya* (origin of all variegated associates) and *svayam-līlā* (origin of all pastimes). His manifestation, Śrī Baladeva, is *prakāśa-rūpa* (manifestation of all forms), *prakāśa-guṇa* (manifestation of all qualities), *prakāśa-parikara-vaiśiṣṭya* (manifestation of all variegated associates) and *prakāśa-līlā* (manifestation of all pastimes). Therefore, by worshiping Him, one automatically worships Kṛṣṇa. Yet, while considering, *ye yathā mām prapadyante*—“As they surrender unto Me,” consideration should be given to *svayam-rūpa* Kṛṣṇa's statement *tāms tathaiva bhajāmy aham*—“I reward them accordingly.”

According to some, worship of the *catur-vyūha* forms of Kṛṣṇa headed by Vāsudeva is supreme; according to others, worship of Kṛṣṇa's forms headed by Sītā-Rāma is supreme; while according to still others, worship of Kṛṣṇa's forms like Revatī-ramaṇa is supreme. Although all are worship of Kṛṣṇa, only those who have realized the purport of the statement “I am Kṛṣṇa. Worship Me,” are qualified to obtain the *darśana* of Śrī Kṛṣṇacandra's munificent form of Śrī Gaurasundara. Knowing

themselves as nondifferent from participants in Kṛṣṇa's pastimes, Śrī Baladeva-Nityānanda Prabhu, the original source of the *viṣṇu-tattvas* and the chief of all devotees, and Nāmācārya Ādi-guru Brahmā, the chief of all devotees, vigorously concealed this fact from unfortunate persons while revealing real knowledge during the manifested pastimes of the covered incarnation. Kṛṣṇa is the embodiment of *rasa*, therefore He is the only shelter of all *rasas* or the only *viṣaya-vigraha*, or object of worship, for all devotees. Śrī Kṛṣṇa is *svayam-rūpa*, not the partial formless manifestation of Paramātmā nor the formless all-pervading object; He is the cause of all causes headed by Brahman and Paramātmā. Baladeva is the full manifestation of *svayam-rūpa* Kṛṣṇa, Kāraṇodakaśāyī Viṣṇu is His plenary portion, Garbhodakaśāyī Viṣṇu is the portion of His plenary portion, and Kṣīrodakaśāyī Viṣṇu is the portion of the portion of His plenary portion. They are all *viṣaya-vigrahas* of *svayam-rūpa* Kṛṣṇa. The subordinate living entities are specific manifestations of the *viṣaya-vigrahas*. Therefore Kṛṣṇa and the "attracted" devotees of Kṛṣṇa are not separate, as seen through material vision. The ultimate conclusion is that He is the complete person. The partial manifestation of that complete whole is the source of the material creation and the origin of the portions and plenary portions. Attracted living entities have no propensity other than the worship of that Kṛṣṇa.

The moment the attracted souls are distracted, they glance towards *māyā* from Vaikuṅṭha. At that time the universe is created and material enjoyment overcomes the constitutional duties of the living entities belonging to the marginal potency of the Lord and makes them averse to Kṛṣṇa. This aversion to Kṛṣṇa induces the conditioned souls to become bewildered with incomplete thoughts of Brahman and Paramātmā, and in their incomplete conceptions of Brahman and Paramātmā they are covered by their individual material sentiments. Since Kṛṣṇa Himself is the shelter of all *rasas*, Baladeva, His principle manifestation, is also the shelter of all *rasas*. This Baladeva Prabhu simply engages in the worship of Kṛṣṇa. If one accepts the principle of *yathā taror mūla-*

niṣecanena—“as pouring water on the root of a tree,” then there will not be any deviation in the subject of discrimination in the worship of Kṛṣṇa. Then, taking shelter of the lotus feet of Śrī Caitanya in different *rasas*, some remain properly situated under the shelter of conjugal attraction, while some announce their good fortune by remaining situated under the shelter of parental attraction. The attracted *rasika* devotees of two and half *rasas* engage in the hemispherical Vaikuṅṭha service rather than the most complete Goloka Vṛndāvana service. They then obtain less munificence and respect the path of opulence. The deviation of the conditioned souls and the deviation of the liberated worshipers of the Lord is completely different. The deviation in Vaikuṅṭha is the absence of completeness, while the deviation in the material world is sinful activities and is totally fit for rejection. For the conditioned souls the energy of Rāma-Vaikuṅṭha is preferable to the energy of Mahā-Vaikuṅṭha. Therefore the *rasa* cherished by the *rasika* worshipers of Sītā-Rāma and Hanumān-Rāma establishes from an impartial consideration a special feature distinct from the *rasa* cherished by the devotees of Lakṣmī-Nārāyaṇa and Viṣvaksena-Nārāyaṇa in Vaikuṅṭha. In consideration of the variegatedness of the energetic devoid of energy, the worship of the *catur-vyūha* headed by Vāsudeva is superior to knowledge of the impersonal Brahman, for there is no possibility of attributing mundane abomination in such worship. The worshipable object is not under the control of *māyā*. He is fully independent and unimpeded. Therefore Vrajendra-nandana in His most munificent combined form of Rādhā-Kṛṣṇa shows that in the worship of Kṛṣṇa the topmost worship of Śrī Rādhā-Govinda surpasses the progressively superior worship of Vāsudeva-Kṛṣṇa, Lakṣmī-Govinda-Kṛṣṇa, and Sītā-Rāma-Kṛṣṇa. Such compassion is immeasurable and unlimited. That is why *svayaṁ-rūpa* Mahāprabhu began to teach the service of Hari to everyone through His *prakāśa-vigraha* and *jagad-vidhātā*.

TEXT 85

*ḍāka śuni' māthā tuli' cāhe dui-jana
mahākrodhe dui jana aruṇa-locana*

On hearing their call, the two turned their heads and their eyes became red with anger.

CB Madhya-khaṇḍa 13.086

TEXT 86

*sannyāsi-ākāra dekhi' māthā tuli' cāya
'dhara dhara' bali' doṅhe dharibāre yāya*

After lifting their heads and seeing the forms of the *sannyāsīs*, the two ran towards them shouting, “Catch them! Catch them!”

CB Madhya-khaṇḍa 13.087

TEXT 87

*ātheyyathe nityānanda-haridāsa dhāya
'raha raha' bali' dui dasyu pāche yāya*

Nityānanda and Haridāsa quickly ran away as the two rogues chased them, shouting, “Stop! Stop!”

CB Madhya-khaṇḍa 13.088

TEXT 88

*dhāiyā āise pāche, tarjjagarjja kare
mahābhaya pāi' dui prabhu dhāya ḍare*

Abusing them with harsh words, they chased behind the two Prabhus, who ran away out of fear.

The phrase *dui prabhu* refers to Nityānanda Prabhu and Haridāsa Ṭhākura. Nityānanda Svarūpa and Haridāsa Ṭhākura were both Vaiṣṇava

TEXT 89

*loka bale,—“takhanai ye niṣedha karila
dui sannyāsīra āji saṅkaṭa paḍila”*

People said, “We warned them before. Now those two *sannyāsīs* are in danger.”

TEXT 90

*yateka pāṣaṇḍī saba hāse mane mane
“bhaṇḍera ucita śāsti kaila nārāyaṇe”*

All the atheists smiled and thought, “Lord Nārāyaṇa has given proper punishment to those imposters.”

People who are averse to devotional service maintain enmity towards those who are engaged in unalloyed devotional service to Viṣṇu. According to these hostile people, the unalloyed devotees of the Lord are imposters. Since they are opposed to devotional service and the devotees are situated beyond their conceptions, they desire inauspiciousness for the devotees. In spite of admitting that they are envious of the devotees, they consider themselves servants of Nārāyaṇa. But since they are actually averse to the Lord, they are envious and fall from the truth.

TEXT 91

*“rakṣa kṛṣṇa, rakṣa kṛṣṇa”subrāhmaṇe bale
se sthāna chāḍiyā bhaye calilā sakale*

The pious *brāhmaṇas* said, “Save them Kṛṣṇa! Save them Kṛṣṇa!”

They then left that place in fear.

The conceptions of pious *brāhmaṇas* are not like those of immoral persons. They appealed to Kṛṣṇa with a desire to protect the Lord’s devotees. The duty of pious *brāhmaṇas* is to meditate on the well-being of the devotees. Persons who are averse to this principle fall from their brahminical position, attain abominable nature, and inevitably engage in activities hostile to devotional service.

CB Madhya-khaṇḍa 13.092

TEXT 92

*dui dasyu dhāya, dui ṭhākura palāya
dhariluṅ, dhariluṅ bali’ lāga nāhi pāya*

The two rogues chased behind as the two Lords ran away. Although the rogues declared that they caught them, they were unable.

CB Madhya-khaṇḍa 13.093

TEXT 93

*nityānanda bale,—“bhāla haila vaiṣṇava
āji yadi prāṇa vāñce—tābe pāi saba”*

Nityānanda said, “We thought it would be good to turn them into Vaisnavas, but we will be lucky if we survive today.”

Nityānanda said, “Leave far aside any idea that by giving Kṛṣṇa’s instructions to Jagāi and Mādhāi they will become Vaiṣṇavas, it will be good if we can protect ourselves from their invincible attack.”

CB Madhya-khaṇḍa 13.094

TEXT 94

*haridāsa bale,—“ṭhākura āra kene bala?
tomāra buddhite apamṛtye prāṇa gela*

Haridāsa said, “O Lord, what can I say? Today I will die prematurely because of Your ideas.

Haridāsa said, “O Nityānanda Prabhu, since by the order of Śrī Caitanyadeva You have desired auspiciousness for the living entities, they are able to finish our lives with premature death. Now what is the use of discussing these topics?”

CB Madhya-khaṇḍa 13.095

TEXT 95

*madyapere kaile yena kṛṣṇa-upadeśa
ucita tāhāra śāsti—prāṇa avaśeṣa”*

“Because You have tried to give Kṛṣṇa’s instructions to drunkards, we have received proper punishment—almost losing our lives.”

Haridāsa said, “It is an offense to instruct faithless persons in the chanting of the name of Hari. Since we have come forward to instruct unqualified offenders, the proper punishment for our offense has been written on our foreheads.”

CB Madhya-khaṇḍa 13.096

TEXT 96

*eta bali’ dhāya prabhu hāsiyā hāsiyādui
dasyu pāche dhāya tarjjiyā garjjiyā*

Speaking in this way the two Lords laughed as they ran away. The two rogues chased after them while shouting abusive words.

CB Madhya-khaṇḍa 13.097

TEXT 97

*doṅhāra śarīra sthūla,—nā pāre calite
tathāpiha dhāya dui madyapa tvarite*

The two drunkards had fat bodies, so they could hardly walk, yet somehow they ran swiftly.

CB Madhya-khaṇḍa 13.098

TEXT 98

*dui dasyu bale,— “bhāi, kothāre yāibājagā-
mādhāra thāñi āji kemate eḍāibā?*

The two rogues said, “O brothers, where will you go? How will you escape Jagāi and Mādhāi today?”

CB Madhya-khaṇḍa 13.099

TEXT 99

*tomarā nā jāna, ethā jagā-mādhā āche
khāni raha’ ulaṭiyā hera dekha pāche”*

“You do not know that Jagāi and Mādhāi live here. Wait a moment and see who’s behind you.”

Jagāi and Mādhāi said to Nityānanda and Haridāsa, “You should have known that the two rogues, Jagāi and Mādhāi, stay here, and no one goes home safely without being harassed by us. Wait a moment and see us come after you.”

CB Madhya-khaṇḍa 13.100

TEXT 100

*trāse dhāya dui prabhu vacana śuniyā
`rakṣa kṛṣṇa, rakṣa kṛṣṇa, govinda’ baliyā*

Hearing their words, the two Lords ran in fear as they called out, “Save us Kṛṣṇa! Save us Kṛṣṇa! Hey Govinda!”

CB Madhya-khaṇḍa 13.101

TEXT 101

*haridāsa bale,—“āmi nā pāri calite
jāniyā o āsi āmi cañcala-sahite*

Haridāsa said, “I cannot go further. Why did I knowingly come with this restless person?”

Haridāsa Ṭhākura said to Nityānanda Prabhu, “Even though I cannot run, I have come with a restless person like You, who can run fast and who is always getting involved in anything and everything.”

CB Madhya-khaṇḍa 13.102

TEXT 102

*rākhilena kṛṣṇa kāla-yavanera ṭhāñi
cañcalera buddhye āji parāṇa hārāi”*

“Kṛṣṇa just saved me from the wrath of the Yavanas, and now today I will lose my life due to Your mischievous nature.”

Haridāsa said, “Just a few days ago Kṛṣṇa saved me from the hands of a Yavana who was a Kazi in the province of Āmbuyā, but today I am almost certain to lose my life due to the fault of the restless intelligence of the person known as Nityānanda.”

CB Madhya-khaṇḍa 13.103

TEXT 103

*nityānanda bale,—“āmi nahi ye cañcala
mane bhāvi’ dekha, tomāra prabhu se vihvala*

Nityānanda said, “I am not a restless person. Think carefully, it is your Lord who is agitated.

In protest of Haridāsa’s statement, Nityānanda said, “I have become restless by seeing how the Lord is agitated, but personally I am not restless. Mahāprabhu is a poor *brāhmaṇa*. Like a king He has ordered Me

to preach the names of Hari at each and every house, and I am simply following His order.”

CB Madhya-khaṇḍa 13.104

TEXT 104

*brāhmaṇa haiyā yena rāja-ājñā kare
tāna-bole buli saba prati ghare ghare*

“Although He is a *brāhmaṇa*, He gives orders like a king. On His instruction we preach door to door.

CB Madhya-khaṇḍa 13.105

TEXT 105

*kothāo ye nāhi śuni,—sei ājñā tāna
`cora, ḍhaṅga’ bai loka nāhi bale āna*

“He gives orders that we have never heard before and as a result people call us thieves and hypocrites.

Nityānanda said, “I have not heard anyone give instructions like Śrī Gaurasundara has. While following His order, people considered us trespassing thieves or hypocrites in disguise.”

CB Madhya-khaṇḍa 13.106

TEXT 106

*nā karile ājñā tāna sarva-nāśa kare
karile o ājñā tāna ei phala dhare*

“If we disobey His order we’ll be ruined, and if we follow His order this is the result.

CB Madhya-khaṇḍa 13.107

TEXT 107

*āpana prabhura doṣa nā jānaha tumi
dui jane balilāma,—doṣa-bhāgīāmi”*

“You do not admit your Lord’s fault. Although we both spoke to them, you accuse Me of being at fault.”

“By the will of Mahāprabhu, both you and I are preaching the names of Hari at every house; but it is very sad that you accuse Me of being at fault. I am not alone at fault, Mahāprabhu is also involved.”

CB Madhya-khaṇḍa 13.108

TEXT 108

*hena-mate dui-jane ānanda-kandala
dui dasyu dhāya pāche dekhiyā vikala*

In this way the two Prabhus engaged in blissful quarrels as they watched the two rogues chasing them become confused.

CB Madhya-khaṇḍa 13.109

TEXT 109

*dhāiyā āilā nija ṭhākurera bāḍi
madyera vikṣepe dasyu paḍe raḍāraḍi*

They ran towards the Lord’s house, while the two rogues rolled on the ground, being intoxicated by wine.

Jagāi and Mādhāi had both drunk excessive wine before chasing Nityānanda and Haridāsa.

The word *raḍāraḍi* means “moving quickly” or “running about.”

CB Madhya-khaṇḍa 13.110

TEXT 110

*dekhā nā pāiyā dui madyapa rahila
śeṣe huḍāhuḍi dui-janei bājila*

Unable to see the two Prabhus, the drunkards gave up the chase and eventually began to push and shove each other.

CB Madhya-khaṇḍa 13.111

TEXT 111

*madyera vikṣepe dui kichu nā jānila
āchila vā kon sthāne, kothā vā rahila?*

Being intoxicated by wine, the two could not remember a thing about where they were before and where they were now.

CB Madhya-khaṇḍa 13.112

TEXT 112

*kata-kṣaṇe dui prabhu ulaṭiyā cāya
kothā gela dui dasyu dekhite nā pāya*

After a while the two Prabhus looked back and could not see where the two rogues had gone.

CB Madhya-khaṇḍa 13.113

TEXT 113

*sthira hai' dui jane kolākuli kare
hāsiyā calilā yathā prabhu viśvambhare*

The two felt pacified and embraced each other. They laughed and then went to see Viśvambhara.

CB Madhya-khaṇḍa 13.114

TEXT 114

*vasiyāche mahāprabhu kamala-locana
sarvāṅga-sundara rūpa madana-mohana*

The lotus-eyed Mahāprabhu was sitting. The limbs of His body were so beautiful that His form bewildered even Cupid.

CB Madhya-khaṇḍa 13.115

TEXT 115

*caturdike rahiyāche vaiṣṇava-maṇḍala
anyo'nye kṛṣṇa-kathā kahena sakala*

He was surrounded by the Vaiṣṇavas, who were discussing topics of Kṛṣṇa amongst themselves.

CB Madhya-khaṇḍa 13.116

TEXT 116

*kahena āpana-tattva sabhā-madhye raṅge
śvetadvīpa-pati yena sanakādi-saṅge*

The Lord joyfully discussed His own glories in that assembly just as the Lord of Śvetadvīpa did in the association of sages headed by Sanaka.

CB Madhya-khaṇḍa 13.117

TEXT 117

*nityānanda haridāsa henai samaya
divasa-vṛttānta yata sammukhe kahaya*

At that time Nityānanda and Haridāsa came before the Lord and reported to Him what had happened that day.

CB Madhya-khaṇḍa 13.118

TEXT 118

*“aparūpa dekhilāma āji dui-jana
parama madyapa, punaḥ balāya brāhmaṇa*

“Today we have seen two strange persons—they were great drunkards yet they called themselves *brāhmaṇas*.

CB Madhya-khaṇḍa 13.119

TEXT 119

*bhālare balila tāre—`bala kṛṣṇa-nāma`
khedāḍiyā ānileka, bhāgye rahe prāṇa”*

“We nicely requested them to chant the names of Kṛṣṇa. In response they chased us, yet we fortunately survived.”

CB Madhya-khaṇḍa 13.120

TEXT 120

*prabhu bale,—“ke se dui, kibā tāra nāma?
brāhmaṇa haiyā kene kare hena kāma?”*

The Lord said, “Who are those two? What are their names? Why would *brāhmaṇas* engage in such activities?”

Mahāprabhu said, “It is not proper for *brāhmaṇas* to drink wine. It is not the duty of *brāhmaṇas* to act like rogues and chase Vaiṣṇavas.”

CB Madhya-khaṇḍa 13.121

TEXT 121

*sammukhe āchilā gaṅgādāsa śrīnivāsa
kahaye yateka tāra vikarma-prakāśa*

Gaṅgādāsa and Śrīvāsa, who were sitting before the Lord, began to relate the sinful activities of those two.

CB Madhya-khaṇḍa 13.122-123

TEXT 122-123

“se-duira nāma prabhu—`jagāi-mādhāi`

subrāhmaṇa-putra dui—janma ei ṭhāñi

*saṅga-doṣe se doṅhāra hena haila mati
ājanma madirā bai āna nāhi gati*

“O Lord, the names of those two are Jagāi and Mādhāi. They are the sons of a pious *brāhmaṇa*, and they were born here. Due to bad association they have developed such mentality. They have been attached to drinking wine since their birth.

“The father of Jagāi and Mādhāi was a *brāhmaṇa* who engaged in his occupational duties. Due to the influence of bad association his two sons have become engaged in sinful activities like harming others and plundering wealth.”

CB Madhya-khaṇḍa 13.124

TEXT 124

*se-dui’ra bhaye nadīyāra loka ḍare
hena nāhi, yāra ghare curi nāhi kare*

“Everyone in Nadia is afraid of these two. There is no house that has not been plundered by them.

CB Madhya-khaṇḍa 13.125

TEXT 125

*se-dui’ra pātaka kahite nāhi ṭhāñi
āpane sakala dekha, jānaha gosāñi”*

“There is no limit to their sinful activities. O Lord, You know and see everything.”

CB Madhya-khaṇḍa 13.126

TEXT 126

prabhu bale,—“jānoṅ jānoṅ sei dui beṭā

khaṇḍa khaṇḍa karimu āile mora hethā”

The Lord said, “I know these two fellows. If they come here I will cut them to pieces.”

CB Madhya-khaṇḍa 13.127

TEXT 127

*nityānanda bale,— “khaṇḍa khaṇḍa kara tumi
se dui thākite kothā’ nā yāiba āmi*

Nityānanda said, “You may cut them to pieces, but I will not go out as long as they are there.

When Mahāprabhu said that He would cut Jagāi and Mādhāi to pieces, Nityānanda replied, “I will not be able to follow Your order as long as they are alive.”

CB Madhya-khaṇḍa 13.128

TEXT 128

*kisera vā eta tumi karaha baḍāi
āge sei dui-jane `govinda’ balāi*

“Why do You brag so much? First get these two to chant the name of Govinda.

CB Madhya-khaṇḍa 13.129-130

TEXT 129-130

*svabhāvei dhārmike balaye `kṛṣṇa’ nāma
e dui vikarma bai nāhi jāne āna*

*e dui uddhāroṅ yadi diyā bhakti-dāna
tabe jāni `pātaki-pāvana’ hena nāma*

“A pious person naturally chants the name of Kṛṣṇa, but these two do

not know anything other than sinful activities. If You deliver these two by awarding them devotional service, then I will know that You are Patita-pāvana, the deliverer of the fallen.

“Pious persons naturally chant the names of Kṛṣṇa, but these two are not candidates for accepting any good instructions and are only interested in sinful activities. If You can induce these two to chant the name of Govinda, then the glories of Your name, Patita-pāvana, will be protected and Your words will prove meaningful.”

CB Madhya-khaṇḍa 13.131

TEXT 131

*āmāre tāriyā yata tomāra mahimā
tatodhika e du'yera uddhārera sīmā”*

“The deliverance of these two will certainly be more glorious than the deliverance of Me.”

CB Madhya-khaṇḍa 13.132

TEXT 132

*hāsi' bale viśvambhara,—“haila uddhāra
yei-kṣaṇe daraśana pāila tomāra*

Viśvambhara smiled and replied, “They were delivered the moment they got Your darśana.

CB Madhya-khaṇḍa 13.133

TEXT 133

*viśeṣa cintaha tumi eteka maṅgala
acirāte kṛṣṇa tāra kariba kuśala”*

“You are so concerned for their benefit that Kṛṣṇa will soon arrange for their well-being.”

TEXT 134

*śrī-mukhera vākya śuni' bhāgavata-gaṇa
'jaya jaya' hari-dhvani karilā takhana*

On hearing these words from the lotus mouth of the Lord, all the devotees chanted, “Jaya! Jaya! Hari! Hari!”

CB Madhya-khaṇḍa 13.135

TEXT 135

*'haila uddhāra',—sabe mānilā hṛdaye
advaitera sthāne haridāsa kathā kahe*

They were all convinced that the two were already delivered. Haridāsa then went before Advaita and spoke as follows.

CB Madhya-khaṇḍa 13.136

TEXT 136

*“cañcalera saṅge prabhu āmāre pāṭhāya
'āmi thāki kothā, se vā kon dike yāya?’*

“The Lord sends me with this restless person. He leaves me behind and who knows where He goes?”

CB Madhya-khaṇḍa 13.137

TEXT 137

*varṣāte jāhnavī-jale kumbhīra veḍāya
sāntāra eḍiyā tāre dharibāre yāya*

“During the rainy season there are many crocodiles in the Ganges, and He goes swimming in the waters to catch them.

TEXT 138

*kūle thāki ' dāka pāḍi ' kari 'hāya hāya '
sakala-gaṅgāra mājhe bhāsiyā veḍāya*

“In great anxiety I call Him loudly from the riverbank, but He continually floats around in the waters of the Ganges.

CB Madhya-khaṇḍa 13.139

TEXT 139

*yadi vā kūlete uṭhe bālaka dekhiyā
māribāra tare śiśu yāya khedāḍiyā*

“If He sees some boys, He comes out of the water and chases them to beat them.

CB Madhya-khaṇḍa 13.140

TEXT 140

*tāra pitā-mātā āise hāte ṭheṅgā laiyātā '-
sabā ' pāṭhāi āmi caraṇe dhariyā*

“When their parents come with sticks in their hands, I fall at their feet and send them back.

CB Madhya-khaṇḍa 13.141

TEXT 141

*goyālāra ghr̥ta-dadhi laiyā palāya
āmāre dhariyā tārā māribāre cāya*

“He steals butter and yogurt from the cowherd men and flees, and they catch me and want beat me.

TEXT 142

*sei se karaye karma—yei yukti nahe
kumārī dekhiyā bale,—more vivāhiye*

“Whatever He does is unreasonable. When He sees an unmarried girl He tells her, ‘Marry Me.’

CB Madhya-khaṇḍa 13.143

TEXT 143

*caḍiyāṣāṇḍera pīthe `maheśa' bolāya
parera gābhīra dugdha duhi' duhi' khāya*

“He rides on the back of an ox and declares that He is Maheśa. He takes milk from other’s cows and drinks it.

CB Madhya-khaṇḍa 13.144

TEXT 144

*āmi śikhāile gāli pāḍaye tomāre
'ki karite pāre tora advaita āmāre?*

“When I try to teach Him something, He abuses me and says, ‘What can your Advaita do to Me?’

CB Madhya-khaṇḍa 13.145

TEXT 145

*`caitanya balis yāre `thākura' kariyāse
vā ki karite pāre āmāre āsiyā?'*

“And Śrī Caitanya, whom you consider the Lord, what can He do to Me?”

TEXT 146

*kichui nā kahi āmi ṭhākurera sthāne
daiva-yoge āji rakṣā pāila parāṇe*

“I have not said anything about this to the Lord, but today my life has been saved by providence.

CB Madhya-khaṇḍa 13.147

TEXT 147

*mahā-mātoyāla dui pathe paḍi’ āche
kṛṣṇa-upadeśa giyā kahe tāra kāche*

“There were two great drunkards lying in the street, and He went before them to preach Kṛṣṇa’s instructions.

CB Madhya-khaṇḍa 13.148

TEXT 148

*mahākrodhe dhāiyā āila māribāra
jīvana-rakṣāra hetu—prasāda tomāra”*

“In great anger they rushed to kill us. It is Your mercy that our lives have been saved.”

CB Madhya-khaṇḍa 13.149-150

TEXT 149-150

*hāsiyā advaita bale,—“kona citra nahe
madyapera ucita—madyapa-saṅga haye*

*tina mātoyāla-saṅga ekatra ucita
naiṣṭhika haiyā kene tumi tāra bhita?*

Advaita smiled and said, “This is not at all astonishing, for drunkards should associate with other drunkards. It befitting that the three drunkards were together. But, being a celibate, why were you there?”

After informing Advaita Prabhu about Nityānanda’s various restless activities, Haridāsa brought up the topics of Jagāi and Mādhāi and said that Nityānanda became an object of the two drunkards’ anger when He tried to preach Kṛṣṇa’s instructions to them. “Today we were able to save our lives from the hands of those two rogues simply by Your mercy.” In reply to this, Advaita Prabhu said, “O Haridāsa, Śrīla Nityānanda Prabhu is intoxicated from drinking the the liquor of love for Kṛṣṇa, whereas Jagāi and Mādhāi are intoxicated from drinking ordinary wine. Therefore it is befitting that the three associate together. Since you are attached to the Supreme Lord, you should not go near them.”

CB Madhya-khaṇḍa 13.151

TEXT 151

*nityānanda kariba sakale mātoyāla
uhāna caritra muñi jāni bhāle bhāla*

“Nityānanda will make everyone intoxicated. I know His character very well.

“I know the characteristics of Nityānanda very well. Within two or three days He will bring those two rogues who are fond of drinking wine into the assembly of Vaiṣṇavas.”

CB Madhya-khaṇḍa 13.152

TEXT 152

*ei dekha tumi dina dui tina vyāje
sei dui madyapa āniba goṣṭhī-mājhe”*

“Just wait and see, within two or three days He will bring those drunkards into our assembly.”

TEXT 153

*balite advaita hailena krodāveśa
digambara hai' bale aśeṣa viśeṣa*

While speaking in this way, Advaita became overwhelmed with anger. Without any clothing on, He spoke with great emphasis.

CB Madhya-khaṇḍa 13.154

TEXT 154

*‘śuniba sakala caitanyera kṛṣṇa-bhakti
kemanē nācaye gāya, dekhoṅ tāna śakti*

“Everyone will hear about Lord Caitanya’s devotional service to Kṛṣṇa. And they will see His potency—how He dances and chants.

CB Madhya-khaṇḍa 13.155

TEXT 155

*dekha kālī sei dui madyapa āniyā
nimāi-nitāi dui nācibe miliyā*

“You will see tomorrow how Nimāi and Nitāi will bring the two drunkards and dance with them.

CB Madhya-khaṇḍa 13.156

TEXT 156

*ekākāra karibeka ei dui jane
jāti lai' tumi āmi palāi yatane”*

“They will make the two equal to us, and we will have to run away to save our caste.”

TEXT 157

*advaitera krodāveśe hāse haridāsa
madyapa-uddhāra citte haila prakāśa*

On seeing Advaita's angry mood, Haridāsa smiled. He was convinced that the drunkards would be delivered.

CB Madhya-khaṇḍa 13.158

TEXT 158

*advaitera vākya bujhe kāhāra śakati?
bujhe haridāsa prabhu—yāra yena mati*

Who has the power to understand Advaita's words? Only Haridāsa Prabhu can understand Him.

CB Madhya-khaṇḍa 13.159

TEXT 159

*ebe pāpī-saba advaitera pakṣa haiyā
gadādhara-nindā kare, maraye paḍiyā*

Many sinful people take the side of Advaita and criticize Gadādhara. They will be burnt to death.

Hardly anyone can understand the loving sentiments of Advaita Prabhu. Being unable to understand the actual meaning of Vaiṣṇavism, a few sons and nondevotee so-called disciples of Śrī Advaita Prabhu introduce Advaita Prabhu as an impersonalist and support Him while disregarding Śrī Gaurasundara's most dear Śrī Gadādhara Paṇḍita Gosvāmī. Since Śrī Acyutānanda Prabhu, the son of Advaita, accepted subordination of Śrī Gadādhara Paṇḍita Gosvāmī, a few Māyāvādī descendants of Advaita dared to disregard Śrī Gadādhara Paṇḍita Gosvāmī Prabhu. As a result,

they met with inauspiciousness. When unauthorized disciples and sons of Śrī Advaita Prabhu saw that after the disappearance of Śrī Advaita Prabhu His most intimate disciples began to worship Hari under the subordination of Śrī Gadādhara Paṇḍita Gosvāmī, they began to burn within. Considering their family prestige from the mundane viewpoint and considering Advaita Prabhu as Viṣṇu and themselves as “Viṣṇu’s sons,” they attacked those who worshiped under the guidance of Śrī Gadādhara Prabhu.

CB Madhya-khaṇḍa 13.160

TEXT 160

*ye pāpiṣṭha eka vaiṣṇavera pakṣa haya
anya vaiṣṇavere ninde, sei yāya kṣaya*

Any sinful person who takes the side of one Vaiṣṇava and blasphemes another Vaiṣṇava is certainly ruined.

Sinful-minded persons who are averse to Hari think that there is a difference of opinion among pure Vaiṣṇavas, and they selfishly take the side of one and blaspheme the other’s process of worship. But both Vaiṣṇavas are engaged in the service of the Lord. By imagining differences between them and taking the side of one Vaiṣṇava, one considers him superior. Yet since the other Vaiṣṇava prays for that Vaiṣṇava’s purification and desires his auspiciousness, the observer considers him unfavorable and censures him, thinking that there is a possibility of differences between Vaiṣṇavas. By preaching such a philosophy one invites one’s own ruination.

CB Madhya-khaṇḍa 13.161

TEXT 161

*sei dui madyapa veḍāya sthāne sthāne
āila—ye-ghāṭe prabhu kare gaṅgā-snāne*

As the two drunkards wandered from place to place, they came to the bathing *ghāṭa* where the Lord would take His bath in the Ganges.

CB Madhya-khaṇḍa 13.162

TEXT 162

*daiva-yoge sei sthāne karileka thānā
veḍāiyā bule sarva-ṭhāñi dei' hānā*

By divine arrangement they made that place their base from which they would go out to raid various places.

CB Madhya-khaṇḍa 13.163

TEXT 163

*sakala lokera citta haila saśaṅka
kibā baḍa, kibā dhanī, kibā mahāraṅka*

Whether influential, rich, or poor, all people's hearts became filled with fear.

All the residents of Navadvīpa, including the prestigious, the aristocratic, and the poor, became frightened by the behavior of the two rogues. The word *raṅka* refers to the misers and the poor.

CB Madhya-khaṇḍa 13.164

TEXT 164

*niśā haile keha nāhi yāya gaṅgā-snāne
yadi yāya—tabe daśa-viśera gamane*

No one went to take bath in the Ganges at night, and if they did, they went in groups of ten or twenty.

Those who regularly took bath three times a day went to the Ganges at night in groups of ten or twenty due to fear of being attacked by Jagāi and Mādhāi.

TEXT 165-171

*prabhura bādīra kāche thāke niśābhāge
sarva-rātri prabhura kīrtana śuni' jāge
mṛdaṅga mandirā bāje kīrtanera saṅge
madyera vikṣepe tārāśuni' nāce raṅge
dūre thāki' saba dhvani śunibāre pāya
śunilei nāciyā adhika madya khāya
yakhana kīrtana kare, dui jana rahe
śuniyā kīrtana punaḥ uṭhiyā nācaye
madyapāne vihvala—kichui nāhi jāne
āchila vā kothāya, āchaye kon sthāne
prabhure dekhiyā bale,—“nimāi paṇḍita
karāibā sampūrṇa maṅgalacaṇḍīra gīta
gāyena saba bhāla, muñi dekhibāre cāna
sakala āniyā diba-yathā yei pāna”*

They stayed near the Lord's house and listened to the Lord's *kīrtana* as they remained awake throughout the night. Being intoxicated with wine, they joyfully danced as they listened to the sound of the *karatālas* and *mṛdaṅgas* in the *kīrtana*. As they could hear everything from that distance, they would listen, dance, and then drink more wine. Whenever there was *kīrtana*, the two would stay there. When they heard the *kīrtana*, they would get up and dance. They were so overwhelmed by drinking wine that they did not remember where they had been or where they were. When they saw the Lord, they said, “O Nimāi Paṇḍita, You should sing the entire song of Maṅgalacaṇḍī. You have expert singers, who we wish to see. We will bring and give You whatever You need.”

After satisfying their own whims at various places throughout Nadia, the two rogues Jagāi and Mādhāi came and set up camp near the *ghāṭa* outside Mahāprabhu’s house. Along with the sound of the Lord’s *kīrtana*, their habit of drinking flourished. They considered the devotees’ glorification of Kṛṣṇa with instruments to be glorification of Maṅgalacaṇḍī, so when they met Mahāprabhu they asked Him what ingredients were needed to complete the rituals, which they considered to be like their own *tamo-guṇa* rituals. The two rogues said, “We will collect and give You whatever ingredients are required to complete the glorification of Maṅgalacaṇḍī.”

CB Madhya-khaṇḍa 13.172

TEXT 172

*durjjana dekhiyā prabhu dūre dūre yāya
āra patha diyā loka sabāi palāya*

Seeing those miscreants, the Lord kept a distance. Others took another path and fled away.

CB Madhya-khaṇḍa 13.173

TEXT 173

*eka-dina nityānanda nagara bhrami
yāniśāya āise, donhe dharileka giyā*

After wandering throughout the city one day, Nityānanda went that night before the two.

CB Madhya-khaṇḍa 13.172

TEXT 174

*‘kere kere’ bali’ ḍāke jagāi mādhāi
nityānanda balena,—“prabhura bāḍī yāi”*

**Jagāi and Mādhāi shouted, “Who are You? Who are You?”
Nityānanda replied, “I am going to the Lord’s house.”**

CB Madhya-khaṇḍa 13.175

TEXT 175

*madyera vikṣepe bale,—“kibā nāma tora?
”nityānanda bale,—“`avadhūta` nāma mora”*

**Intoxicated by wine, they asked, “What is Your name?” Nityānanda
replied, “My name is Avadhūta.”**

CB Madhya-khaṇḍa 13.176

TEXT 176

*bālya-bhāve mahāmatta nityānanda-rāya
madyapera saṅge kathā kahena līlāya*

**Intoxicated in the mood of a child, Lord Nityānanda spoke to the
drunkards as His pastime.**

CB Madhya-khaṇḍa 13.177

TEXT 177

*`uddhāriḥa dui-jana`—hena āche mane
ataeva niśāya āilā sei sthāne*

**He had already decided, “I will deliver these two.” That is why He
came there that night.**

CB Madhya-khaṇḍa 13.178

TEXT 178

*`avadhūta` nāma śuni` mādhāi kupiyā
mārila prabhura śire muṭakī tuliyā*

On hearing the name “Avadhūta,” Mādhāi became angry. He picked up a clay pot and hit the Lord’s head.

The word *muṭakī* means “broken clay pot.”

CB Madhya-khaṇḍa 13.179

TEXT 179

*phuṭila muṭakīśire,—rakta paḍe dhāre
nityānanda-mahāprabhu `govinda’ sañare*

The broken clay pot cut the Lord’s head and blood flowed from the wound, yet Lord Nityānanda simply remembered Govinda.

CB Madhya-khaṇḍa 13.180

TEXT 180

*dayā haila jagāira rakta dekhi’ māthe
āra-bāra mārīte dharila tāra hāte*

On seeing the blood, Jagāi felt compassionate and grabbed the hand of Mādhāi when he prepared to strike the Lord again.

CB Madhya-khaṇḍa 13.181

TEXT 181

*“kene hena karile nirdaya tumi dṛḍha
deśāntarī mārīyā ki haibā tumi baḍa?”*

“Why did you do that? You are very cruel. What will you gain by beating a outsider?”

The word *deśāntarī* means “a person from another province.”

CB Madhya-khaṇḍa 13.182

TEXT 182

eḍa eḍa avadhūte, nā māriha āra

sannyāsī māriyā kon bhāla vā tomāra?”

“Leave Avadhūta alone. Do not beat Him again. What will you gain by beating a *sannyāsī*?”

CB Madhya-khaṇḍa 13.183-189

TEXT 183-189

*āthevyathe loke giyā prabhure kahilāsañ
gopāṅge tata-kṣaṇe ṭhākura āilā*

*nityānandera aṅge saba rakta vahe dhāre
hāse nityānanda sei du’yera bhitare*

*rakta dekhi’ krodhe prabhu bāhya nāhi jāne
‘cakra, cakra, cakra’—prabhu ḍāke ghane ghane*

*āthevyathe cakra āsi’ upasanna hailā
jagāi mādihāi tāhā nayane dekhilā*

*pramāda gaṇilā saba bhāgavata-gaṇa
āthevyathe nityānanda kare nivedana*

*“mādihāi mārīte prabhu rākhila jagāi
daive se paḍila rakta, duḥkha nāhi pāi*

*more bhikṣā deha’ prabhu, e dui śarīra
kichu duḥkha nāhi mora—tumi hao sthira”*

Some people quickly went and informed the Lord, who immediately came there with His associates. The entire body of Nityānanda was covered with blood, yet Nityānanda smiled as He stood there between the two. When the Lord saw the blood, He lost external consciousness out of anger and repeatedly called out, “*Cakra! Cakra! Cakra!*” The Sudarśana *cakra* immediately appeared there and was seen by Jagāi and Mādihāi. All the Lord’s devotees became bewildered, but Nityānanda immediately appealed to the Lord as follows: “When Mādihāi hit Me, Jagāi saved Me. By providence blood came out, yet I

felt no pain. O Lord, give Me these two in charity. You may be pacified, for I feel no pain.”

On hearing the news that Mādhāi had injured Śrī Nityānanda, Śrī Gaurasundara came to that spot and invoked the Sudarśana *cakra*. The two drunkards became extremely frightened on seeing the Sudarśana *cakra*. Śrī Nityānanda then said to Mahāprabhu, “I did not feel much trouble due to bloodshed. When Mādhāi attacked Me, Jagāi protected Me. Nevertheless, by chance blood came out. They are not at fault. There is no use to retaliate on the bodies of these two rogues. You may be peaceful, and give Me their two bodies in charity.”

CB Madhya-khaṇḍa 13.190-192

TEXT 190-192

*‘jagāi rākhila’,—hena vacana śuniyā
jagāyere āliṅgilā prabhu sukhī haiyā*

*jagāyere bale,—“kṛṣṇa kṛpā karu tore
nityānanda rākhiyā kinili tuñi more*

*ye abhīṣṭa citte dekha,—tāhā tumi māga’
āji haite hau tora prema-bhakti-lābha”*

On hearing the words, “Jagāi protected Me,” the Lord became happy and embraced Jagāi. He said to Jagāi, “May Kṛṣṇa bestow mercy on you. By protecting Nityānanda, you have purchased Me. Ask Me for any benediction you desire. May you attain pure devotional service from this day on.”

After hearing from Nityānanda Prabhu that He was saved by Jagāi from Mādhāi’s attack, Lord Gaurasundara, who is affectionate to His devotees, lovingly embraced Jagāi and said, “By protecting Nityānanda from attack, you have purchased Me. May you attain pure devotional service to Kṛṣṇa by My blessings.”

CB Madhya-khaṇḍa 13.193

TEXT 193

*jagāyere vara śuni' vaiṣṇava-maṇḍala
`jaya jaya' hari-dhvani karilā sakala*

On hearing the benediction awarded to Jagāi, all the Vaiṣṇavas chanted, “Jaya! Jaya! Hari! Hari!”

CB Madhya-khaṇḍa 13.194

TEXT 194

*`prema-bhakti hau' kari' yakhana balilā
takhani jagāi preme mūrccchita hailā*

As soon as the Lord said, “May you attain pure devotional service,” Jagāi immediately lost consciousness due to ecstatic love.

CB Madhya-khaṇḍa 13.195

TEXT 195

*prabhu bale,—“jagāi, uṭhiyā dekha more
satya āmi prema-bhakti dāna dila tore”*

The Lord said, “O Jagāi, get up and see Me. I have indeed awarded you pure devotional service.”

CB Madhya-khaṇḍa 13.196

TEXT 196

*caturbhujā śaṅkha-cakra-gadā-padma-dhara
jagāi dekhila sei prabhu viśvambhara*

Jagāi saw Viśvambhara having four arms and holding conch, disc, club, and lotus.

CB Madhya-khaṇḍa 13.197

TEXT 197

*dekhiyā mūrccita hañā paḍila jagāi
vakṣe śrī-carāṇa dilā caitanya-gosāñi*

Seeing this, Jagāi fell unconscious to the ground. Lord Śrī Caitanya then placed His lotus foot on Jagāi's chest.

CB Madhya-khaṇḍa 13.198

TEXT 198

*pāiyā carāṇa-dhana lakṣmīra jīvana
dharila jagāi—yena amūlya ratana*

Receiving the treasure of the Lord's lotus feet, which are the life and soul of Lakṣmī, Jagāi held them tightly as if they were invaluable jewels.

CB Madhya-khaṇḍa 13.199

TEXT 199

*carāṇe dhariyā kāñde sukṛti jagāi
e-mata apūrva kare gaurāṅga-gosāñi*

The fortunate Jagāi shed tears as he held the Lord's feet. Such are the wonderful pastimes of Lord Gaurāṅga.

CB Madhya-khaṇḍa 13.200

TEXT 200

*eka jīva, dui deha—jagāi-mādhāi
eka puṇya, eka pāpa, vaise eka thāñi*

Jagāi and Mādhāi were like one soul with two bodies, yet here one was pious and one was sinful.

In the mutual exchange between Jagāi and Mādhāi, sometimes on the

pretext of pious activity one would caution the other from committing sinful activities, and at other times when the former would engage in sinful activities the latter would caution him. Therefore they were both rascals. On seeing Jagāi’s reward, the heart of Mādhāi was transformed.

CB Madhya-khaṇḍa 13.201

TEXT 201

*jagāire prabhu yabe anugraha kaila
mādhāira citta tata-kṣaṇe bhāla haila*

When the Lord bestowed mercy on Jagāi, the heart of Mādhāi was immediately rectified.

CB Madhya-khaṇḍa 13.202

TEXT 202

*ātheyyathe nityānanda-vasana eḍiyā
paḍila caraṇa dhari’ daṇḍavat haiyā*

He quickly released Nityānanda’s cloth, fell flat, and held the Lord’s lotus feet.

CB Madhya-khaṇḍa 13.203

TEXT 203

*“dui-jane eka-ṭhañi kaila prabhu pāpa
anugraha kene prabhu kara dui bhāga?”*

“O Lord, we both committed sinful activities together. Why do You divide us while bestowing Your mercy?”

Mādhāi said, “We have committed sinful activities together. Therefore it is not proper for You to bestow mercy on one and punish the other.”

CB Madhya-khaṇḍa 13.204

TEXT 204

*more anugraha kara,—laña tora nāma
āmāre uddhāra karibāre nāhi āna”*

“Bestow Your mercy on me, so that I can chant Your name. There is no one to deliver me other than You.”

CB Madhya-khaṇḍa 13.205-209

TEXT 205-209

*prabhu bale,—“tora trāṇa nāhi dekhi muñi
nityānanda-aṅge rakta pāḍili se tuñi”*

*mādhāi balaye,—“ihā balite nā pāra
āpanāra dharma prabhu āpani kene chāḍa?*

*bāṇe vindhileka tomā’ ye asura-gaṇe
nija-pada tā’-sabāre tabe dile kene?”*

*prabhu bale,—“tāhā haite tora aparādha
nityānanda-aṅgete karili raktapāta*

*āmā’ haite ei nityānanda-deha baḍa
tora sthāne ei satya kahilāma daḍha”*

The Lord replied, “I do not foresee your deliverance, for you have drawn blood from the body of Nityānanda.” Mādhāi said, “You cannot say this. Why are You forsaking Your duty? Why did You award Your lotus feet to the demons that pierced Your body with arrows?” The Lord replied, “Your offense is greater than theirs, because you have drawn blood from the body of Nityānanda. The body of Nityānanda is superior to Mine. I emphatically tell you this truth.”

Mahāprabhu said that since Mādhāi hit the body of Nityānanda, he would not be delivered. In response to this, Mādhāi referred to topics from the pastimes of Kṛṣṇa and Rāma as follows: “In the past many demons have

attained liberation even though they were envious of Viṣṇu. But in this case, why a demon like me will not be delivered?” In this regard, Mahāprabhu said, “It is a greater offense to hit the body of Nityānanda, who is the servant of Viṣṇu, than to become envious of Viṣṇu. To harm Śrī Nityānanda is more offensive than attacking the body of the Lord.”

CB Madhya-khaṇḍa 13.210

TEXT 210

*“satya yadi kahilāṭhākura mora sthāne
balaha niṣkṛti muñi pāiba kemane?”*

“O Lord, if You are telling me the truth, then tell me, how will I be delivered?”

CB Madhya-khaṇḍa 13.211

TEXT 211

*sarva roga nāśa’, vaidya-cūdāmaṇi tumi
tumi roga cikitsile sustha hai āmi*

“You destroy all disease, for You are the crest jewel of all physicians. If You treat me, then I will be cured.

CB Madhya-khaṇḍa 13.212

TEXT 212

*nā kara kapaṭa prabhu, saṁsarera nātha
vidita hailā,—āra lukāibā kā’ta?”*

“O Lord of the universe, please do not deceive me. Now that You are known, how will You hide?”

The word *kā’ta* means “whom” or “to whom.”

CB Madhya-khaṇḍa 13.213

TEXT 213

*prabhu bale,—“aparādha kaile tumi baḍa
nityānanda-carāṇa dhariyā giyā paḍa”*

The Lord said, “You have committed a grave offense. Go and grab hold of Nityānanda’s lotus feet.”

CB Madhya-khaṇḍa 13.214

TEXT 214

*pāiyā prabhura ājñā mādhai takhana
dharila amūlya dhana nitāi-carāṇa*

Being ordered by the Lord, Mādhāi then caught hold of the invaluable treasure of Nitāi’s lotus feet.

CB Madhya-khaṇḍa 13.215

TEXT 215

*ye carāṇa dharile nā yāi kabhu nāśa
revatī jānena yei carāṇa-prakāśa*

By taking refuge of those lotus feet, one is never vanquished. Revatī knows well the glories of those lotus feet.

CB Madhya-khaṇḍa 13.216

TEXT 216

*viśvambhara bale,—“śuna nityānanda-rāya
paḍila carāṇe—kṛpā karite yuyāya*

Viśvambhara said, “Listen, Nityānanda. Now that he has fallen at Your lotus feet, it is proper for You to show him mercy.

CB Madhya-khaṇḍa 13.217

TEXT 217

*tomāra aṅgete yena kaila raktapāta
tumi se kṣamite pāra—paḍila tomā'ta”*

“Since he has made You bleed, only You can forgive him. And now he has fallen at Your feet.”

CB Madhya-khaṇḍa 13.218

TEXT 218

*nityānanda bale,—“prabhu, ki baliba muñi?
vṛkṣa-dvāre kṛpā kara—seha śakti tuñi*

Nityānanda replied, “O Lord, what can I say? You have the potency to bestow mercy even through a tree.

Śrīman Nityānanda Prabhu said to Mahāprabhu, “When the demigods face difficulties, You protect them; when living entities like human beings are put in danger, You protect them. You also possess the power to protect plants, whose consciousness is not as developed as that of living entities like human beings.”

CB Madhya-khaṇḍa 13.219-220

TEXT 219-220

*kona janme thāke yadi āmāra sukṛta
saba diluñ mādhāire,—śunaha niścita
mora yata aparādha,—kichu dāya nāi
māyā chāḍa, kṛpā kara,—tomāra mādhāi”*

“I declare emphatically that if I have ever accumulated piety in any lifetime, I give it all to Mādhāi. He is relieved of any offense committed against Me. Do not bewilder him, bestow mercy on Your Mādhāi.”

Śrī Nityānanda Prabhu said, “Mādhāi has not committed any offense

against Me. By creating mischief, Mādhāi has today obtained from You the piety that I have accumulated by serving You in various ways birth after birth. Therefore You have forgiven whatever offense Mādhāi has committed against Me and bestowed Your mercy on him without duplicity. So give up the illusion of deceitful discrimination and bestow Your causeless mercy on Mādhāi.”

CB Madhya-khaṇḍa 13.221

TEXT 221

*viśvambhara bale,—“yadi kṣamilā sakala
mādhāire kola deha’, hauka saphala”*

Viśvambhara said, “If You have actually forgiven Mādhāi, then embrace him and make his life successful.”

CB Madhya-khaṇḍa 13.222-223

TEXT 222-223

*prabhura ājñāya kaila dṛḍha āliṅgana
mādhāira haila sarva bandhana-mocana*

*mādhāira dehe nityānanda praveśilā
sarva-śakti-samanvita mādhāi hailā*

On the order of the Lord, Nityānanda tightly embraced Mādhāi, who as a result was freed from all material bondage. Nityānanda entered the body of Mādhāi, and Mādhāi became filled with all energies.

By the will of the Lord, Śrī Nityānanda Prabhu lovingly embraced Mādhāi, who had attacked Him, and invested him with His own energies. On the strength of Nityānanda’s energies, Mādhāi became filled with all good qualities. After becoming freed from the propensity for material enjoyment and empowered to engage in the Lord’s service, they were now qualified to offer prayers with selected verses.

CB Madhya-khaṇḍa 13.224

TEXT 224

*hena-mate du'-janete pāila mocana
dui jane stuti kare du'yera caraṇa*

In this way the two were delivered, and they began to offer prayers at the lotus feet of the two Lords.

CB Madhya-khaṇḍa 13.225

TEXT 225

*prabhu bale,—“torā āra nā karis pāpa”
jagāi-mādhāi bale,—“āra nāre bāpa”*

The Lord said, “Do not commit further sins.” Jagāi and Mādhāi replied, “Never again, O Lord.”

Being overcome with greed for material enjoyment, godless people commit various sinful activities. The most merciful Gaurahari forbade the two rogues from committing sinful activities in the future. Jagāi and Mādhāi fully accepted the Lord’s order and promised not to commit sinful activities again.

CB Madhya-khaṇḍa 13.226-227

TEXT 226-227

*prabhu bale,—“śuna śuna torā dui jana
satya satya āmi tore karilāṇa mocana
koṭi koṭi janme yata āche pāpa tora
āra yadi nā karis,—saba dāya mora*

The Lord said, “Listen, both of you. I have indeed delivered you today. I take full responsibility for whatever sinful activities you have performed in your previous millions of lifetimes, provided you do not commit sin again.

Persons who are inclined towards the service of the Lord retire from

material enjoyment and dedicate all their endeavors for the pleasure of Kṛṣṇa. They then no longer hanker for accumulating piety or impiety in this material world. The devotees then fully surrender themselves and enjoy spiritual happiness as they constantly engage in the service of the Lord. Since after becoming freed from material bondage self-realized living entities offer whatever activities they perform for the service of the Lord, all their activities like bathing, eating, and sleeping are counted as service to Kṛṣṇa and are therefore situated on the spiritual platform. Then the conditioned souls' sinful reactions accumulated over millions of lifetimes are at once removed. All sins and resultant sufferings are thus destroyed by the mercy of the Lord. Other than influencing the weak living entities to become averse to Hari, the covering and throwing potencies of *māyā* cannot exhibit any influence on the devotees. The fully surrendered self-realized devotees are soon nourished on the lap of liberation and then do not indulge in any form of pious or sinful activities. The declaration of Kṛṣṇa in the *sarva-dharmān parityajya* verse [*sarva-dharmān parityajya mām ekaṁśaraṇaṁ vraja ahaṁ tvām sarva-pāpebhyo mokṣayiṣyāmi māśucaḥ* “Abandon all varieties of religion and just surrender unto Me. I shall deliver you from all sinful reactions. Do not fear.” (Bg. 18.66)] is the destroyer of the living entities' miseries.

CB Madhya-khaṇḍa 13.228

TEXT 228

*to 'doñhāra mukhe muñi kariba āhāra
tora dehe haibeka mora avatāra”*

“I will eat through the mouths of you two, and I will incarnate in your bodies.”

*nārāyaṇa paro vidvān yasyānnaṁ pītamāna
saḥaśnāti tad dharer āsyaṁ gatam annaṁ na saṁśayaḥ*

“The Supreme Lord relishes through His lotus mouth the foods that pious people devoted to Hari eat. There is no doubt about it.

bhaktasya rasanāgreṇa rasam aśnāmi padmaja

“I relish the taste from the tips of the devotees’ tongues.” (*Hari-bhakti-vilāsa* 10.265-266)

CB Madhya-khaṇḍa 13.229

TEXT 229

*prabhura śuniyā vākya jagāi-mādhāi
ānande mūrccita hai’ paḍila tathāi*

On hearing the Lord’s words, Jagāi and Mādhāi fell unconscious in ecstasy.

CB Madhya-khaṇḍa 13.230

TEXT 230

*moha gela dui vipra ānanda-sāgare
bujhi’ ājñā karilena prabhu viśvambhare*

The illusion of the two *brāhmaṇas* was thus destroyed and they merged in an ocean of ecstasy. Knowing this, Lord Viśvambhara instructed them as follows.

Despite taking birth in a pure *brāhmaṇa* family, Jagāi and Mādhāi gave up the prestige of brahminical birth and took up the profession of rogues. Now, by the mercy of the Lord, they regained their lives. Since their foolish enjoying propensity was removed, they became conversant in Vedic literature, which deals with the three subjects of *sambandha*, the soul’s relationship with the Lord; *abhidheya*, the regulated activities for reviving that relationship; and *prayojana*, the ultimate goal of life. After being established in genuine Gauḍīya concepts and engaged in the service of the Lord, they became filled with spiritual ecstasy. Since Madana-

mohana, Govinda, and Gopīnātha became their worshipable Lords, their illusion was vanquished.

CB Madhya-khaṇḍa 13.231

TEXT 231

*“dui jane tuli’ laha āmāra bāḍite
kīrtana kariba dui janera sahite*

“Pick these two up and bring them to My house. Today we will perform *kīrtana* with these two.

CB Madhya-khaṇḍa 13.232

TEXT 232

*brahmāra durlabha āji e doñhāre diba
e doñhāre jagatera uttama kariba*

“Today I will award them that which is rare for even Lord Brahmā. I will place them in the topmost position in this world.

After forgiving the rogues’ offenses, the causelessly merciful Gaurasundara awarded them the qualification to participate in hearing and chanting the glories of Lord Hari. From the material point of view, the two were antisocial atheists. They were uplifted from extreme abomination and awarded the qualification to engage in the topmost service of Lord Viṣṇu. The good fortune that Lord Brahmā, the grandfather of all living entities, is worthy of yet unable to achieve—today these two attained superior good fortune as they obtained the position of topmost Vaiṣṇavas. The extent of Śrī Gaurasundara’s mercy has no limit. Through His causeless mercy He can permanently elevate the most fallen and unqualified persons to the highest platform.

CB Madhya-khaṇḍa 13.233

TEXT 233

*e dui-paraśe ye karila gaṅgā-snāna
e doṅhāre balibe se gaṅgāra samāna*

“Those who took bath in the Ganges after being touched by these two will now say that these two are equal to the Ganges.

By touching or seeing these two rogues, the sinful propensities of living entities would awaken. But after receiving the Lord’s mercy, the unholy *darśana* of the two rogues has today become as purifying as the touch of the Ganges, which destroys all sins.

CB Madhya-khaṇḍa 13.234

TEXT 234

*nityānanda-pratijñā anyathā nāhi haya
nityānanda-icchā ei jāniha niścaya”*

“The determination of Nityānanda is never baffled. Know for certain that this was the desire of Nityānanda.”

CB Madhya-khaṇḍa 13.235

TEXT 235

*jagāi-mādhāi saba vaiṣṇave dhariyā
prabhura bāḍīra abhyantare gelā lañā*

Thereafter all the Vaiṣṇavas caught hold of Jagāi and Mādhāi and took them inside the Lord’s house.

Considering the two rogues as part of their own group, the Vaiṣṇavas brought them into Śrī Gaurasundara’s house.

CB Madhya-khaṇḍa 13.236

TEXT 236

*āpta-gaṇa sāmbhāilā prabhura sahite
paḍila kapāṭa, kāro śakti nāhi yāite*

The intimate associates entered along with the Lord. The door was then closed, and others were not allowed to enter.

The phrase *āpta-gaṇa sāmbhāilā* means that the intimate associates of the Lord and the two rogues who were just delivered by the Lord entered the Lord's house. To check the entry of others, the door was closed.

CB Madhya-khaṇḍa 13.237

TEXT 237

*vasila āsiyā mahāprabhu viśvambhara
dui pāśe śobhe nityānanda-gadādhara*

Mahāprabhu Viśvambhara came in and sat down. Nityānanda and Gadādhara sat on either side of Him.

CB Madhya-khaṇḍa 13.238

TEXT 238

*sammukhe advaita vaise mahāpātra-rāja
cāridike vaise saba-vaiṣṇava-samāja*

Advaita, the greatest recipient of the Lord's mercy, sat in front of the Lord, and all the Vaiṣṇavas sat around the Lord.

CB Madhya-khaṇḍa 13.239-240

TEXT 239-240

*puṇḍarīka vidyānidhi, prabhu haridāsa
garuḍa, rāmāi, śrīnivāsa, gaṅgādāsa
vakreśvara paṇḍita, candraśekhara ācārya
e saba jānena caitanyera saba kārya*

Puṇḍarīka Vidyānidhi, Haridāsa Ṭhākura, Garuḍa, Rāmāi, Śrīnivāsa, Gaṅgādāsa, Vakreśvara Paṇḍita, and Candraśekhara Ācārya all knew the pastimes of Lord Caitanya.

TEXT 241

*aneka mahānta āra caitanya veḍiyā
ānande vasilā jagāi-mādhāi laiyā*

Numerous exalted devotees happily sat with Jagāi and Mādhāi around Lord Caitanya.

CB Madhya-khaṇḍa 13.242

TEXT 242

*lomaharṣa, mahā-aśru, kampa sarva-gāya
jagāi-mādhāi donhe gaḍāgaḍi' yāya*

As Jagāi and Mādhāi rolled on the ground, their hair stood on end, they shed tears, and their entire bodies shivered.

CB Madhya-khaṇḍa 13.243

TEXT 243

*kāra śakti bujhite caitanya-abhimata
dui dasyu kare dui mahābhāgavata*

Who has the power to understand the desire of Lord Caitanya, who transformed the two rogues into *mahā-bhāgavatas*?

The pastimes of Śrī Caitanyadeva are most grave and incomprehensible to ordinary people. The qualification of *mahā-bhāgavata* that a living entity cannot achieve even after favorably serving Hari for many lifetimes was attained by the two unqualified rogues within a moment. Therefore no one is qualified to understand this power.

CB Madhya-khaṇḍa 13.244

TEXT 244

tapasvī sannyāsī kare parama pāṣaṇḍa
ei-mata līlā tāna amṛtera khaṇḍa

The Lord delivered many atheistic ascetics and *sannyāsīs* by such nectarean pastimes.

The atheistic demigod worshipers were delivered from their sinful activities induced by their individual material desires and were engaged in the service of Hari. These sweet pastimes are ideal examples of Śrī Gaurasundara awarding portions of nectar on the living entities.

CB Madhya-khaṇḍa 13.245

TEXT 245

ihāte viśvāsa yāra, sei kṛṣṇa pāya
ithe yāra sandeha, se adhaḥpāte yāya

Anyone who has faith in these pastimes attains Kṛṣṇa, while those who have doubts fall down.

Those who cannot understand Lord Kṛṣṇa's Gaura pastimes and as a result become maddened by material enjoyment can never achieve inclination for the Lord's service. Therefore their absorption in matter is inevitable and various material miseries push them down to a lower status of life. Yet the devotees of Śrī Gaura can easily engage in the service of Kṛṣṇa. People in this world who are greedy and desirous of material enjoyment endeavor to become masters of material objects rather than servants of the Lord, therefore their degradation is inevitable. Unless one realizes that attainment of the inclination for Kṛṣṇa's service is the only supreme aim and topmost of all goals of life, one will degrade further from his inauspicious condition. When the living entity is greedy for objects indicated in the Brāhmī, Kharoṣṭī, and Sānkī [Some ancient languages of India.] languages and words, he comes under the control of the covering and throwing potencies of *māyā* and becomes attracted to material enjoyment. At that time his faith in lavishly eating and enjoying in this world expands, which results in his downfall. By discussing

spiritual literatures, a materialistic living entity day by day develops a taste in his own materialistic propensities. When one at the lotus feet of the spiritual master receives sound vibration saturated with *vidvad-rūḍhi*, or the conventional meaning of words according to enlightened persons, then his eagerness for eternal spiritual variegated pastimes that are transcendental to material nature increases. He then does not accept ingredients of enjoyment as the object indicated by *avidvad-rūḍhi*, but accepts Lord Viṣṇu as the eternal object of his senses and thus, by receiving mercy and hearing from his spiritual master, he becomes faithful. At that time the knowledge of Śrī Rādhā-Madana-mohana Kṛṣṇa protects him from sentiments for material enjoyment. In order to award Kṛṣṇa's devotional service, which is the process for achieving the goal of life, Śrī Rādhā-Madana-mohana then appears as Śrī Rādhā-Govinda, with Their associates, to give the eligibility to enjoy the pleasure of Their service. Then the living entity attains the ultimate goal of life in the *rāsa-līlā* arena of Śrī Gopī-jana-vallabha. Such are the glories of faith in the lotus feet of Śrī Gaurasundara. Attaining foolishness from the deceitful nature of those who speak enviously about Gaura and who are expert in word meanings should never be the object of one's faith.

CB Madhya-khaṇḍa 13.246

TEXT 246

*jagāi-mādhāi dui jane stuti kare
sabāra sahita śune gaurāṅga-sundare*

The two, Jagāi and Mādhāi, then began to offer prayers that were heard by Śrī Gaurasundara and His associates.

CB Madhya-khaṇḍa 13.247

TEXT 247

*śuddhā sarasvatī dui janera jihvāya
vasilā caitanyacandra-prabhura ājñāya*

By the order of Lord Caitanyacandra, Śuddhā Sarasvatī, the goddess of transcendental knowledge, appeared on the tongues of those two.

The phrase *śuddhā sarasvatī* refers to the appearance of the personification of service in the *vidvad-rūḍhi* of the living entities' object of speech. Viddhā Sarasvatī, the goddess of mixed or contaminated knowledge, creates a difference between the words of the Puṣkarāsādī, Sānkī, Kharoṣṭī, and Brāhmī languages and the objects indicated by those words, so living entities who desire to become the husband of Sarasvatī attempt to worship Sarasvatī-devī with material ingredients. But they cannot realize that Nārāyaṇa is the husband of Śuddhā Sarasvatī. Therefore their attempts to become the husband of Viddhā Sarasvatī result in their becoming followers of Rāvaṇa.

CB Madhya-khaṇḍa 13.248

TEXT 248

*nityānanda-caitanyera prakāśa ekatra
dekhilena dui jane—yāra yei tattva*

Seeing Lord Nityānanda and Lord Caitanya together there, the two could understand Their actual identity.

CB Madhya-khaṇḍa 13.249

TEXT 249

*ei-mate stuti kare dui mahāśaya
ye stuti śunile kṛṣṇa-bhakti labhya haya*

In this way the two great personalities began to recite prayers. Anyone who hears these prayers attains devotional service to Kṛṣṇa.

CB Madhya-khaṇḍa 13.250

TEXT 250

“jaya jaya mahāprabhu jaya viśvambhara

jaya jaya nityānanda—viśvambhara-dhara

“All glories to Mahāprabhu! All glories to Viśvambhara! All glories to Nityānanda, who is the support of Viśvambhara!”

Śrī Nityānanda Prabhu serves Viśvambhara in ten different ways. That is why His name is “Viśvambhara-dhara.” Without taking shelter of the lotus feet of Śrī Nityānanda, a living entity cannot have any concept of Viśvambhara.

CB Madhya-khaṇḍa 13.251

TEXT 251

*jaya jaya nija-nāma-vinoda ācārya
jaya nityānanda caitanyera sarva-kārya*

“All glories to the Ācāryas who take pleasure in chanting Their own names! All glories to Nityānanda, who does everything for the pleasure of Lord Caitanya!”

*ācāryam mām vijānīyān nāvanmanyeta karhicit
na martya-buddhyāsūyeta sarva-deva-mayo guruḥ*

“One should know the *ācārya* as Myself and never disrespect him in any way. One should not envy him, thinking him an ordinary man, for he is the representative of all the demigods.”

āpani ācari dharma jīvere śikhāya

“One should teach religious principles to the living entities by personally following them.” Śrī Gaurasundara, Śrī Nityānanda Prabhu, and Śrī Advaita Prabhu are all *viṣṇu-tattva*. Śrī Caitanyadeva is the most Supreme Absolute Truth, Śrī Nityānanda Prabhu is the Supreme Absolute Truth, and Śrī Advaita Prabhu is the Absolute Truth. In the pastimes of Śrī Gaura, They enacted and preached pastimes of relishing the holy names by Their personal example. Only those whose own behavior is favorable to the teachings of Śrī Caitanya take shelter of the lotus feet of

Śrī Nityānanda in order to become qualified followers of Śrī Nityānanda. All the activities of Śrī Nityānanda and Śrī Caitanya were meant to establish the principle of relishing the chanting of Their holy names. All the activities of Śrī Nityānanda and Śrī Caitanya were corroborated by the behavior of Ācārya Śrī Advaita Prabhu. Since from the impersonal point of view the words of Śrī Advaita Prabhu were not in accordance with the practice of relishing the holy names, all aspects of *acintya-bhedābheda* have been glorified in the teachings of Śrī Caitanya. The activities unfavorable to *sad-ācāra*, or proper behavior, engaged in by Jagadīśa, Balarāma, and Svarūpa, who gave up behavior favorable to such preaching while identifying themselves as Advaita Ācārya's sons, are totally unfavorable to the activities of Caitanya and Nityānanda. The behavior of Kṛṣṇa and Gopāla was simply contemporary imitation of the Ācārya's relishment of the holy names. Since Śrīmad Acyutācārya followed the behavior of Śrī Gadādhara Paṇḍita, his position as an *ācārya* is fully respected. When forgetfulness of the behavior of Śrī Advaita Prabhu, who was the *ācārya* in relishing His own holy names, became prominent among persons who identified themselves as His followers, Śrīnivāsa Ācārya was established as the *ācārya* of the Śrī Gauḍīya Vaiṣṇavas. The manifestations and incarnations of the *ācāryas* belonging to the category of worshipable objects have entrusted all of Śrī Gaura-Nityānanda's activities in the *ācāryas* belonging to the category of worshipers. Although the preaching of *kīrtana* mixed with the mood of opulence in the areas surrounding Mumbai by Nāmadeva Ācārya, who followed the principles of Lakṣmīdhara, the author of *Nāma-kaumudī*, was not fully accepted by Viṭṭhalācārya, the world of Gauḍīya Vaiṣṇavas achieved the pastimes of relishing the holy names with the *nāma-kīrtana* propagated by Ācārya Śrīnivāsa. The pastimes of preaching the chanting of the holy names in the footsteps of the *ācāryas* who relished the chanting of Their own names by *ācāryas* who relish the chanting of the Lord's names are proper examples of accepting without attack the philosophy of *acintya-bhedābheda*. The pastimes of relishing the Lord's

holy names are established in the current of pure devotional service found in those who are fully prepared to act for the pleasure of Nityānanda and Caitanya.

The phrase *nija-nāma* refers to the holy names of Kṛṣṇa. Those names of Kṛṣṇa, nondifferent from the person Kṛṣṇa; that preacher of *kṛṣṇa-nāma-saṅkīrtana*, Śrī Kṛṣṇa Caitanyadeva, who in the form of a congregational chanter of the holy names revealed the all-attractiveness of Kṛṣṇa’s worship; that Nityānanda, who as Gauḍīya Nāmācārya preached the teachings of Śrī Caitanya in Navadvīpa door to door with Śrī Haridāsa, who relished the chanting of *nija-nāma*—let these *ācāryas* who relished the chanting of Their own names be eternally glorified. Let us repeatedly glorify the *ācāryas* who relished the chanting of Their own names and who displayed expertise in proper behavior by the establishment of Śrī Nityānanda’s Nāma-haṭṭa in Śrī Godrumadvīpa, a particular village of ancient Navadvīpa.

*nadīyā-godrume nityānanda mahājana
patiyāche nāma-haṭṭa jīvera kāraṇa*

“In the land of Nadia, on the island of Godruma, the magnanimous Lord Nityānanda has opened up a marketplace of the holy names, meant for the deliverance of all fallen souls.” As a result of the preaching of Nityānanda’s Nāma-haṭṭa in Śrī Godruma, the topics of offenseless chanting of the Lord’s holy names have been preached in the current world of so-called Gauḍīyas; and by the vibration of that *nija-nāma*, the indirect names (*gauṇa-nāma*) are rejected and the *avidvad-rūḍhi* of sounds is totally checked. By the influence of Śrī Nityānanda’s establishment of Nāma-haṭṭa, the devotees headed by Śrī Advaita distributed the ecstatic holy names at the *ghāṭas* of Nadia—let those persons who properly follow this process of chanting the holy names, which is the purport of *acintya-bhedābheda* Vedānta, be glorified.

CB Madhya-khaṇḍa 13.252

TEXT 252

*jaya jaya jagannātha miśrera nandana
jaya jaya nityānanda caitanya-śaraṇa*

“All glories to Jagannātha Miśra’s son! All glories to Nityānanda, who is fully surrendered to Lord Caitanya!

CB Madhya-khaṇḍa 13.253

TEXT 253

*jaya jaya śacī-putra karuṇāra sindhu
jaya jaya nityānanda caitanyera bandhu*

“All glories to Śacī’s son, who is an ocean of mercy! All glories to Nityānanda, who is Lord Caitanya’s friend!

CB Madhya-khaṇḍa 13.254

TEXT 254

*jaya rāja-pañḍita-duhitā-prāṇeśvara
jaya nityānanda kṛpāmaya kalevara*

“All glories to the beloved Lord of the Rāja-pañḍita’s daughter! All glories to Nityānanda, whose body is filled with compassion!

Śrī Sanātana Miśra took birth in the family of Rāja-pañḍitas. Poets headed by Jayadeva, the author of *Śrī Gīta-govinda*, were renowned as Rāja-pañḍitas. Lakṣmīdevī, the daughter in the family of Rāja-pañḍitas, incarnated to serve Śrī Śrī Gaura-Nārāyaṇa. On seeing Śrī Gaura-Nārāyaṇa’s display of *vipralambha* rather than opulence, Śrī Lakṣmī could not remain steady. In order to serve the Lord’s *vipralambha* pastimes, she abandoned all the opulence of Vaikuṅṭha and manifested a mood of subordination to Lord Caitanya’s feelings of separation in the pastimes of Śrī Caitanya. In order to demonstrate that the feelings of separation, which enhance the concept of conjugal pastimes, that Lord

Kṛṣṇa exhibited in His Gaura pastimes are supremely relevant for unfortunate people, Gaurasundara became the life and soul of the Rāja-panḍita's daughter. May those pastimes be glorified. The knowledge manifested from the words of various languages derived from base languages like Brāhmī, Kharoṣṭī, Sānkī, and Puṣkarāsādī fades in the presence of *vidvad-rūḍhi*. Thirst for material enjoyment entraps the living entities in nescience and turns them away from the Lord's service. But transcendental poets, like Śrī Jayadeva in the beginning of his *Gīta-govinda*, which deals with eight subjects, have revealed unfolding considerations regarding the relationship between the energies born in their families with the energetic.

CB Madhya-khaṇḍa 13.255

TEXT 255

*sei jaya prabhu—tumi yata kara kāja
jaya nityānandacandra vaiṣṇavādhirāja*

“All glories to all the activities of the Lord! All glories to Nityānanda Candra, the emperor of the Vaiṣṇavas!”

Śrī Nityānanda Prabhu is the emperor of the Vaiṣṇavas. Pure Vaiṣṇavas are always eager to serve the Lord in the mood of separation. By displaying the ideal example of serving Kṛṣṇa in His pastimes of searching for Kṛṣṇa, Śrī Nityānanda Prabhu has achieved domination over Lord Gaurasundara. No one has ever distributed such mercy on the Gauḍīyas as Śrī Nityānanda has in His pastimes of awarding the ecstatic love for Kṛṣṇa that was distributed by the munificence of Śrī Caitanya. By His mercy there is a ray of hope that the living entities of this material world may become qualified for the service of Lord Gaurasundara's intimate associates like Śrī Gadādhara, Śrī Rūpa, Śrī Sanātana, Śrī Svarūpa, and Śrī Raghunātha. The activities of relishing the holy names by Vaiṣṇavādhirāja Nityānanda, who *pātiyāche nāma-haṭṭa jīvera kāraṇa*—“has set up a marketplace for distributing the holy names to the

living entities,” distinguish Him as the Ācārya. Let Him be repeatedly glorified.

CB Madhya-khaṇḍa 13.256

TEXT 256

*jaya jaya śaṅkha-cakra-gadā-padma-dhara
prabhura vighraha—jaya avadhūta-vara*

“All glories to the Lord, who holds the conch, disc, club, and lotus! All glories to the best of the Avadhūtas, who is nondifferent from the Lord!

CB Madhya-khaṇḍa 13.257

TEXT 257

*jaya jaya advaita-jīvana gauracandra
jaya jaya sahasra-vadana nityānanda*

“All glories to Gauracandra, the life of Advaita! All glories to the thousand-headed Nityānanda!

CB Madhya-khaṇḍa 13.258

TEXT 258

*jaya gadādhara-prāṇa, murāri-īśvara
jaya haridāsa-vāsudeva-priyaṅkara*

“All glories to the life and soul of Gadādhara and the Lord of Murāri! All glories to the benefactor of Haridāsa and Vāsudeva!

CB Madhya-khaṇḍa 13.259

TEXT 259

*pāpī uddhārile yata nānā avatāre
parama adbhuta—tāhā ghoṣaye saṁsāre*

“You have delivered numerous sinful persons in Your various incarnations. This is glorified throughout the world as most wonderful.

CB Madhya-khaṇḍa 13.260

TEXT 260

*āmā’-dui pātakīra dekhiyā uddhāra
alpatva pāila pūrva mahimā tomāra*

“By delivering us two, however, Your past glories have become minimized.

CB Madhya-khaṇḍa 13.261

TEXT 261

*ajāmila-uddhārera yateka mahattva
āmāra uddhāre seho pāila alpatva*

“Even the glories of delivering Ajāmila have been minimized by delivering us.

CB Madhya-khaṇḍa 13.262

TEXT 262

*satya kahi,—āmi kichu stuti nāhi kari
ucitei ajāmila mukti-adhikārī*

“We are not flattering You, we are speaking the truth. Ajāmila was actually fit for liberation.

CB Madhya-khaṇḍa 13.263

TEXT 263

*koṭi brahma vadhi’ yadi tava nāma laya
sadya mokṣa-pada tāra—vede satya kaya*

“It is stated in the *Vedas* that a person who has killed millions of *brāhmaṇas* immediately attains liberation if he chants Your name.

In the *Śrīmad Bhāgavatam* (6.13.8) it is stated:

*brahma-hā piṭṛ-hā go-ghno mātṛ-hācārya-hāghavān
śvādaḥ pulkasako vāpi śuddhyeran yasya kīrtanāt*

“One who has killed a *brāhmaṇa*, one who has killed a cow or one who has killed his father, mother or spiritual master can be immediately freed from all sinful reactions simply by chanting the holy name of Lord Nārāyaṇa. Other sinful persons, such as dog-eaters and *caṇḍālas*, who are less than *śūdras*, can also be freed in this way.” In the *Padma Purāṇa*, *Uttara-khaṇḍa*, Chapter Fifty-one, it is stated:

*brahma-hā hema-dhārī vā bāla-hā go-ghna eva ca
mucyate nāma-mātreṇa prasādāt keśavasya tu*

“One who kills a *brāhmaṇa*, one who steals gold, one who kills a child, one who kills a cow, and one commits other heinous sins can immediately become freed from all sinful reactions by simply chanting the names of Keśava.”

Among all offenses in this world, there is no offense comparable to becoming envious of the Vaiṣṇavas and *brāhmaṇas* and killing their brahminical qualities by inducing them to give up their devotion to Viṣṇu. The knower of Brahman is supreme within the fourteen worlds. Among the knowers of Brahman, perfection lies in achieving devotional service to Viṣṇu; and by the influence of devotional service to Viṣṇu, love of God, the ultimate goal of life, is achieved. If a living entity becomes envious of devotional service, he cannot develop a taste for chanting the holy names of the Lord. Then attachment for accepting a path other than devotional service is seen. This is *brahma-vadha*, or killing of a *brāhmaṇa*; but even after engaging in this kind of *brahma-vadha*, if by the mercy of a devotee the living entity awakens a propensity for chanting the holy names, he becomes freed from the offense of killing

millions of *brāhmaṇas* and realizes that the Lord and His name are nondifferent. At that time the *avidvad-rūḍhi* of the living entity's words is checked. Kṛṣṇa's name is Kṛṣṇa, and until other words that are separated from Kṛṣṇa manifest through *vidvad-rūḍhi*, the living entities invite inauspiciousness due to imagining such differences. In this way the living entity attains aversion to Kṛṣṇa and becomes busy awarding different meanings to words. The philosophy of *acintya-bhedābheda* removes the differences between the *avidvad-rūḍhi* and the *vidvad-rūḍhi* of words and destroys the dualities in the conceivable world of material enjoyment.

CB Madhya-khaṇḍa 13.264

TEXT 264

*hena nāma ajāmila kailā uccāraṇa
teṅi citra nahe ajānilera mocana*

“Such a name was vibrated by Ajāmila, so his deliverance was not very wonderful.

Ajāmila was engaged in various sinful activities. He became freed from them by the influence of chanting the Lord's holy name. Sinful activities such as killing *brāhmaṇas* are not destroyed by chanting the transcendental names in the misconceptions that arise in ordinary thought by considering the transcendental names as mundane sound vibration. But those who are acquainted with knowledge of *sambandha*, *abhidheya*, and *prayojana* can certainly understand that it is not at all wonderful for Ajāmila to attain liberation as a result of chanting the transcendental holy names.

CB Madhya-khaṇḍa 13.265

TEXT 265

*veda-satya sthāpīte tomāra avatāra
mithyā haya veda tabe, nā kaile uddhāra*

“You incarnate to establish the truth of the *Vedas*. If You do not deliver the living entities, then the words of the *Vedas* become false.

“We are sinful living entities. The topics of our deliverance by the chanting of the transcendental holy names are described in the Vedic literatures. You incarnate to establish this truth. If You do not deliver us, then Buddhist, Jain, and other communities opposed to the *Vedas* will think that the knowledge of *sambandha*, *abhidheya*, and *prayojana* is `false.’”

CB Madhya-khaṇḍa 13.266

TEXT 266

*morā droha kailuṅ priya śarīre tomāra
tathāpiha āmā’-dui karile uddhāra*

“Yet we have harmed the body of Your associate, and still You have delivered both of us.

“The conception of the mental speculators who are opposed to the *Vedas* is to predominately depend on the fruits of their worldly fruitive activities. We attacked You due to our miscreant nature, therefore You should have naturally awarded appropriate punishment to us. But on the contrary, You have delivered us. This transcendental knowledge is the purport of the *Vedas*.”

CB Madhya-khaṇḍa 13.267

TEXT 267

*ebe bujhi’ dekha prabhu, āpanāra mane
kata koṭi antara āmarā dui jane*

“O Lord, now just see how much difference there is between You and us two.

“If one carefully considers the two—our attack and Your mercy—one will understand how many millions of miles difference there is between

You and us.”

CB Madhya-khaṇḍa 13.268

TEXT 268

*`nārāyaṇa' nāma śuni' ajāmila-mukhe
cāri mahājana āilā, sei jana dekhe*

“On hearing the name ‘Nārāyaṇa’ from the mouth of Ajāmila, four mahājanas came and appeared before him.

The moment Ajāmila uttered the name “Nārāyaṇa,” four Viṣṇudūtas came before him. Ajāmila saw that.

CB Madhya-khaṇḍa 13.269

TEXT 269

*āmi dekhilāma tomā'—rakta pāḍi' aṅge
sāṅgopāṅga, astra, pāriṣada saba saṅge*

“We saw You along with Your associates, servants, weapons, and confidential companions after we drew blood from Nityānanda.

“Out of envy we attacked Your *aṅga*, or limb, and drew blood. As a result we were able to see Your *aṅga*, *upāṅga*, *astra*, and *pāriṣada*.” The word *aṅga* refers to Nityānanda and Advaita, the word *upāṅga* refers to the devotees headed by Śrīvāsa, the word *astra* refers to the name of Hari, and the word *pāriṣada* refers to Gadādhara, Dāmodara Svarūpa, and others. By another consideration *aṅga* refers to Kṛṣṇa’s supreme attractiveness, the word *upāṅga* refers to ornaments, the specialty of *mahābhāva* is the *astra*, and constant companions are the *pāriṣada*.

CB Madhya-khaṇḍa 13.270

TEXT 270

*gopya kari' rākhichilā e saba mahimā
ebe vyakta haila prabhu, mahimāra sīmā*

“Till now You have kept Your glories concealed, but, O Lord, the limit of Your glories is now revealed.

CB Madhya-khaṇḍa 13.271

TEXT 271

*ebe se haila veda—mahā-balavanta
ebe se baḍāñi kari’ gāiba ananta*

“Now the *Vedas* have become most authoritative, and now Lord Ananta will proudly sing Your glories.

“By Your influence and behavior the science of *sambandha*, *abhidheya*, and *prayojana* has fully blossomed. Therefore Ananta can now loudly sing the Vedic truths.”

CB Madhya-khaṇḍa 13.272

TEXT 272

*ebe se vidita haila gopya guṇa-grāma
‘nirlakṣya-uddhāra’—prabhu, ihāra se nāma*

“Now Your hidden quality has become manifest. O Lord, the name of this quality is ‘causeless deliverance.’

“Now Your hidden quality is known to all. Delivering unqualified fallen souls by Your causeless mercy is the shining example of this.”

CB Madhya-khaṇḍa 13.273-276

TEXT 273-276

*yadi bala—kaṁsa-ādi yata daitya-gaṇa
tāhārā o droha kari’ pāila mocana*

*kata lakṣya āche tathi, dekha nija-mane
nirantara dekhileka se narendra-gaṇe*

tomā’-sane yujhileka kṣatriyera dharme

bhaye tomā' niravadhi cintileka marme

*tathāpi nārila droha-pāpa eḍāite
paḍila narendra-saba vaṁśera sahite*

“If You say that despite their attack, demons like Kaṁsa were also delivered, then consider what qualities they had. Those kings constantly saw You. They fought with You according to *kṣatriya* principles and constantly thought of You in fear. Yet they could not avoid the sin of attacking You, and as a result they and their dynasties were destroyed.

“During the *svayamvara*, the opposing kings could see Your various hidden intentions.” (See *Śrīmad Bhāgavatam*, Tenth Canto, Chapters Fifty-three and Fifty-four.)

CB Madhya-khaṇḍa 13.277

TEXT 277

*tomāre dekhiyā nija-jīvana chāḍilā
tabe kon mahājane tāre paraśilā*

“They left their bodies while seeing You, yet which great soul cared to touch them?

CB Madhya-khaṇḍa 13.278

TEXT 278

*āmāre paraśe ebe bhāgavata-gaṇe
chāyā chuñi' yei jana kailā gaṅgā-snāne*

“The pure devotees who once took bath in the Ganges after touching our shadow are now touching us.

“Those pure devotees who used to take bath in the Ganges to free themselves from the sinful reaction of touching our shadow are now touching us.”

TEXT 279

*sarva-mate prabhu, tora e mahimā baḍa
kāhare bhāṇḍiba? sabe jānileka daḍha*

“O Lord, this is certainly due to Your extraordinary glories. Who can be deceived now? Everyone is convinced.

CB Madhya-khaṇḍa 13.280

TEXT 280

*mahābhakta gajarāja karila stavana
ekānta śaraṇa dekhi’ karilā mocana*

“The great devotee Gajendra offered You prayers, and You delivered him because he was fully surrendered.

In the valley of Trikūṭa Mountain there is an attractive lake in Varuṇa’s R̥tumat garden. Once when Gajendra came there with some female elephants and became maddened by sporting in the water, a powerful crocodile attacked his feet. Gajendra fought with that crocodile for one thousand years, yet he could not get free from his grip. When Gajendra’s strength gradually diminished and he could not find any other means, he began to offer the *Indradumna-stotra* to Śrī Hari, who then appeared there and, after cutting the head of that crocodile with His disc, He delivered Gajendra. (*Śrīmad Bhāgavatam*, Eighth Canto, Chapters Two and Three)

CB Madhya-khaṇḍa 13.281

TEXT 281

*daive se upamā nahe asurā pūtanā
agha-baka-ādi yata keha nahe sīmā*

“That example cannot be applied to demons like Pūtanā, Agha, and

TEXT 282

*chāḍiyā se deha tārā gela divyagati
veda vine tāhā dekhe kāhāra śakati?*

“Although they attained the spiritual world when they left their bodies, who had the power to see that without Vedic knowledge?

CB Madhya-khaṇḍa 13.283

TEXT 283

*ye karilā ei dui pātaki-śarīre
sākṣāte dekhila ihā sakala saṁsāre*

“What You have done to us two sinners, however, has been directly seen by people of the entire world.

CB Madhya-khaṇḍa 13.284

TEXT 284

*yateka karilā tumi pātaki-uddhāra
kāro kona-rūpa lakṣya āche sabākāra*

“The sinners that You have previously delivered all had some qualification or another.

CB Madhya-khaṇḍa 13.285

TEXT 285

*nirlakṣye tārīlā brahma-daitya dui-jana
tomāra kāruṇya sabe ihāra kāraṇa”*

“But now You have causelessly delivered two persons who were *brāhmaṇa* demons. This is only due to Your mercy.”

CB Madhya-khaṇḍa 13.286

TEXT 286

*baliyā baliyā kānde jagāi-mādhāi
e-mata apūrva kare caitanya-gosāñi*

Jagāi and Mādhāi cried as they offered these prayers. Such are the matchless pastimes of Lord Caitanya.

CB Madhya-khaṇḍa 13.287

TEXT 287

*yateka vaiṣṇava-gaṇa apūrva dekhiyā
yoḍa-hāte stuti kare sabe dāṇḍāiyā*

On seeing this matchless pastime, all the Vaiṣṇavas stood up and offered prayers with folded hands.

CB Madhya-khaṇḍa 13.288

TEXT 288

*“ye stuti karila prabhu e dui madyape
tora kṛpā vinā ihā jāne kāra bāpe*

“O Lord, without Your mercy not even one’s father will understand the prayers offered by these two drunkards.

CB Madhya-khaṇḍa 13.289

TEXT 289

*tomāra acintya śakti ke bujhite pāre?
yakhana ye-rūpe kṛpā karaha yāhāre”*

“Who can understand Your inconceivable energies or when, how, and on whom You bestow Your mercy?”

CB Madhya-khaṇḍa 13.290

TEXT 290

*prabhu bale,— “e dui madyapa nahe āra
āji haite ei dui sevaka āmāra*

The Lord said, “These two are no longer drunkards. From today on, these two are My servants.

CB Madhya-khaṇḍa 13.291

TEXT 291

*sabe mile anugraha kara e du’yere
janme janme āra yena āmā’ nā pāsare*

“All of you bestow your mercy on these two, so that birth after birth they do not forget Me.

CB Madhya-khaṇḍa 13.292

TEXT 292

*ye-rūpe yāhāra ṭhāni āche aparādha
kṣamiyā e dui-prati karaha prasāda”*

“Forgive whatever offenses they have committed against you and show compassion on them.”

CB Madhya-khaṇḍa 13.293

TEXT 293

*śuniyā prabhura vākya jagāi-mādhāi
sabāra caraṇa dhari’ paḍilā tathāi*

Hearing the Lord’s words, Jagāi and Mādhāi fell down at everyone’s feet.

CB Madhya-khaṇḍa 13.294

TEXT 294

*sarva-mahābhāgavata kaila āśīrvāda
jagāi-mādhāi haila niraparādha*

All the devotees blessed Jagāi and Mādhāi, who were then freed from all their offenses.

CB Madhya-khaṇḍa 13.295

TEXT 295

*prabhu bale,—“uṭha uṭha jagāi-mādhāi
hailā āmāra dāsa—āra cintā nāi*

The Lord said, “Get up. Get up, Jagāi and Mādhāi. Do not worry, for you are My servants.

CB Madhya-khaṇḍa 13.296

TEXT 296

*tumi-dui yata kichu karile stavana
parama-susatya—kichu nā haya khaṇḍana*

“The prayers that you have offered are certainly true. No one can refute them.

CB Madhya-khaṇḍa 13.297

TEXT 297

*e śarīre kabhu kāro hena nāhi haya
nityānanda-prasāde se jāniha niścaya*

“What you have experienced is not possible in these bodies. Know for certain that this was simply due to Nityānanda’s mercy.

CB Madhya-khaṇḍa 13.298

TEXT 298

*to ’-sabāra yata pāpa muñi niluñ saba
sākṣāte dekhaha bhāi, ei anubhava”*

“I have personally taken charge of your sinful reactions. O brothers, see for yourselves.”

Mahāprabhu said, “O brothers, I have accepted the sinful reactions of Jagāi and Mādhāi. You will all see for yourselves.”

CB Madhya-khaṇḍa 13.299

TEXT 299

*dui-jana-śarīre pātaka nāhi āra
ihā bujhāite hailā kāliyā-ākāra*

In order to demonstrate that there were no more sins remaining in the bodies of those two, the Lord’s body turned blackish.

Since all the sinful reactions of Jagāi and Mādhāi took shelter in the body of Mahāprabhu, His body turned black. Advaita Prabhu said, “Gaurasundara is looking exactly like Śrī Gokulacandra.”

CB Madhya-khaṇḍa 13.300

TEXT 300

*prabhu bale,— “tomarā āmāre dekha kena?”
advaita balaye,— “śrī-gokulacandra yena”*

“The Lord said, “How do I look?” Advaita replied, “You look just like Śrī Gokulacandra.”

Here the word *kena* means “how.”

TEXT 301

*advaita-pratibhāśuni' hāse viśvambhara
'hari' bali' dhvani kare saba-anucara*

On hearing Advaita's comment, Viśvambhara smiled and all the devotees chanted the name of Hari.

CB Madhya-khaṇḍa 13.302

TEXT 302

*prabhu bale,—“kālā dekha daira pātake
kīrtana karaha—saba yāuka nindake”*

The Lord said, “See how these two sinners are black. Perform *kīrtana* so that their sins take shelter in those who blaspheme.”

Mahāprabhu said, “The forms of Jagāi's and Mādhāi's sinful reactions are black. All of you perform *kīrtana*, then these black sinful reactions will take shelter in those who blaspheme the devotees, and Jagāi and Mādhāi will be delivered from their sins.”

CB Madhya-khaṇḍa 13.303

TEXT 303

*śuniyā prabhura vākya sabāra ullāsa
mahānande haila kīrtana-parakāśa*

Hearing the Lord's words, everyone became jubilant. They then began to perform *kīrtana* in ecstasy.

CB Madhya-khaṇḍa 13.304

TEXT 304

nāce prabhu viśvambhara nityānanda-saṅge

vediyā vaiṣṇava saba yaśaḥ gāya raṅge

Lord Viśvambhara danced with Nityānanda, and all the Vaiṣṇavas surrounded Them and sang the glories of the Lord.

CB Madhya-khaṇḍa 13.305

TEXT 305

*nācaye advaita—yāra lāgi’ avatāra
yāhāra kāraṇe haila jagata-uddhāra*

Advaita also danced. He had induced the Lord to incarnate and thus delivered the entire world.

CB Madhya-khaṇḍa 13.306

TEXT 306

*kīrtana karaye sabe diyā karatāli
sabāi karena nṛtya haye kutūhalī*

As they performed *kīrtana*, everyone clapped their hands and danced jubilantly.

CB Madhya-khaṇḍa 13.307

TEXT 307

*prabhu-prati mahānande kāro nāhi bhaya
prabhu-saṅge kata lakṣa ṭhelāṭheli haya*

They felt no fear as they bumped into the Lord thousands of times in their ecstasy.

CB Madhya-khaṇḍa 13.308

TEXT 308

vadhū-saṅge dekhe āi gharera bhitare

Mother Śacī and her daughter-in-law floated in an ocean of ecstasy as they watched everything from within the house.

From within the house, mother Śacī and Śrī Viṣṇupriyā saw the Lord's pastimes of delivering Jagāi and Mādhāi. As a result they became absorbed in ecstasy.

CB Madhya-khaṇḍa 13.309

TEXT 309

*sabei paramānanda dekhiyā prakāśa
kāhāro nā ghuce kṛṣṇāveśera ullāsa*

Everyone was filled with ecstasy after seeing this pastime. Their ecstatic love for Kṛṣṇa was uninterrupted.

CB Madhya-khaṇḍa 13.310

TEXT 310

*yāra aṅga paraśite ramā bhaya pāya
se prabhura aṅga-saṅge madyapa nācaya*

The two drunkards danced in the association of He whose body the goddess of fortune is afraid to touch.

CB Madhya-khaṇḍa 13.311

TEXT 311

*madyapere uddhārilā caitanya-gosāñi
vaiṣṇava-nindake kumbhīpāke dilāṭhāñi*

In this way Lord Caitanya delivered the two drunkards and sent the blasphemers of the Vaiṣṇavas to the hell known as Kumbhīpāka.

CB Madhya-khaṇḍa 13.312

TEXT 312

*nindāya nā bāḍe dharmā—sabe pāpa lābha
eteke nā kare nindā saba mahābhāga*

Blasphemy does not enhance one’s religious principles, it only results in sin. That is why fortunate souls do not engage in blasphemy.

The devotees of the Lord do not blaspheme anyone in this world. One who blasphemes others is known as “sinful” or “irreligious.” To attribute on someone faults that are not present is called blasphemy. Being induced by irrelevant goals, those who are unable to tolerate the glorification of others and with a desire to attack them unfairly attribute faults on them continually meet with inauspiciousness day after day. A person who out of envy attributes faults on an irreproachable Vaiṣṇava must go to the hell known as Kumbhīpāka and suffer severe miseries. Those sinful persons who cannot understand that *sarva-mahāguṇa-gaṇa vaiṣṇava-śarīre*—“all good qualities are present in the body of a Vaiṣṇava,” and who consider that non-Vaiṣṇavas are equal to Vaiṣṇavas can never achieve any benefit. To criticize the behavior of nondevotees is called *sad-upadeśa*, or good instruction. Other than devotional service to Viṣṇu, all activities of the living entities are condemnable. Sinful people often engage in abominable activities on the pretext of devotional service to Viṣṇu. Instructions to give up these activities should not be called *nindā*, or blasphemy.

CB Madhya-khaṇḍa 13.313

TEXT 313

*dui dasyu dui mahābhāgavata kari’
gaṇera sahita nāce gaurāṅga-śrī-hari*

After transforming the two rogues into *mahā-bhāgavatas*, Śrī Gaurahari danced along with His associates.

CB Madhya-khaṇḍa 13.314

TEXT 314

*nṛtyāveśe vasilāṭhākura viśvambhara
vasilā caudike veḍi' vaiṣṇava-maṇḍala*

Overwhelmed from dancing, Lord Viśvambhara sat down, and all the Vaiṣṇavas sat around Him.

CB Madhya-khaṇḍa 13.315-316

TEXT 315-316

*sarva-aṅge dhūlā cāri-aṅguli-pramāṇa
tathāpi sabāra aṅga `nirmala' geyāna
pūrvavat hailā prabhu gaurāṅga-sundara
hāsiyā sabāre bale prabhu viśvambhara*

Their bodies were covered with two inches of dust, yet they were all filled with pure knowledge. Lord Gaurasundara regained His former state, smiled, and spoke to everyone there.

Although those Vaiṣṇavas who sat around Śrīman Mahāprabhu were covered with two inches of dust and externally appeared dirty, all of them were all-knowing and topmost scholars without contamination.

CB Madhya-khaṇḍa 13.317

TEXT 317

*“e du'yere pāpī-hena nā kariha mane
e du'yera pāpa muñi dahiluñāpane*

“Do not consider these two as sinners, for I have personally burned their sinful reactions to ashes.

CB Madhya-khaṇḍa 13.318

TEXT 318

*sarva-dehe muñi karoṇ, boloṇ, caloṇ khāna
tabe dehapāta, yabe muñi cali' yāna*

“In the bodies of all living entities, it is I who makes them act, speak, move, and eat. When I leave a body, it dies.

When the living entity attains spiritual knowledge he no longer maintains the three types of false ego. The living entity then surrenders at the lotus feet of the Lord and becomes liberated. In the *Caitanya-caritāmṛta* (*Antya* 4.192-193) it is stated:

*dīkṣā-kāle bhakta kare ātma-samarpaṇa
sei-kāle kṛṣṇa tāre kare ātma-sama
sei deha kare tāra cid-ānanda-maya
aprākṛta-dehe tānra caraṇa bhajaya*

“At the time of initiation, when a devotee fully surrenders unto the service of the Lord, Kṛṣṇa accepts him to be as good as Himself. When the devotee’s body is thus transformed into spiritual existence, the devotee, in that transcendental body, renders service to the lotus feet of the Lord.” After Śrī Gaurasundara accepted the bodies of Jagāi and Mādhāi to be as good as His own, whatever He had them do, whatever He had them speak, however He had them behave, and whatever He had them eat was favorable for the service of Viṣṇu. In this way, after turning one towards the Lord’s service, the worshipable Lord takes His worshiper servant, who leaves a body made of the five gross elements within the material world, and departs.

CB Madhya-khaṇḍa 13.319

TEXT 319

*yei dehe alpa duḥkhe jīva ḍāka chāḍe
muñi vinā sei deha paḍile nā naḍe*

“The living entity cries out if he feels a little distress, but if I am not present in that body it will not even move when burned.

When a conditioned soul feels a little distress, he shouts loudly because of impatience. When the Lord and the devotee leave a body, it does not react even if it is burned with fire. The Lord is transcendental and has supreme consciousness, while the living entity is a fragmental spiritual particle. As long as one does not have the propensity for transcendental service due to the absence of Kṛṣṇa consciousness, one becomes controlled by three types of false ego and continues to display independence. The proper use of independence is to become inclined towards the service of the Lord, but the senses of persons who are averse to the Lord’s service are induced by three types of false ego to engage in pious and impious activities and more or less identify with material nature.

CB Madhya-khaṇḍa 13.320

TEXT 320

*tabe ye jīvera duḥkha—kare ahaṅkāra
`muñi karoṅ, baloṅ’ bali’ pāya mahā-māra*

“But the living entity’s distress is due to false ego. He suffers miseries because he claims, ‘I am the doer. I am the speaker.’

Since the living entity who has become averse to the Lord considers himself a product of and belonging to material nature, the three types of false ego immerse him in an ocean of distress. He then becomes afflicted with the threefold material miseries and proudly considers, “I am the doer. I am the enjoyer.”

CB Madhya-khaṇḍa 13.321

TEXT 321

*eteke yateka kaila ei dui jane
karilāṅa āmi, ghucāilāma āpane*

“Therefore the activities done by these two were actually done by Me,

and I have released them from the reactions.

“Jagāi and Mādhāi were intoxicated with false prestige, and they misused their independence. I have personally destroyed their misfortune; in other words, I have delivered them from the misconceptions of ‘I have done, I have said,’ which were produced from the misuse of their independence.”

CB Madhya-khaṇḍa 13.320

TEXT 320

*ihā jāni’ e du’yere sakala vaiṣṇava
dekhībā abheda-dṛṣṭye yena tumi-saba*

“Knowing this fact, all of you Vaiṣṇavas should see them as one of you and not discriminate against them.

CB Madhya-khaṇḍa 13.323-324

TEXT 323-324

*śuna ei ājñā mora, ye hau āmāra
e du’yere śraddhā kari’ ye diba āhāra
ananta brahmāṇḍa-mājhe yata madhu vaise
se haya kṛṣṇera mukhe dile prema-rase*

“If you really belong to Me, then listen to My order. Whatever you faithfully give these two to eat will be equal to offering with love to Kṛṣṇa’s mouth all the honey available in innumerable universes.

CB Madhya-khaṇḍa 13.325

TEXT 325

*e du’yera vaṭa mātra dibe yei jana
tāra se kṛṣṇera mukhe madhu-samarpaṇa*

“Anyone who gives these two a small portion of food gives honey to the mouth of Kṛṣṇa.

The Lord relishes foodstuffs through the mouths of His devotees. The devotees do not enjoy any material object like nondevotees do. Since the devotees offer everything to the Lord and constantly remain engaged in the service of accepting His remnants, if someone gives a small portion of food to a devotee of the Lord, then it amounts to offering sweetmeats to Śrī Kṛṣṇa. In this regard one should discuss the commentary on verse 228 of this chapter.

CB Madhya-khaṇḍa 13.326

TEXT 326

*e dui-janere ye kariba parihāsa
e du'yera aparādhe tāra sarva-nāśa”*

“If anyone ridicules these two, he will be ruined as a result of that offense.”

Considering their previous sinful activities according to *nagna-mātrka-nyāya* [This logic states that because one’s mother was naked in her childhood, she should continue to remain naked, even though she has become the mother of so many children.], those who in the future consider Jagāi and Mādhāi sinful commit offenses at their feet and bring about their own ruination. In this regard one should discuss the two verses: *na prākṛtatvam iha bhakta janasya paśyet* and *api cet su-durācāro* [See page 172 for a translation of the first verse and page 338 for a translation of the second.]

CB Madhya-khaṇḍa 13.327

TEXT 327

*śuniyā vaiṣṇava-gaṇa kānde mahāpreme
jagāi-mādhāi-prati kare paraṇāme*

On hearing the Lord’s words, the Vaiṣṇavas cried in ecstatic love. Then they all offered obeisances to Jagāi and Mādhāi.

TEXT 328

*prabhu bale,— “śuna saba bhāgavata-gaṇa
cala sabe yāi bhāgīrathīra caraṇa”*

The Lord then said, “Listen, devotees. Let us all go to the Ganges.”

CB Madhya-khaṇḍa 13.329

TEXT 329

*sarva-gaṇa-sahita thākura viśvambhara
paḍilā jāhnavī-jale vana-mālā-dhara*

Accompanied by His associates and wearing a garland of forest flowers, Lord Viśvambhara entered the waters of the Ganges.

The phrase *vana-mālā-dhara* refers to Śrī Kṛṣṇa or Śrīman Mahāprabhu.

CB Madhya-khaṇḍa 13.330

TEXT 330

*kīrtana-ānande yata bhāgavata-gaṇa
śiśu-prāya cañcala-caritra sarva-kṣaṇa*

Due to the ecstasy of *kīrtana*, all the devotees constantly behaved like restless young boys.

CB Madhya-khaṇḍa 13.331

TEXT 331

*mahābhavya vṛddha saba—seha śiśu-mati
ei-mata haya viṣṇu-bhaktira śakati*

Although they were all greatly learned and mature, they behaved like young boys. This is the potency of devotional service to Viṣṇu.

The word *mahābhavya* means “endowed with the finest etiquette,” “having the qualities required to live in a society of cultured persons,” or “civilized or sober.”

CB Madhya-khaṇḍa 13.332

TEXT 332

*gaṅgā-snāna-mahotsave kīrtanera śeṣe
prabhu-bhṛtya-buddhi gela ānanda-āveśe*

In the festival of taking bath in the Ganges after *kīrtana*, everyone was so overwhelmed with ecstasy that they forgot who was the Lord and who were the servants.

CB Madhya-khaṇḍa 13.333

TEXT 333

*jala deya prabhu sarva-vaiṣṇavera gāya
keha nāhi pāre—sabe hāriyā palāya*

When the Lord splashed water on the Vaiṣṇavas, no one could compete with Him. They all retreated in defeat.

CB Madhya-khaṇḍa 13.334

TEXT 334

*jala-yuddha kare prabhu yāra yāra saṅge
kata-kṣaṇa yuddha kari’ sabe deya bhaṅge*

Everyone who engaged in water fights with the Lord retreated after fighting for some time.

CB Madhya-khaṇḍa 13.335

TEXT 335

kṣaṇe keli advaita-gaurāṅga-nityānande

Sometimes Advaita, Gaurāṅga, and Nityānanda sported together, and sometimes Haridāsa, Śrīvāsa, and Mukunda sported.

CB Madhya-khaṇḍa 13.336-339

TEXT 336-339

*śrīgarbha, śrī-sadāśiva, murāri, śrīmān
puruṣottama, mukunda, sañjaya, buddhimanta-khān*

*vidyānidhi, gaṅgādāsa, jagadīśa nāma
gopīnātha, haridāsa, garuḍa, śrīrāma*

*govinda, śrīdhara, kṛṣṇānanda, kāśīśvara
jagadānanda, govindānanda, śrī-śuklāmbara*

*ananta caitanya-bhṛtya—kata jāni nāma
vedavyāsa haite vyakta haiba purāṇa*

Among the innumerable servants of Lord Caitanya present there were Śrīgarbha, Śrī Sadāśiva, Murāri Gupta, Śrīmān, Puruṣottama, Mukunda, Sañjaya, Buddhimanta Khān, Puṇḍarīka Vidyānidhi, Gaṅgādāsa, Jagadīśa, Gopīnātha, Haridāsa, Garuḍa, Śrīrāma, Govinda, Śrīdhara, Kṛṣṇānanda, Kāśīśvara, Jagadānanda, Govindānanda, and ŚrīŚuklāmbara. Many others whose names I do not know will in the future be revealed in the *Purāṇas* by Vedavyāsa.

The number of Śrī Caitanyadeva's servants is innumerable. Śrī Kṛṣṇa Dvaipāyana-vyāsadeva will record the names of Lord Caitanya's servants in traditional literatures like the *Purāṇas*.

CB Madhya-khaṇḍa 13.340

TEXT 340

*anyo'nye sarva-jana jala-keli kare
parānanda-rase keha jine, keha hāre*

They all sported in the waters with one another. In the mellows of ecstatic love, some conquered and some were defeated.

CB Madhya-khaṇḍa 13.341

TEXT 341

*gadādhara-gaurāṅge miliyā jala-keli
nityānanda-advaite khelaye donhe mili'*

**Gadādhara and Gaurāṅga engaged in water sports together.
Nityānanda and Advaita also sported in the water together.**

CB Madhya-khaṇḍa 13.342

TEXT 342

*advaita-nayane nityānanda kutūhalī
nirghāte māriyā jala dila mahābalī*

The powerful Nityānanda sportingly splashed water with great force into the eyes of Advaita.

CB Madhya-khaṇḍa 13.343

TEXT 343

*dui cakṣu advaita melite nāhi pāre
mahā-krodhāveśe prabhu gālāgāli pāḍe*

Advaita could not open His eyes, so in great anger He abused Nityānanda.

CB Madhya-khaṇḍa 13.344

TEXT 344

*“nityānanda-madyape karila cakṣu kāṇa
kothā haite madyapera haila upasthāna*

“This drunken Nityānanda has made Me blind and deaf. From where has this drunkard come?”

Since Śrī Nityānanda Prabhu splashed water in the eyes of Śrī Advaita Prabhu, Śrī Advaita Prabhu addressed Nityānanda as “drunkard” and on the pretext of a loving quarrel said, “From where has this drunkard come? This fellow has obstructed My power of vision and made Me blind.”

CB Madhya-khaṇḍa 13.345

TEXT 345

*śrīnivāsa paṇḍitera mūle jāti nāi
kothākāra avadhūte āni’ dila thāñi*

“Śrīvāsa Paṇḍita does not belong to any caste. He brought this Avadhūta from somewhere and gave Him a place to stay.

“Śrīnivāsa Paṇḍita has brought Avadhūta Śrī Nityānanda and awarded Him the qualification to freely mix with us. But we do not know His previous identity. One should not allow this whimsical *avadhūta*, who is devoid of family prestige and aristocracy, to constantly remain with Mahāprabhu.”

CB Madhya-khaṇḍa 13.346

TEXT 346

*śacīra nandana corā eta karma kare
niravadhi avadhūta-saṁhati vihare”*

“The stealthy son of Śacī can do so much, yet He constantly enjoys the company of this *avadhūta*.”

CB Madhya-khaṇḍa 13.347

TEXT 347

*nityānanda bale,—“mukhe nāhi vāsa lāja
hārile āpane—āra kandale ki kāja?”*

Nityānanda replied, “Don’t You feel embarrassed to speak like this? You have been defeated, so what is the use of quarreling?”

Śrī Nityānanda Prabhu said to Śrī Advaita, “You have been defeated in the water fight, yet You do not feel ashamed. Moreover You approach Me to quarrel with Your head held high.”

CB Madhya-khaṇḍa 13.348

TEXT 348

*gauracandra bale,—“eka-bāre nāhi jāni
tina-bāra haile se hāra-jita māni”*

Gauracandra said, “One time doesn’t count. Winning and losing is decided after three fights.”

CB Madhya-khaṇḍa 13.349

TEXT 349

*āra-bāra jala-yuddha advaita-nitāi
kautuka lāgiyā eka-deha—dui ṭhāñi*

Advaita and Nitāi again engaged in water fighting. They are one, but for the purpose of sporting They have become two.

CB Madhya-khaṇḍa 13.350

TEXT 350

*dui-jane jala-yuddha—keha nāhi pāre
eka-bāra jine keha, āra bāra hāre*

In Their water fight, neither could defeat the other. One time one conquered, and the next time He was defeated.

CB Madhya-khaṇḍa 13.351

TEXT 351

*āra-bāra nityānanda sambhrama pāiyā
dilena nayane jala nirghāta kariyā*

With renewed enthusiasm Nityānanda forcefully splashed water in Advaita's eyes.

CB Madhya-khaṇḍa 13.352

TEXT 352

*advaita pāiyā duḥkha bale,—“mātāliyā
sannyāsī nā haya kabhu brāhmaṇa vadhiyā*

Advaita became distressed and said, “You are intoxicated. You can never become a *sannyāsī* by killing a *brāhmaṇa*.

When Nityānanda forcefully splashed water, Advaita Prabhu was hurt and said, “You certainly cannot become a *sannyāsī* by killing a *brāhmaṇa* out of intoxication.”

CB Madhya-khaṇḍa 13.353

TEXT 353

*paścimāra ghare ghare khāiyāche bhāta
kula, janma, jāti keha nā jāne kothā'ta*

“You have eaten in the houses of people from the west. No one knows about Your family, birth, or caste.

Those who are particularly proud of their country certainly speak harshly about foreigners. People of the east condemn the people of the west as *paścimā*, or westerners. They criticize them by calling them low-born. No one knew what family, what class, or what place Nityānanda hailed from. He would wander about, eating in the houses of westerners.

CB Madhya-khaṇḍa 13.350

TEXT 350

*pitā, mātā, guru,—nāhi jāni ye ki-rūpa?
khāya, pare sakala, balāya `avadhūta`”*

“No one knows about Your father, mother, or spiritual master. You eat everything, wear everything, and advertise Yourself as an *avadhūta*.”

“We have no information about Your father, mother, or what kind of spiritual master You have accepted. You are passing as an *avadhūta* and accepting food and charity from anyone and everyone.”

CB Madhya-khaṇḍa 13.355

TEXT 355

*nityānanda-prati stava kare vyapadeśe
śuni` nityānanda-prabhu gaṇa-saha hāse*

As Advaita indirectly glorified Nityānanda on the pretext of criticizing Him, Nityānanda Prabhu and His associates laughed.

The statements of Advaita are deceiving. They are indicative of Śrī Nityānanda’s glories. On hearing the words of Śrī Advaita, Nityānanda Prabhu and His followers began to laugh.

CB Madhya-khaṇḍa 13.356

TEXT 356

*“samhārimu sakala, mohāra doṣa nāi”
eta bali` krodhe jvale ācārya-gosāñi*

Ācārya Gosāñi burned with anger as He exclaimed, “It will not be My fault when I destroy everyone.”

CB Madhya-khaṇḍa 13.357

TEXT 357

ācāryera krodhe hāse bhāgavata-gaṇa

krodhe tattva kahe—yena śuni' kuvacana

Seeing Advaita Ācārya's anger, all the devotees laughed. In anger He actually spoke the truth, which appeared as harsh words.

CB Madhya-khaṇḍa 13.358

TEXT 358

*hena rasa-kalahera marma nā bujhiyā
bhinna-jñāne ninde, vande, se mare puḍiyā*

Without understanding the purport of such loving quarrels, if someone considering Them different from each other criticizes one and glorifies the other, he will be burned to death.

Those foolish people who cannot enter into the loving quarrels of Advaita and Nityānanda criticize one and glorify the other, and as a result they are burned to death in the forest fire of offense.

CB Madhya-khaṇḍa 13.359

TEXT 359

*nityānanda-gauracānda yāre kṛpā kare
sei se vaiṣṇava-vākya bujhibāre pāre*

Only one who is favored by Nityānanda and Gauracandra can understand the words of the Vaiṣṇavas.

CB Madhya-khaṇḍa 13.360

TEXT 360

*sei kata-kṣaṇe dui mahākutūhalī
nityānanda-advaite haila kolākuli*

After Nityānanda and Advaita engaged in ecstatic pastimes for some time, They embraced each other.

CB Madhya-khaṇḍa 13.361

TEXT 361

*mahā-matta dui prabhu gauracandra-rase
sakala gaṅgāra mājhe nityānanda bhāse*

The two Prabhus were greatly intoxicated with the mellows of love for Gauracandra. Thereafter Nityānanda floated around in the waters of the Ganges.

CB Madhya-khaṇḍa 13.362

TEXT 362

*hena-mate jala-keli kīrtanera śeṣe
pratirātri sabā lañā kare prabhu rase*

In this way the Lord and His associates engaged every night in water sports after *kīrtana*.

CB Madhya-khaṇḍa 13.363

TEXT 363

*e līlā dekhite manuṣyera śakti nāi
sabe dekhe deva-gaṇa saṅgope tathāi*

Human beings have no power to see such pastimes, but the demigods secretly watched them.

CB Madhya-khaṇḍa 13.364

TEXT 364

*sarva-gaṇe gauracandra gaṅgā-snāna kari'
kūle uṭhi' ucca kari' bale `hari hari'*

After taking bath in the Ganges, Gauracandra and His associates came out of the water and loudly chant the names of Hari.

CB Madhya-khaṇḍa 13.365

TEXT 365

*sabāre dilena mālā-prasāda-candana
vidāya hailā sabe karite bhojana*

Thereafter the Lord gave everyone garlands and sandalwood paste that had been offered, and then they took leave and went to eat.

CB Madhya-khaṇḍa 13.366

TEXT 366

*jagāi-mādhāi samarpila sabā'-sthāne
āpana galāra mālā dila dui-jane*

The Lord entrusted Jagāi and Mādhāi to the devotees and then offered His own garlands to the two.

CB Madhya-khaṇḍa 13.367

TEXT 367

*e saba līlāra kabhu avadhi nā haya
'āvirbhāva', 'tirobhāva' mātra vede kaya*

Although the *Vedas* describe their “appearance” and “disappearance,” these pastimes have no beginning and no end.

CB Madhya-khaṇḍa 13.368

TEXT 368

*gṛhe āsi' prabhu dhuilena śrī-carāṇa
tulasīra karilena carāṇa-vandana*

After returning home, the Lord washed His feet and offered obeisances to *tulasī*.

CB Madhya-khaṇḍa 13.369

TEXT 369

*bhojana karite vasilena viśvambhara
naivedyānna āni' māye karilā gocara*

Thereafter Viśvambhara sat down to eat, and mother Śacī brought the offered foods before Him.

CB Madhya-khaṇḍa 13.370

TEXT 370

*sarva-bhāgavatere kariyā nivedana
ananta brahmāṇḍa-nātha karena bhojana*

The Lord of unlimited universes offered prayers to all the devotees and then began to eat.

CB Madhya-khaṇḍa 13.371

TEXT 371

*parama santoṣe mahāprasāda pāiyā
mukha-śuddhi kari' dvāre vasilā āsiyā*

After honoring the *mahā-prasāda* with great satisfaction, the Lord purified His mouth and sat down in the doorway.

CB Madhya-khaṇḍa 13.372

TEXT 372

*vadhū-saṅge dekhe āi nayana bhariyā
mahānanda-sāgare śarīra ḍubāiyā*

As mother Śacī and her daughter-in-law saw these pastimes of the Lord to the full satisfaction of their eyes, they floated in an ocean of bliss.

CB Madhya-khaṇḍa 13.373

TEXT 373

*āira bhāgyera sīmā ke balite pāre?
sahasra-vadana-prabhu, yadi śakti dhare*

Who can describe the limit of mother Śacī's good fortune? Only the thousand-headed Lord is able, if He is empowered.

CB Madhya-khaṇḍa 13.374

TEXT 374

*prākṛta-śabde o yebā balibeka `āi`
`āi` śabda-prabhāve o tāra duḥkha nāi*

Even if one utters the word *āi* as a mundane word, by the influence of the word *āi* one will be freed from all suffering.

The word *āi* is derived from the Sanskrit word *Āryā*. Those who call Śrī Gaurasundara's mother "Āi" will be freed from all miseries.

CB Madhya-khaṇḍa 13.375

TEXT 375

*putrera śrī-mukha dekhi' āi jagan-mātā
nija-deha āi nāhi jāne āche kothā*

On seeing the lotus face of her son, Śacī, the mother of the universe, forgot where she was.

While seeing the lotus face of Śrī Gaurasundara, mother Śacī forgot herself. Being bewildered by the beauty of the Lord's face, she even forgot her motherly sentiments and her parental affection for her son.

CB Madhya-khaṇḍa 13.376

TEXT 376

*viśvambhara calilena karite śayana
takhana vidāya haya gupte deva-gaṇa*

When Viśvambhara went to sleep, the demigods would secretly take leave.

CB Madhya-khaṇḍa 13.377

TEXT 377

*caturmukha, pañcamukha-ādi deva-gaṇa
niti āsi' caitanyera karaye sevana*

The demigods headed by the four-headed Brahmā and the five-headed Śiva would daily come to serve Lord Caitanya.

CB Madhya-khaṇḍa 13.378

TEXT 378

*dekhite nā pāya ihā keha ājñā vine
sei prabhu-anugrahe bale kāro sthāne*

Without the Lord's sanction, no one could see them. Only one who is favored by the Lord can speak to others about this.

CB Madhya-khaṇḍa 13.379

TEXT 379

*kona dina vasiyā thākaye viśvambhara
sammukhe āilā mātra kona anucara*

One day, as Viśvambhara was sitting there, some of His associates came before Him.

CB Madhya-khaṇḍa 13.380

TEXT 380

*`oikhāne thāka'—prabhu balaye āpane
cāri-pāñca-mukha-gulā loṭāya aṅgane*

The Lord told them, “Wait there,” while four-headed and five-headed personalities rolled on the ground in the courtyard.

CB Madhya-khaṇḍa 13.381

TEXT 381

*paḍiyā āchaye yata—nāhi lekhājokhā
“tomarā sabere ki e-gulā nā deya dekhā?”*

No one could estimate how many personalities were there. “Don’t you recognize these persons?”

The word *lekhājokhā* means “number and quantity.”

CB Madhya-khaṇḍa 13.382

TEXT 382

*kara-yoḍa kari’ bale saba bhakta-gaṇa
“tribhuvane kare prabhu tomāra sevana*

All the devotees replied to the Lord with folded hands, “O Lord, the inhabitants of the three worlds serve You.

CB Madhya-khaṇḍa 13.383

TEXT 383

*āmarā-sabāra kon śakti dekhibāra?
vine prabhu, tumi dile dṛṣṭi adhikāra”*

“What power do we have to see? Only You can give us the ability to see.”

CB Madhya-khaṇḍa 13.384

TEXT 384

*e saba adbhuta caitanyera gupta-kathā
sarva siddhi haya,—ihāśunile sarvathā*

These confidential pastimes of Lord Caitanya are most wonderful. If one hears them, he achieves all perfection.

CB Madhya-khaṇḍa 13.385

TEXT 385

*ihāte sandeha kichu nā bhāviha mane
aja-bhava niti āise gaurāṅgera sthāne*

Do not maintain any doubts. Lord Brahmā and Lord Śiva would daily come to see Gaurāṅga.

CB Madhya-khaṇḍa 13.386

TEXT 386

*hena-mate jagāi-mādhāi-paritrāṇa
karilāśrī-gauracandra jagatera prāṇa*

In this way Śrī Gauracandra, the life and soul of the universe, delivered Jagāi and Mādhāi.

CB Madhya-khaṇḍa 13.387

TEXT 387

*sabāra kariba gauracandra se uddhāra
vyatirikta vaiṣṇava-nindaka durācāra*

Gauracandra will deliver everyone except those sinful persons who blaspheme Vaiṣṇavas.

CB Madhya-khaṇḍa 13.388

TEXT 388

*śūlapāṇi-sama yadi bhakta-nindā kare
bhāgavata-pramāṇa—tathāpiha śīghra mare*

According to the *Śrīmad Bhāgavatam* (5.10.25), even if someone on the level of Lord Śiva blasphemes a devotee, he will soon be destroyed.

CB Madhya-khaṇḍa 13.389

TEXT 389

*mahad-vimānāt sva-kṛtād dhi
mādr̥nnaṅkṣyaty adūrād api śūlapāṇiḥ*

“Because of this, even though I may be as strong as Lord Śiva, I shall be vanquished without delay due to my offense at the lotus feet of a Vaiṣṇava.”

CB Madhya-khaṇḍa 13.390

TEXT 390

*hena vaiṣṇava ninde yadi sarvajña hai
se janera adhaḥpāta—sarva śāstre kai*

In all scriptures it is stated that if an all-knowing person blasphemes a Vaiṣṇava, he will certainly fall down.

Even after achieving all perfection, a person who criticizes a Vaiṣṇava certainly falls down. This is the verdict of all scriptures.

CB Madhya-khaṇḍa 13.391

TEXT 391

*sarva-mahā-prāyaścita ye kṛṣṇera nāma
vaiṣṇavāparādhe seha nā milaye trāṇa*

Kṛṣṇa’s name, which is the ultimate atonement, does not deliver one who offends a Vaiṣṇava.

The holy names of the Lord have more power for destroying sinful reactions than all other kinds of atonement mentioned in the *smṛtis*. But if a person commits an offense against a devotee of Hari who is engaged in

chanting those holy names, then he can never be delivered. Among the offenses against the chanting of the holy names, blasphemy of sadhus is the first. If one commits offenses against the holy names, he cannot possibly attain *nāmābhāsa* (a glimpse of offenseless chanting) or the fruits of chanting the holy names.

CB Madhya-khaṇḍa 13.392

TEXT 392

*padma-purāṇera ei parama vacana
prema-bhakti haya ihā karile pālana*

One who honors the following confidential words of the *Padma Purāṇa* will attain ecstatic love of God.

CB Madhya-khaṇḍa 13.393

TEXT 393

*satām nindā nāmnaḥ paramam aparādham vitanute
yataḥ khyātim yātaṁ katham u sahate tad-vigarhām*

“To blaspheme the great saintly persons who are preaching the glories of the Hare Kṛṣṇa *mahā-mantra* is the worst offense at the lotus feet of the holy name. The Nāma-prabhu, who is identical with Kṛṣṇa, will never tolerate such blasphemous activities, even from one who passes as a great devotee.”

CB Madhya-khaṇḍa 13.394

TEXT 394

*yei śune ei mahā-dasyura uddhāra
tāre uddhāriba gauracandra-avatāra*

One who hears this narration regarding the deliverance of the two rogues will be delivered by Śrī Gauracandra.

TEXT 395

*brahma-daitya-tāraṇa gaurāṅga jaya jaya
karuṇā-sāgara prabhu parama sadaya*

All glories to Gaurāṅga, who delivered the two brāhmaṇa demons! O Lord, You are an ocean of mercy and the most compassionate.

Since Śrīman Mahāprabhu delivered Jagāi and Mādhāi, He became known as Brahma-daitya-tāraṇa, the deliverer of the *brāhmaṇa* demons. Although Jagāi and Mādhāi were born in a *brāhmaṇa* family, they were addressed as “demons” due to their aversion to the Lord.

CB Madhya-khaṇḍa 13.396

TEXT 396

*sahasra karuṇā-sindhu mahā-kṛpāmaya
doṣa nāhi dekhe prabhu—guṇa-mātra laya*

The Lord’s supreme mercy is as vast as a thousand oceans. He sees the good qualities of others and never finds fault in them.

CB Madhya-khaṇḍa 13.397

TEXT 397

*hena-prabhu-virahe ye pāpi-prāṇa rahe
sabe paramāyu-guṇa,—āra kichu nahe*

A sinful life devoid of the association of such a Lord has no benefit other than its long duration.

Mahāprabhu is most merciful and sees no faults in others. He is not even slightly offended by one’s offenses. The life of a sinful person who maintains his life devoid of the service of that Mahāprabhu is useless; he continues his life simply due to his past karma. But such an existence is

never praiseworthy.

CB Madhya-khaṇḍa 13.398

TEXT 398

*tathāpiha ei kṛpā kara mahāśaya
śravaṇe vadane yena tora yaśa laya*

O Lord, please bestow Your mercy on me so that I may hear and chant Your glories.

CB Madhya-khaṇḍa 13.399

TEXT 399

*āmāra prabhura prabhu gaurāṅga-sundara
yathā vaise tathā yena haṅa anucara*

May I reside as the servant of Śrī Gaurasundara, the Lord of my Lord, wherever He may be.

Śrīman Mahāprabhu is the worshipable Lord of my spiritual master. It is my desire that I may become Their servant, birth after birth.

CB Madhya-khaṇḍa 13.400

TEXT 400

*caitanya-kathāra ādi antya nāhi jāni
ye-te-mate caitanyera yaśaḥ se vākhāni*

There is neither a beginning or end to the topics regarding Lord Caitanya, yet somehow or other I am narrating His glories.

CB Madhya-khaṇḍa 13.401

TEXT 401

*gaṇa-saha prabhu-pāda-padme namaskāra
ithe aparādha kichu nahuka āmāra*

I offer my obeisances at the feet of the Lord and His associates, so that I may not offend them.

CB Madhya-khaṇḍa 13.402

TEXT 402

*śrī kṛṣṇa-caitanya nityānanda-cānda jāna
vṛndāvana-dāsa tachu pada-yuge gāna*

Accepting Śrī Caitanya and Nityānanda Prabhu as my life and soul, I, Vṛndāvana dāsa, sing the glories of Their lotus feet.

Thus ends this English translation of the Gauḍīya-bhāṣya commentary on Śrī Caitanya-bhāgavata, Madhya-khaṇḍa, Chapter Thirteen, entitled “The Deliverance of Jagāi and Mādhāi.”

Chapter Fourteen:

Yamarāja's Saṅkīrtana

This chapter describes the daily service rendered to Śrī Caitanya by the demigods headed by Brahmā and Śiva, their astonishment on seeing the deliverance of Jagāi and Mādhāi, Yamarāja's inquiry from Citragupta about the extent of Jagāi and Mādhāi's sins and the means of deliverance from those sins, Yamarāja's astonishment and falling unconscious, the chanting of Kṛṣṇa's glories in his ear by Brahmā, Śiva, and other demigods, Yamarāja's return to external consciousness, and the ecstatic chanting and dancing by the demigods with Yamarāja.

The demigods headed by Brahmā and Śiva would daily come to Mahāprabhu's house and after secretly performing various services and observing the Lord's daily pastimes would return home. On seeing the deliverance of the two great sinners, the demigods were astonished as they realized the unlimited glories of Mahāprabhu. They felt particularly joyful by maintaining in their hearts the hope that by the mercy of Gaurasundara they would also be delivered. When Yamarāja inquired from Citragupta about the extent of Jagāi and Mādhāi's sins and how those sins were totally destroyed, Citragupta said that the two had performed so many sinful activities that if a hundred thousand scribes narrated them for one month and if Yamarāja heard them with a hundred thousand ears, they would not reach the end. His scribes were incapable of recording their sinful activities, which they continually heard from the mouths of the Yamadūtas. They were particularly unhappy to think about how the two would tolerate the painful punishment resulting from their

unlimited sinful activities. But by the boundless mercy of Mahāprabhu, all their sinful reactions were destroyed within a moment.

After hearing the description of the deliverance of Jagāi and Mādhāi from the mouth of Citragupta, Yamarāja fell unconscious in his chariot due to love of Kṛṣṇa and his subordinates headed by Citragupta began to cry out. As the demigods and sages headed by Brahmā, Śiva, and Nārada passed by singing the glories of Mahāprabhu's unlimited mercy and the topics of the two demon's deliverance, they saw Yamarāja lying unconscious in his chariot. When they inquired about the reason for this, Citragupta related the entire incident to them. On realizing that Yamarāja was absorbed in love for Kṛṣṇa, the demigods chanted Kṛṣṇa's names in his ear and the son of Sūrya regained his external consciousness. Thereafter, in ecstatic love, Yamarāja and the demigods danced and sang the glories of Mahāprabhu's unlimited mercy and the topics of Jagāi and Mādhāi's deliverance and prayed to Mahāprabhu that they may be delivered like Jagāi and Mādhāi.

CB Madhya-khaṇḍa 14.001

TEXT 1

*gaurāṅga-sundara-tanu prema-bhare
bhela ḍagamagiyānācata bhāli gaurāṅga raṅgiyā*

Gaurāṅga's beautiful body was filled with ecstatic love as He sweetly danced.

CB Madhya-khaṇḍa 14.002

TEXT 2

*caturmukha pañcamukha ādi deva-gaṇa
niti āsi' caitanyera karaye sevana*

The demigods headed by the four-headed Brahmā and the five-headed Śiva daily came and

served Lord Caitanya.

The word *caturmukha* refers to Lord Brahmā. The word *pañcamukha* refers to Lord Śiva. The word *niti* means “regularly” or “always.”

CB Madhya-khaṇḍa 14.003

TEXT 3

*ājñā vinā keha ihā dekhite nā pāre
tānrā puni thākurera sabe sevā kare*

Without the Lord’s order, no one could see them as they repeatedly offered service to the Lord.

Śrī Caitanyadeva is *adhokṣaja*, or beyond the perception of the material senses. The demigods headed by Brahmā and Śiva served Śrī Caitanyadeva in their *adhokṣaja* bodies in such a way that without the mercy of Śrī Caitanyadeva, no one was able to see them.

The word *puni* (derived from the word *punaḥ*) means “again” or “often.”

CB Madhya-khaṇḍa 14.004

TEXT 4

*sarva dina dekhe prabhu yata līlā kare
śayana karile prabhu sabe cale ghare*

They watched the Lord’s pastimes throughout the day, and when the Lord went to bed they would return home.

CB Madhya-khaṇḍa 14.005

TEXT 5

*brahma-daitya-du’yera se dekhiyā uddhāra
ānande calilā tāi kariyā vicāra*

After seeing the deliverance of the two brāhmaṇa demons, they contemplated that pastime as they joyfully departed.

TEXT 6

*“e-mata kārūṇya āche caitanyera ghare
e-mata janere prabhu karaye uddhāre*

“Such compassion is found in Lord Caitanya’s house that He delivered even such type of persons.

CB Madhya-khaṇḍa 14.007

TEXT 7

*āji baḍa citte prabhu dilena bharasā
`avaśya pāiba pāra`, dharilāma āśā”*

“Today the Lord has given us the hope that we will also certainly be delivered.”

CB Madhya-khaṇḍa 14.008

TEXT 8

*ei-mata anyo `nye kari` saṅkathana
mahānande calilā sakala deva-gaṇa*

The demigods spoke amongst themselves in this way as they departed in great ecstasy.

CB Madhya-khaṇḍa 14.009

TEXT 9

*prabhu-sthāne nitya āise yama dharmarāja
āpane dekhila prabhu caitanyera kāja*

Yamarāja would regularly come to see the activities of Lord Caitanya.

TEXT 10

citragupta-sthāne jijñāsaye prabhu yama
“kibā e du’yera pāpa, kibā upaśama”

Lord Yamarāja asked Citragupta, “How many sins did those two commit, and what was the remedy for those sins?”

CB Madhya-khaṇḍa 14.011

TEXT 11

citragupta bale,—“śuna dharmā yamarāja
e viphalā pariśrame āra kibā kāja?”

Citragupta replied, “O Yamarāja, listen. What is the use of such a futile endeavor?”

CB Madhya-khaṇḍa 14.012

TEXT 12

lakṣeka kāyastha yadi eka māsa paḍi
tathāpi pāite anta śīghra nahe vaḍi

“If a hundred thousand scribes continually recited for one month, they would not easily complete such a task.

Dharmarāja, or Yamarāja, gives award and punishment for one’s pious and sinful activities. He has fourteen associates. Among them, Citragupta is his principle secretary. Since the *kāyasthas* (scribes) are descendants of Citragupta, they calculate and record the piety and impiety of human beings. If one hundred thousand *kāyasthas* continually recorded the sinful activities of those two for one month, they would not be able to record all their sins.

CB Madhya-khaṇḍa 14.013

TEXT 13

*tumi yadi śuna lakṣa kariyāśravaṇa
tathāpiha śunibāre tumi se bhājana*

“If you heard them with one hundred thousand ears, you would not hear the complete account.

CB Madhya-khaṇḍa 14.014

TEXT 14

*e-du'yera pāpa nirantara dūte kahe
likhite kāyastha-saba utpāta gaṇaye*

“Your servants constantly narrate the sins of these two, and the scribes are frustrated in their attempts to record them.

CB Madhya-khaṇḍa 14.015

TEXT 15

*e-du'yera pāpa yata kahe anukṣaṇa
tāhā lāgi' dūta kata khāila māraṇa*

“Your servants would always talk about the sins of these two, and they would be chastised as a result.

CB Madhya-khaṇḍa 14.016

TEXT 16

*dūta bale,—`pāpa kare sei dui jane
lekhāite bhāra mora, more māra kene*

“The servants would say, `These two are committing the sins. Our responsibility is to get them recorded, why should you beat us?

CB Madhya-khaṇḍa 14.017

TEXT 17

*nā likhile haya śāsti, hena lāgi' likhi
parvata-pramāṇa gaḍā āche tāra sākṣī*

“If you don't record them, we will be punished. That is why this mountain of records is there for evidence.

CB Madhya-khaṇḍa 14.018

TEXT 18

*āmarā o kāndiyāchi o-dui lāgiyāke-
mate vā e yātanā sahība āsiyā*

“We even shed tears for these two. How will they tolerate the reactions?”

CB Madhya-khaṇḍa 14.019

TEXT 19

*tila-mātre mahāprabhu saba kailā dūra
ebe ājñā kara gaḍāḍubāi pracura' ”*

“Within a moment Mahāprabhu has freed them from all reactions. Now if we are ordered we can immerse all these records.”

There was a mountain of evidence testifying to the sins of the two sinners. The servants said, “As Mahāprabhu has destroyed all their sinful reactions within such a short time, if Citragupta orders us we can immerse this mountain of records in deep water.”

CB Madhya-khaṇḍa 14.020

TEXT 20

*kabhu nāhi dekhe yama e-mata mahimā
pātakī-uddhāra yata ei tāra sīmā*

Yamarāja had never before seen such glorious deliverance of fallen souls; they were the ultimate.

Among all fallen souls delivered so far by Śrī Kṛṣṇa Caitanya, these two were the ultimate. In other words, Śrī Gaurasundara had never before displayed such compassion while delivering someone.

CB Madhya-khaṇḍa 14.021

TEXT 21

*svabhāva vaiṣṇava yama—mūrtimanta dharmā
bhāgavata-dharmera jānaye saba marmā*

Yamarāja was by nature a Vaiṣṇava and the personification of religious principles. He knows the confidential purports of *bhāgavata-dharma*.

As one of the twelve *mahājanas*, Yamarāja knows the religious principles known as *bhāgavata-dharma*. In the *Śrīmad Bhāgavatam* (6.3.20-21) it is stated:

*svayambhūr nāradaḥ śambhuḥ
kumāraḥ kapilo manuḥ
prahlādo janako bhīṣmo
balir vaiyāsakir vayam*

*dvādaśaite vijānīmo
dharmam bhāgavatam bhaṭāḥ
guhyam viśuddham durbodham
yam jñātvāmṛtam aśnute*

“My dear servants, Lord Brahmā, Bhagavān Nārada, Lord Śiva, the four Kumāras, Lord Kapila [the son of Devahūti], Svāyambhuva Manu, Prahlāda Mahārāja, Janaka Mahārāja, Grandfather Bhīṣma, Bali Mahārāja, Śukadeva Gosvāmī and I myself—we twelve know the real religious principles.”

CB Madhya-khaṇḍa 14.022

TEXT 22

*yakhana śunilā citraguptera vacana
kṛṣṇāveśe deha pāsarilā tata-kṣaṇa*

As soon as Yamarāja heard the words of Citragupta, he forgot himself due to love of Kṛṣṇa.

CB Madhya-khaṇḍa 14.023

TEXT 23

*paḍilā mūrccchita haiyā rathera upare
kothāo nāhika dhātu sakala śarīre*

He fell unconscious in his chariot, and his body lost all sign of life.

CB Madhya-khaṇḍa 14.024

TEXT 24

*āthevyathe citragupta ādi yata gaṇa
dhariyā lāgilā sabe karite krandana*

His associates headed by Citragupta quickly grabbed hold of him and began to cry.

CB Madhya-khaṇḍa 14.025

TEXT 25

*sarva-deva rathe yāna kīrtana kariyā
rahila yamera ratha śokākula haiyā*

All the demigods were traveling in their chariots and singing the glories of the Lord. Yamarāja's chariot was not moving, however, for its occupants were filled with lamentation.

CB Madhya-khaṇḍa 14.026

TEXT 26

*dui brahma-asurera mocana dekhi
yāsei guṇa-karma sabe calilā gāiyā*

After seeing the deliverance of the two *brāhmaṇa* demons, everyone was glorifying the nature of that pastime.

Demigods and demons are ascertained according to their qualities and activities. The demigods proceeded while singing the glories of how the good qualities and service attitude of the Lord's devotees free demoniac people from bondage and engage them in the service of the Supreme Lord, who is the reservoir of all good qualities. Mundane qualities and activities are all temporary. The soul's qualities and activities, however, are spiritual. If the qualities and activities of liberated souls are glorified, then living entities are freed from the conditioned state.

CB Madhya-khaṇḍa 14.027

TEXT 27

*śaṅkara, viriñci, śeṣa-ādi deva-gaṇa
nāradādī gāya sei du'yera mocana*

The demigods headed by Śiva, Brahmā, Śeṣa, and Nārada were all glorifying the deliverance of the two.

CB Madhya-khaṇḍa 14.028

TEXT 28

*keha keha nā jānaye ānanda-kīrtana
kāruṇya dekhiyā keha karaye krandana*

Some of them had never experienced such ecstatic *kīrtana*, and some cried after seeing such compassion.

CB Madhya-khaṇḍa 14.029

TEXT 29

*rahiyāche yama rathe, dekhe deva-gaṇe
rahila sakala ratha yama-ratha-sthāne*

The demigods saw Yamarāja lying in his chariot, which had stopped, so they all stopped their chariots nearby.

CB Madhya-khaṇḍa 14.030

TEXT 30

*śeṣa, aja, bhava, nārādādi ṛṣi-gaṇe
dekhe paḍi' āche yamadeva acetane*

Śeṣa, Brahmā, Śiva, and various sages headed by Nārada saw that Yamarāja was lying there unconscious.

CB Madhya-khaṇḍa 14.031

TEXT 31

*vismita hailā sabe nā jāni' kārāṇa
citragupta kahilena saba vivarāṇa*

They were all astonished because they did not know what had happened. Then Citragupta explained everything to them.

CB Madhya-khaṇḍa 14.032

TEXT 32

*'kṛṣṇāveśa' hena jāni' aja-pañcānana
karṇa-mūle sabe mili' karaye kīrtana*

Brahmā and Śiva realized that he was absorbed in love of Kṛṣṇa, so they all chanted in his ear.

CB Madhya-khaṇḍa 14.033

TEXT 33

*uṭhīlena yamadeva kīrtana śuniyā
caitanya pāiyā nāce mahāmatta haiyā*

On hearing the *kīrtana*, Yamarāja got up. As he regained his consciousness, he danced like an intoxicated person.

CB Madhya-khaṇḍa 14.034

TEXT 34

*uṭhīla paramānanda deva-saṅkīrtana
kṛṣṇera āveśe nāce sūryera nandana*

As the ecstasy of the demigods' *kīrtana* intensified, the son of Sūrya danced in ecstatic love for Kṛṣṇa.

The phrase *sūryera nandana* refers to Yamarāja, the son of the sun-god. From the material point of view, he gives reward and punishment to the uncontrolled and materialistic persons. As he heard the ecstatic *kīrtana*, he had the opportunity to forget his mundane position as a demigod. He thus became intoxicated with love of God and began to dance emotionally in the loving mellows of *saṅkīrtana*.

CB Madhya-khaṇḍa 14.035

TEXT 35

*yama-nṛtya dekhi nāce sarva-deva-gaṇa
nāradādi-saṅge nāce aja-pañcānana*

On seeing Yamarāja dance, all the other demigods began to dance. Brahmā and Śiva also danced with personalities like Nārada.

CB Madhya-khaṇḍa 14.036

TEXT 36

deva-gaṇa-nṛtya śuna sāvadhāna haiyā

ati guhya—vede vyakta karibena ihā

Hear attentively about the dancing of the demigods. It is most confidential, but it will be revealed by the *Vedas*.

CB Madhya-khaṇḍa 14.037

TEXT 37

*nācai dharmarāja, chāḍiyā sakala lāja
kṛṣṇāveśe nā jāne āpanāsaṅ
ariyāśrī-caitanya, bale,—“ati dhanya dhanya,
patita-pāvana dhanyavānā”*

Dharmarāja gave up all shyness and danced. He forgot himself in love for Kṛṣṇa. Remembering Śrī Caitanya, he exclaimed, “All glories to the munificent deliverer of the fallen souls!”

CB Madhya-khaṇḍa 14.038

TEXT 38

*huṅkāra garajana, mahā-pulakita prema,
yamera bhāvera anta nāi
vihvala haiyā yama, kare bahu krandana
saṅariyā gaurāṅga-gosāṅi*

He roared loudly and the hairs of his body stood on end in love of God. There was no end to Yamarāja’s ecstasy. He became overwhelmed and cried profusely as He remembered Lord Gaurāṅga.

CB Madhya-khaṇḍa 14.039

TEXT 39

*yamera yateka gaṇa, dekhiyā yamera prema,
ānande paḍiyā gaḍi’ yāya
citragupta mahābhāga, kṛṣṇe baḍa anurāga,
mālasāṭa pūri’ pūri’ dhāya*

On seeing Yamarāja's exhibition of ecstatic love, his associates rolled about in ecstasy. The most fortunate Citragupta, who had great attachment for Kṛṣṇa, expressed exultation as he wandered around.

CB Madhya-khaṇḍa 14.040

TEXT 40

*nāce prabhu śaṅkara, haiyā digambara,
kṛṣṇāveśe vasana nā jāne
vaiṣṇavera agragaṇya, jagata karaye dhanya
kahiyā tāraka `rāma' nāme*

Lord Śiva danced without clothing, which he forgot in his ecstatic love for Kṛṣṇa. He is the foremost Vaiṣṇava; he makes the entire universe glorious by chanting the name of Rāma, which delivers one from material bondage.

CB Madhya-khaṇḍa 14.041

TEXT 41

*ānande maheśa nāce, jaṭā o nāhika bāndhe,
dekhi' nija-prabhura mahimā
kārtika-gaṇeśa nāce, maheśera pāche pāche
saṅariyā kāruṇyera sīmā*

Realizing the glories of his worshipable Lord, Maheśa danced in ecstasy and his matted locks scattered. Kārttikeya and Gaṇeśa remembered the Lord's unlimited mercy as they danced on either side of Śiva.

CB Madhya-khaṇḍa 14.042

TEXT 42

*nācaye caturānana, bhakti yānra prāṇa-dhana,
laiyā sakala parivāra*

*kaśyapa, kardama, dakṣa, manu, bhṛgu mahā-mukhya,
pāche nāce sakala brahmāra*

The four-headed Brahmā, whose life and wealth is devotional service, danced with his associates such as Kaśyapa, Kardama, Dakṣa, Manu, and Bhṛgu, who all danced behind Brahmā.

Kaśyapa (*kaśya* refers to a beverage derived from *soma-rasa*, and *pa* refers to one who drinks this beverage) was born from the womb of Kalā, the daughter of Kardama, from the semen of Marīci, who was born from the mind of Brahmā. According to the Vedic *saṁhitās* such as the *Śukla-yajur Veda*, he was born from the golden complexioned Brahmā. In the *Taittirīya-saṁhitā* (5.6.1.1) it is stated: *hiranya-varṇāḥśucayaḥ yāvakā yāsu jātaḥ kaśyapo yāsvindraḥ*—“Kaśyapa was born from the golden-complexioned Śuci and his wife Yāvakā. He is the father of Indra, the King of heaven.” He was one of the Prajāpatis. According to the *Sāma, Yajur*, and *Atharva saṁhitās* he was the father of Candra and other demigods. According to the *Śrīmad Bhāgavatam* he married seventeen daughters of Dakṣa. Seventeen races were born from the wombs of those seventeen daughters as follows: (1) from Aditi came the demigods, (2) from Diti came the Daityas, (3) from Danu came the Danavas, (4) from Kāṣṭhā came the horses and others, (5) from Ariṣṭā came the Gandharvas, (6) from Surasā came the Rākṣasas, (7) from Ilā came the trees, (8) from Muni came the Apsarās, (9) from Krodhavaśā came the snakes, (10) from Tāmrā came the hawks and foxes, (11) from Surabhi came the cows and buffalos, (12) from Saramā came the carnivorous animals, (13) from Timi came the aquatics, (14) from Vinatā came Garuḍa and Aruṇa, (15) from Kadrū came different varieties of serpents, (16) from Pataṅgī came many varieties of birds, and (17) from Yāminī came the locusts. But in the *Mahābhārata* and other *Purāṇas*, Kaśyapa’s thirteen wives are mentioned as follows: (1) Aditi, (2) Diti, (3) Danu, (4) Vinatā, (5) Yasā, (6) Kadrū, (7) Muni, (8) Krodhā, (9) Ariṣṭā, (10) Irā, (11) Tāmrā, (12) Ilā, and (13) Pradhā.

Kardama is the son of Brahmā. He is one of the Prajāpatis during the

reign of Svāyambhuva Manu. In order to create progeny under the order of Lord Brahmā, he performed austerities for ten thousand years at the holy place known as Bindu-sarovara on the bank of the Sarasvatī River. Thereafter he married the daughter of Svāyambhuva Manu and begot by his semen nine daughters headed by Kalā as well as Lord Kapiladeva. Dakṣa is one of the Prajāpatis. According to the *Mahābhārata* and the *Purāṇas* he was born from the right thumb of Lord Brahmā. Before him, creation took place from the mind. When Dakṣa saw that progeny could not be expanded through the mind, he initiated the creation of progeny through sexual intercourse. Since then human beings, animals, and birds are created through sexual intercourse.

According to the opinion of *Śrīmad Bhāgavatam*, Dakṣa was married to Prasūti, the daughter of Svāyambhuva Manu. In the womb of Prasūti, he begot sixteen daughters. Of them, thirteen were offered to Dharma, one was offered to Agni, one was offered to the forefathers, and one was offered to Mahādeva. Once upon a time all the demigods were present in a sacrificial arena conducted by the creators of the universe. When Dakṣa arrived there, everyone except Brahmā and Śiva stood up. But since Mahādeva did not display any respect to him, Dakṣa became angry and began to blaspheme Śiva. He also cheated him from his share of the sacrificial offering. Thereafter, while inaugurating the sacrifice, Bṛhaspati personally invited all the inhabitants of the three worlds, with the exception of Śiva. When Satī expressed her desire to participate in the sacrifice arranged by her father, Mahādeva did not approve. Satī then went to the sacrificial arena without approval, and after hearing blasphemy of Śiva, she gave up her body. On hearing from Nārada the news that Satī gave up her body, Mahādeva angrily dashed one of his matted hairs to the ground and thereby created Vīrabhadra, who then went to the sacrificial arena. After destroying the sacrifice, Vīrabhadra killed Dakṣa with the instrument meant for killing animals. Later on, by the mercy of Mahādeva, who was pleased by the prayers of Brahmā, Dakṣa was revived with the head of a goat. Satī was also reborn from the womb

of Menakā in the abode of the Himalayas and attained Śiva. From the womb of his wife Asiknī, Dakṣa begot sixty daughters. Of them, ten were given to Dharma, seventeen to Kaśyapa, twenty-seven to Candrar, and two each to Bhūta, Aṅgirā, and Kṛśāśva.

Dakṣa begot ten thousand sons from the womb of his wife named Pāñcajanī. After he instructed them to expand progeny, all those ten thousand sons, who were known as the Haryaśvas, became attached to the path of the *paramahamsas* under the instructions of Nārada. After lamenting for those sons, he again begot one thousand sons who were known as the Savalāśvas, and after he instructed them to expand progeny, they also attained the destination of the Haryaśvas under the instructions of Devarṣi Nārada. As a result of this, Dakṣa became angry and cursed Nārada that he would have to travel throughout the planets with no fixed residence.

Bhṛgu, according to the *Viṣṇu Purāṇa*, was born from the mind of Brahmā and is one of the ten Prajāpatis. He was married to Khyāti, the daughter of Dakṣa. Lakṣmī, the wife of Viṣṇu, and the two sons, Dhātā and Vidhātā, were born from the womb of Khyāti. These two sons were married to Mahatma Meru's two daughters, Āyati and Niyati. Their dynasty gradually expanded and became known as Bhārgava.

According to the *Mahābhārata*, when Brahmā saw the daughters of the demigods as he offered oblations to the sacrificial fire, he discharged semen. At that time Sūryadeva caught that semen in his hands, and as he threw it into the fire, Bhṛgu took birth from those flames. He is one of the seven great sages.

In the *Śrīmad Bhāgavatam* it is stated that Bhṛgu, the son of Brahmā, was sent by the sages to ascertain which of the three personalities—Brahmā, Viṣṇu, or Maheśvara—was supreme, and for this purpose he went to the assembly of Brahmā. In order to test Brahmā's greatness, Bhṛgu did not offer him respect, and as a result, Brahmā became angry. Bhṛgu then went to Rudra. When Mahādeva was about to embrace him, Bhṛgu rebuked him by calling him "misbehaved." As a result, Rudra became angry, and as he

was about to kill Bhr̥gu with his trident, Bhr̥gu went to Vaikuṅṭha and kicked the chest of Nārāyaṇa, who was lying on the lap of Lakṣmī. Thereafter Lord Hari stood up with Lakṣmī, offered Bhr̥gu respect, and begged forgiveness for not properly greeting him due to his unexpected arrival. Bhr̥gu then returned to the assembly of sages, and after giving them a full account of what had transpired, everyone concluded that Viṣṇu was supreme.

There are fourteen Manus in one day of Brahmā. Their names are Svāyambhuva, Svārociṣa, Uttama, Tāmasa, Raivata, Cākṣuṣa, Vaivasvata, Sāvarṇi, Dakṣasāvarṇi, Brahma-sāvarṇi, Dharma-sāvarṇi, Rudra-sāvarṇi, Deva-sāvarṇi, and Indra-sāvarṇi. The present Manu is Vaivasvata. The reign of each Manu is seventy-one *catur-yugas*, *mahā-yugas*, or *divya-yugas*. The dynasties of the Manus are described in the *Śrīmad Bhāgavatam*.

CB Madhya-khaṇḍa 14.043

TEXT 43

*sabe mahābhagavata, kṛṣṇa-rase mahāmatta,
sabe kare bhakti adhyāpanā
veḍiyā brahmāra pāṣe, kānde chāḍi' dīrgha-śvāse
saṅariyā prabhura karuṇā*

All of those *mahā-bhāgavatas* taught the science of devotional service by becoming intoxicated in the mellows of Kṛṣṇa consciousness. Surrounding Brahmā, they cried and sighed deeply as they remembered the Lord's compassion.

CB Madhya-khaṇḍa 14.044

TEXT 44

*devarṣi nārada nāce, rahiyā brahmāra pāche
nayane vahaye prema-jala
pāiyā yaśera sīmā, kothā vā rahila vīṇā,*

nā jānaye ānande vihvala

As Devarṣi Nārada danced by the side of Brahmā, tears of love flowed from his eyes. After realizing the Lord's unlimited glories, he became so overwhelmed in ecstasy that he forgot his *vīṇā*.

CB Madhya-khaṇḍa 14.045

TEXT 45

*caitanyera priya bhṛtya, śukadeva kare nṛtya,
bhaktira mahimāśuka jāne
loṭāiyā paḍe dhūli, `jagāi-mādhāi' bali',
kare bahu daṇḍa-paraṇāme*

Śukadeva Gosvāmī, the beloved servant of Lord Caitanya, knew the glories of devotional service. He danced, rolled in the dust, and offered repeated obeisances while chanting the names of Jagāi and Mādhāi.

CB Madhya-khaṇḍa 14.046

TEXT 46

*nāce indra sureśvara, mahāvīra vajradhara,
āpanāre kare anutāpa
sahasra-nayane dhara, avirata vahe yānra,
saphala haila brahma-śāpa*

The powerful Indra, who carries the thunderbolt and rules the demigods, reproached himself as he danced. Tears continually flowed from his one thousand eyes, making the *brāhmaṇa's* curse fruitful.

The phrase *saphala haila brahma-śāpa* is explained as follows: Indra, the King of heaven, received one thousand vaginas due to the curse of Gautama Muni. Later on, when he pleased Gautama Muni with prayers, those vaginas were transformed into eyes by his mercy. Today those thousand eyes that he received due to the curse of that *brāhmaṇa* became

fruitful by seeing the pastimes of Gaurasundara.

CB Madhya-khaṇḍa 14.047

TEXT 47

*prabhura mahimā dekhi', indradeva baḍa sukhī,
gaḍāgaḍi' yāya paravaśa
kothā gela vajrasāra, kothāya kirīṭi-hāra
ihāre se bali kṛṣṇa-rasa*

Realizing the Lord's glories, Indra became most happy as he rolled about without restraint. Where was his thunderbolt, and where were his crown and necklace? This is called ecstatic love for Kṛṣṇa.

The word *vajrasāra* is explained as follows: The name of Indra's weapon is *vajra*, or thunderbolt. In this context the word *vajrasāra* should not be understood as *vajravat sāra*, “as powerful as a thunderbolt,” but should rather be understood as *sāra-yukta astra vajra*, “the thunderbolt weapon with immense power.” Such a powerful thunderbolt has now become impotent.

CB Madhya-khaṇḍa 14.048

TEXT 48

*candra, sūrya, pavana, kuvera, vahni, varuṇa,
nāce saba yata lokapāla
sabei kṛṣṇera bhṛtya, kṛṣṇa-rase kare nṛtya,
dekhiyā kṛṣṇera ṭhākuraḷa*

After seeing the display of Kṛṣṇa's glories, predominating deities of the universe like Candra, Sūrya, Pavana, Kuvera, Vahni (Agni), and Varuṇa—all servants of Kṛṣṇa—danced in the ecstasy of love for Kṛṣṇa.

The phrase *kṛṣṇera ṭhākuraḷa* means “the opulence of the Lord” or “the influence of the Lord.”

CB Madhya-khaṇḍa 14.049

TEXT 49

*nāce saba deva-gaṇa, sabe ullasita-mana,
choṭa-baḍa nā jāne hariṣe
kata haya ṭhelāṭheli, tabu sabe kutūhalī,
nṛtya-sukha kṛṣṇera āveśe*

All the demigods danced in ecstasy and forgot who was inferior and who was superior. Although they jostled each other, they were all jubilant as they danced in the ecstasy of Kṛṣṇa consciousness.

CB Madhya-khaṇḍa 14.050

TEXT 50

*nāce prabhu bhagavān, `ananta` yānhāra nāma,
vinatā-nandana kari` saṅge
sakala vaiṣṇava-rāja, pālana yānhāra kāja
ādideva, seha nāce raṅge*

Lord Ananta danced in the company of Garuḍa, the son of Vinatā. Thus Ādideva, the best of the Vaiṣṇavas and maintainer of all, also danced in ecstasy.

The phrase *vinatā-nandana* refers to Garuḍa.

CB Madhya-khaṇḍa 14.051

TEXT 51

*aja, bhava, nārada, śuka-ādi yata deva,
ananta veḍiyā sabe nāce
gauracandra avatāra, brahma-daitya-uddhāra,
sahasra-vadane gāya mājhe*

The demigods headed by Brahmā, Śiva, Nārada, and Śukadeva all danced around Ananta, as He sang with His thousand mouths the glories of Gauracandra, who had just delivered the two *brāhmaṇa* demons.

TEXT 52

*keha kānde, keha hāse, dekhi' mahā-parakāśe,
keha mūrccchā pāya sei ṭhāñi
keha bale,—“bhāla bhāla, gauracandra ṭhākurāla,
dhanya dhanya jagāi-mādhāi”*

Some cried, some laughed, and some fell unconscious due to seeing the wonderful exhibition of the Lord. Others said, “How wonderful are the glories of Gauracandra! How fortunate are Jagāi and Mādhāi!”

CB Madhya-khaṇḍa 14.053

TEXT 53

*nṛtya-gīta-kolāhale, kṛṣṇa-yaśaḥ-sumaṅgale,
pūrṇa haila sakala ākāśa
mahā-jaya-jaya-dhvani, ananta brahmāṇḍe śuni,
amaṅgala saba gela nāśa*

The entire atmosphere was filled with the auspicious sounds of dancing and chanting in glorification of Kṛṣṇa. The sound of “Jaya! Jaya!” was heard throughout innumerable universes, thus vanquishing all inauspiciousness.

CB Madhya-khaṇḍa 14.054

TEXT 54

*satyaloka-ādi jini', uṭhila maṅgala-dhvani,
svarga, martya, pūriḷa pātāla
brahma-daitya-uddhāra, bai nāhi śuni āra,
prakṛta gaurāṅga-ṭhākurāla*

The auspicious sounds were heard in the planetary systems of Pātāla,

Martya, and Svarga and surpassed even the topmost planet of Satyaloka. As nothing other than the pastime of delivering the *brāhmaṇa* demons could be heard, the glories of Gaurāṅga were clearly revealed.

CB Madhya-khaṇḍa 14.055

TEXT 55

*hena-mahā-bhāgavata, saba deva-gaṇa yata,
kṛṣṇāveśe calilena pure
gaurāṅga-cāndera yaśaḥ, vine āra kona rasa,
kāhāra vadane nāhi sphure*

All the *maha-bhāgavata* demigods were filled with love for Kṛṣṇa as they returned to their respective abodes. They did not speak about anything other than the glories of Lord Gaurāṅga.

CB Madhya-khaṇḍa 14.056

TEXT 56

*jaya jagata-maṅgala, prabhu gauracandara,
jaya sarva-jīva-lokanātha
uddhārilā karuṇāte, brahma-daitya yena-mate
sabā'-prati kara dṛṣṭipāta*

All glories to Lord Gauracandra, the benefactor of the entire universe! All glories to the Lord of all planets and living entities! Please glance mercifully on everyone in the same way that You delivered the *brāhmaṇa* demons.

CB Madhya-khaṇḍa 14.057

TEXT 57

*jaya jaya śrī-caitanya, saṁsāra-tāraka dhanya,
patita-pāvana dhanya*

*vānāśrī-kṛṣṇa-caitanya, nityānanda-cānda prabhu
vṛndāvana-dāsa guṇa-gānā*

All glories to Śrī Caitanya, who as the glorious savior of the fallen souls delivered the entire world. I, Vṛndāvana dāsa, sing the glories of Śrī Kṛṣṇa Caitanya and Śrī Nityānanda Prabhu.

Thus ends this English translation of the Gauḍīya-bhāṣya commentary on Śrī Caitanya-bhāgavata, Madhya-khaṇḍa, Chapter Fourteen, entitled “Yamarāja’s Saṅkīrtana.”

Chapter Fifteen:

Descriptions of Mādhavānanda's Realization

This chapter describes Jagāi and Mādhāi's remorse and steady cultivation of devotional service, the solacing of Jagāi and Mādhāi by Viśvambhara, Madhāi's repentance for striking the body of Nityānanda, his offering of prayers, his crying at the feet of Nityānanda, Nityānanda's assurance and merciful embrace for Mādhāi, Mādhāi's prayer to Nityānanda for instructions meant to deliver him from the sin of causing pain to other living entities, Śrīla Nityānanda's instruction, and Mādhāi's performance of austerities.

By the mercy of Mahāprabhu, Jagāi and Mādhāi would every morning take bath in the Ganges and then chant two hundred thousand holy names of Kṛṣṇa. While remembering their previous sinful activities, they would repent and chant the names of Gaura as they cried loudly. Even though Mahāprabhu and His associates constantly bestowed mercy and solaced Jagāi and Mādhāi, they could not become peaceful. Remembering his grave offense of drawing blood from the body of Nityānanda, Mādhāi especially always condemned himself and lamented. One day, taking a straw between his teeth, Mādhāi grabbed Nityānanda's lotus feet in a solitary place and with tears in his eyes begged forgiveness for his offenses by offering Him various meaningful prayers. After hearing Mādhāi's heartrending prayers, Nityānanda solaced and embraced him. When Mādhāi then expressed to Nityānanda his desire to become free from the offense of causing trouble to numerous living entities, Śrīman Nityānanda Prabhu instructed Mādhāi to build a bathing *ghāṭa* on the

bank of the Ganges and offer respectful obeisances to those who came to take bath in the Ganges. Following the order of Nityānanda, Mādhāi daily cleansed the bathing *ghāṭa* while chanting the names of Kṛṣṇa with tears in his eyes. He would offer obeisances to those who came there for bath and beg forgiveness for his offenses. Upon seeing this behavior of Mādhāi, people were astonished. On seeing Jagāi and Mādhāi's drastic change of heart, even those who previously blasphemed and ridiculed Mahāprabhu, because of not understanding His position, now also realized Mahāprabhu's unlimited mercy and glories. Due to the performance of severe austerities, Mādhāi became renowned as Brahmācārī. The evidence that Mādhāi built a bathing *ghāṭa* on the bank of the Ganges is that even today the name *mādhāira ghāṭa* is heard.

CB Madhya-khaṇḍa 15.001

TEXT 1

*dekha gorācāndera kata bhāti
śiva, śuka, nārada, dheyāne nā pāoyata,
so-pahuṅ akiñcana-saṅge dina-rāti*

See the characteristics of Gauracandra! The Lord, who is not attained by the meditation of Śiva, Śukadeva, and Nārada, is spending His days and nights with those who have no material possessions.

See the manifestation of Śrī Gauracandra's opulence! That Lord who Śiva, Śukadeva, and Nārada do not attain through meditation is constantly giving His association to those who are devoid of karma, *jñāna*, and bhakti.

The word *akiñcana* refers to those who have no material possessions.

CB Madhya-khaṇḍa 15.002

TEXT 2

*hena-mate navadvīpe viśvambhara rāya
ananta acintya līlā karaye sadāya*

In this way Lord Viśvambhara continually performed unlimited inconceivable pastimes in Navadvīpa.

CB Madhya-khaṇḍa 15.003

TEXT 3

*eta saba prakāśe o keha nāhi cine
sindhu-mājhe candra yena nā jānila mīne*

In spite of such manifestations, some persons could not recognize Him, just as the fish in the ocean cannot see the moon.

The authors of ancient literature have described the birth of the moon from the ocean. But as the fish, who inhabit the ocean, do not know about the existence of the moon in the ocean, persons who are blinded by ignorance are unable to understand the inconceivable pastimes of Śrī Caitanyadeva, who has incarnated in the material world. (Another meaning)—The ocean is the residence of the fish. While seeing the moon from there, their realization of the actual form of the moon is obstructed by the reflection of the moon rays falling on the water; similarly, mortal living entities who are floating in the ocean of material existence cannot see the pastimes of Śrī Caitanyadeva because their eyes are covered by Śrī Caitanyadeva’s illusory energy.

CB Madhya-khaṇḍa 15.004

TEXT 4

*jagāi-mādhāi dui caitanya-krpāya
parama dhārmika-rūpe vase nadīyāya*

By the mercy of Lord Caitanya, Jagāi and Mādhāi lived in Nadia as highly religious persons.

CB Madhya-khaṇḍa 15.005

TEXT 5

*ūṣaḥ-kāle gaṅgā-snāna kariyā nirjane
dui lakṣa kṛṣṇa-nāma laya prati-dine*

Everyday in the early morning they would take bath in the Ganges and then sit in a solitary place to chant two hundred thousand names of Kṛṣṇa.

It is said that Śrī Haridāsa Ṭhākura would daily chant three hundred thousand names of Kṛṣṇa. Jagāi and Mādhāi also daily chanted two hundred thousand names. Śrī Caitanyadeva does not accept anything offered by those who do not daily chant one hundred thousand names. The followers of the lotus feet of Śrī Caitanya must daily chant a minimum of one hundred thousand names, otherwise Lord Kṛṣṇa will not accept their offerings and they will face obstacles in obtaining the Lord's remnants.

CB Madhya-khaṇḍa 15.006

TEXT 6

*āpanāre dikkāra karaye anukṣaṇa
niravadhi `kṛṣṇa' bali' karaye krandana*

They continually condemned themselves and cried as they constantly chanted the name of Kṛṣṇa.

CB Madhya-khaṇḍa 15.007

TEXT 7

*pāiyā kṛṣṇera rasa parama udāra
kṛṣṇera dayita dekhe sakala saṁsāra*

Having achieved a taste of Kṛṣṇa's boundless mercy, they saw the entire world as intimately related to Kṛṣṇa.

The worshipable Lord Kṛṣṇa is the shelter of twelve *rasas*, or transcendental mellows. Those who are unable to see everything in relation to Kṛṣṇa are “attached.” They have no realization that the most

magnanimous Kṛṣṇa is the embodiment of all *rasas*. Having received the mercy of Śrīman Mahāprabhu, Śrī Jagāi and Mādhāi began to see all material objects in relationship with Kṛṣṇa. Now they do not find the material world unfavorable. People consider material objects as the source of enjoyment due to their inability to see everything in relationship with Kṛṣṇa. The state of being devoid of *rasa* is nothing other than the consideration of impersonal Brahman. On the awakening of the mellows of Kṛṣṇa consciousness all material activities become surcharged with God consciousness. Then, rather than considering material objects the source of enjoyment, one considers them worshipable, for they are meant for satisfying the senses of Kṛṣṇa. As a result, the mood of enjoyment no longer remains. If the mood of enjoyment does not remain, then the propensity of envying others does not arise.

Harmony is inevitable when everything is considered enjoyable to Kṛṣṇa.
CB Madhya-khaṇḍa 15.008

TEXT 8

*pūrve ye karila hiṁsā, tāhā saṅariyā
kāndiyā bhūmite paḍe mūrccchita haiyā*

They cried and fell to the ground unconscious as they remembered the violence that they previously committed.

CB Madhya-khaṇḍa 15.009

TEXT 9

*“gauracandra, āre bāpa patita-pāvana”
saṅariyā punaḥ punaḥ karaye krandana*

Remembering the Lord, they repeatedly cried and exclaimed, “O Gauracandra, O dear deliverer of the fallen souls!”

CB Madhya-khaṇḍa 15.010

TEXT 10

*āhārera cintā gela kṛṣṇera ānande
saṅhari' caitanya-kṛpā dui jane kānde*

Due to love of Kṛṣṇa they forgot to eat, and they would cry as they remembered the mercy of Lord Caitanya.

CB Madhya-khaṇḍa 15.011

TEXT 11

*sarva-gaṇa-sahita ṭhākura viśvambhara
anugraha, āśvāsa karaye nirantara*

Viśvambhara and His associates continually solaced and bestowed mercy on the two.

CB Madhya-khaṇḍa 15.012

TEXT 12

*āpane āsiyā prabhu bhojana karāya
tathāpiha doṅhe citte soyāsti nā pāya*

Even though the Lord personally came and fed them, they were not peaceful at heart.

CB Madhya-khaṇḍa 15.013

TEXT 13

*viśeṣe mādhai nityānandere laṅghiyā
punaḥ punaḥ kānde vipra tāhā saṅhariyā*

Particularly the brāhmaṇa Mādhai cried repeatedly as he remembered how he attacked Nityānanda.

CB Madhya-khaṇḍa 15.014

TEXT 14

*nityānanda chāḍila sakala aparādha
tathāpi mādhai citte nā pāya prasāda*

Even though Nityānanda forgave all his offenses, Mādhāi’s heart was not pacified.

CB Madhya-khaṇḍa 15.015

TEXT 15

*“nityānanda-aṅge muñi kailuṅ raktapāta”
ihā bali’ nirantara kare ātma-ghāta*

He would condemn himself while repeatedly saying, “I made the body of Nityānanda bleed.

CB Madhya-khaṇḍa 15.016

TEXT 16

*“ye aṅge caitanyacandra karaye vihāra
hena aṅge muñi pāpī kariluṅ prahāra”*

“I am so sinful that I hit the body in which Lord Caitanya enjoys His pastimes.”

CB Madhya-khaṇḍa 15.017

TEXT 17

*mūrcchagata haya ihā sañari’ mādhai
aharniśa kānde, āra kichu cintā nāi*

Mādhāi practically lost consciousness while remembering this. He cried day and night and could not think of anything else.

CB Madhya-khaṇḍa 15.018

TEXT 18

*nityānanda-mahāprabhu bālaka-āveśe
aharniśa nadīyāya bulena hariṣe*

Day and night Lord Nityānanda happily wandered about Nadia in the mood of a child.

CB Madhya-khaṇḍa 15.019

TEXT 19

*sahaje paramānanda nityānanda-rāya
abhimāna nāhi, sarva nagare veḍāya*

Lord Nityānanda was by nature full of ecstasy and free of pride as He wandered throughout the city.

Śrī Nityānanda Prabhu was full of ecstasy and most gentle. He concealed His actual glories as He visited the houses of all classes of persons in the city. On seeing His ideal character, many persons in this world gave up their duplicity and attained the good fortune of becoming prideless.

CB Madhya-khaṇḍa 15.020

TEXT 20

*eka-dina nityānande nibhṛte pāiyā
paḍilā mādhai dui caraṇe dhariyā*

Seeing Nityānanda in a solitary place one day, Mādhai fell down and grabbed His lotus feet.

CB Madhya-khaṇḍa 15.021

TEXT 21

*prema-jale dhoyāila prabhura caraṇa
dante tṛṇa dhari' kare prabhura stavana*

He washed the Lord’s feet with tears of love. Taking a straw between his teeth, he began to offer prayers to the Lord.

CB Madhya-khaṇḍa 15.022

TEXT 22

*“viṣṇu-rūpe tumi prabhu karaha pālana
tumi se phaṇāya dhara ananta bhuvana*

“O Lord, You maintain everyone in Your form of Viṣṇu. You hold innumerable universes on Your hoods.

CB Madhya-khaṇḍa 15.023

TEXT 23

*bhaktira svarūpa prabhu tora kalevara
tomāre cintaye mane pārvatī-śaṅkara*

“O Lord, You are the embodiment of pure devotional service. Pārvatī and Śaṅkara meditate on You.

CB Madhya-khaṇḍa 15.024

TEXT 24

*tomāra se bhakti-yoga, tumi kara dāna
tomā’-bai caitanyera priya nāhi āna*

“You distribute Your devotional service. There is no one more dear to Lord Caitanya than You.

CB Madhya-khaṇḍa 15.025

TEXT 25

*tomāra se prasāde garuḍa mahābalī
līlāya vahaye kṛṣṇa hai’ kutūhalī*

“By Your mercy the powerful Garuḍa happily carries Kṛṣṇa in His pastimes.

CB Madhya-khaṇḍa 15.026

TEXT 26

*tumi se ananta-mukhe kṛṣṇa-guṇa gāo
sarva-dharma-śreṣṭha `bhakti` tumi se bujhāo*

“You sing the glories of Kṛṣṇa with innumerable mouths, and You teach everyone devotional service, the topmost religious system.

CB Madhya-khaṇḍa 15.027

TEXT 27

*tomāra se guṇa gāya ṭhākura nārada
tomāra se yata kichu caitanya-sampad*

“Nārada Muni sings Your glories, for Your only asset is Lord Caitanya.

Śrī Śrīman Nityānanda’s only asset is Śrīman Mahāprabhu. He is enriched due to possessing the most opulent Śrī Caitanya.

CB Madhya-khaṇḍa 15.028

TEXT 28

*tomāra se kālindī-bhedanakārī nāma
tomā’ sevi’ janaka pāila divya-jñāna*

“You are known as the chastiser of Kālindī. By serving You, Janaka achieved transcendental knowledge.

For a description of Janaka refer to the purport of *Ādi-khaṇḍa* (15.195). The phrase *kālindī-bhedanakārī nāma* is explained as follows: In order to sport in the waters of the Yamunā, Śrī Baladeva Prabhu called her. When Yamunā, who considered the Lord intoxicated, disregarded His order, the

Lord pulled her with the tip of His plow. That is why the author addresses Śrīman Nityānanda Prabhu, who is nondifferent from Śrī Baladeva, as Kālindī-bhedanakārī, the chastiser of Kālindī.

CB Madhya-khaṇḍa 15.029

TEXT 29

*sarva-dharma-maya tumi puruṣa purāṇa
tomāre se vede bale `ādideva` nāma*

“You are the primeval Lord and the personification of all religious principles. You are addressed by the *Vedas* as *Ādideva*.

CB Madhya-khaṇḍa 15.030

TEXT 30

*tumi se jagata-pitā, mahā-yogeśvara
tumi se lakṣmaṇa-candra mahā-dhanurdhara*

“You are the father of the universe and the master of mystic yoga. You are Lakṣmaṇa, the great archer.

CB Madhya-khaṇḍa 15.031

TEXT 31

*tumi se pāṣaṇḍa-kṣaya, rasika, ācārya
tumi se jānaha caitanyera sarva-kārya*

“You are the destroyer of the atheists, the enjoyer of transcendental mellows, and the teacher by example. You know all of Lord Caitanya’s pastimes.

CB Madhya-khaṇḍa 15.032

TEXT 32

tomāre seviyā pūjyā hailā mahāmāyā

ananta brahmāṇḍe cāhe tomā' pada-chāyā

“Mahāmāyā became worshipable by serving You. Innumerable universes desire the shelter of Your lotus feet.

By the influence of worshiping Viṣṇu, Viṣṇu-māyā (who is known by the people of the material world as Mahāmāyā) became worshipable by the people of the world.

CB Madhya-khaṇḍa 15.033

TEXT 33

*tumi caitanyera bhakta, tumi mahābhakti
yata kichu caitanyera—tumi sarva-śakti*

“You are the devotee of Lord Caitanya and the personification of pure devotional service. You possess all the potencies of Lord Caitanya.

CB Madhya-khaṇḍa 15.034

TEXT 34

*tumi śayyā, tumi khaṭṭā, tumi se śayana
tumi caitanyera chatra, tumi prāṇa-dhana*

“You are Lord Caitanya’s bed, throne, couch, and umbrella, and You are His life and wealth.

CB Madhya-khaṇḍa 15.035

TEXT 35

*tomā' vahi kṛṣṇera dvitīya nāhi āra
tumi gauracandrera sakala avatāra*

“There is no one more dear to Kṛṣṇa than You. You are the source of all Gauracandra’s incarnations.

In Śrī Gauracandra’s pastimes as Lord Kṛṣṇa, Lord Baladeva constantly

serves Him (Śrī Kṛṣṇa). Lord Baladeva is a matchless servant. In Kṛṣṇacandra's pastimes as Lord Caitanya, no one other than Śrī Nityānanda is able to render matchless service. He is the source of Mahāprabhu's incarnations like Matsya and Kūrma.

CB Madhya-khaṇḍa 15.036

TEXT 36

*tumi se karaha prabhu patitera trāṇa
tumi se saṁhāra' sarva-pāṣaṇḍīra prāṇa*

“O Lord, You deliver the fallen souls and You kill all the atheists.

CB Madhya-khaṇḍa 15.037

TEXT 37

*tumi se karaha sarva-vaiṣṇavera rakṣātumi
se vaiṣṇava-dharma karāha ye śikṣā*

“You protect all Vaiṣṇavas and You teach the principles of Vaiṣṇava-dharma.

Śrī Nityānanda Prabhu is the original source of the propagation of pure Vaiṣṇava-dharma in the world. Persons who are victims of the age of Kali attribute various immoralities to the character of Śrī Nityānanda Prabhu and thus traverse the road to hell and induce the foolish people of this world to fall down to the enjoyment of hellish sinful life. Śrī Nityānanda Prabhu protects Vaiṣṇava-dharma by teaching that the service of the Supreme Lord is the only auspicious path for all human beings.

CB Madhya-khaṇḍa 15.038

TEXT 38

*tomāra kṛpāya sṛṣṭi kare aja-deve
tomāre se revatī, vāruṇī, kānti seve*

“By Your mercy the demigod Brahmā creates. You are served by Revatī, Vāruṇī, and Kānti.

Revatī, Vāruṇī, and Kānti are Śrī Baladeva’s energies. In this regard one should discuss *Śrīmad Bhāgavatam* (9.3.29, 36) and *Viṣṇu Purāṇa* (2.5.18). Another reading is *revatī, vāruṇī sadā seve*—“Revatī and Vāruṇī constantly serve You.”

CB Madhya-khaṇḍa 15.039

TEXT 39

*tomāra se krodhe mahā-rudra-avatāra
sei dvāre kara sarva-sṛṣṭira saṁhāra*

“Mahā-rudra incarnated from Your anger. Through Him You annihilate the entire creation.

In the *Śrīmad Bhāgavatam* (12.5.1) it is stated: *yasya prasāda-jo brahmā rudraḥ krodha-samudbhavaḥ*—“He from whose satisfaction Brahmā is born and from whose anger Rudra takes birth.” Also in *Śrīmad Bhāgavatam* (2.6.32) it is stated (by Brahmā): *sṛjāmi tan-niyukto ‘ham haro harati tad-vaśaḥ*—“By the will of Śrī Hari, I create, and under His control, Lord Śiva destroys.”

CB Madhya-khaṇḍa 15.040

TEXT 40

*saṅkarṣaṇātmako rudro
niṣkramyāti jagat-trayam*

“Rudra, who is nondifferent from Saṅkarṣaṇa, appeared from the face of Saṅkarṣaṇa and devours the three worlds (through the fire of time).”

CB Madhya-khaṇḍa 15.041

TEXT 41

*sakala kariyā tumi kichu nāhi kara
ananta brahmāṇḍa nātha tumi vakṣe dhara*

“Even though You do everything, You do not do anything. You hold the Lord of innumerable universes within Your heart.

CB Madhya-khaṇḍa 15.042

TEXT 42

*parama komala sukha-vigraha tomāra
ye vigrahe kare kṛṣṇa śayana-vihāra*

“Kṛṣṇa enjoys sleeping on Your extremely soft and pleasing form.

CB Madhya-khaṇḍa 15.043

TEXT 43

*se hena śrī-aṅge muñi karinu prahāra
mo’-adhika dāruṇa pātakī nāhi āra*

“I attacked such a transcendental body, so there is no one more sinful than me.

CB Madhya-khaṇḍa 15.044

TEXT 44

*pārvatī prabhṛti navārbuda nārī laṅga
ye aṅga pūjaye śiva jīvana bharīyā*

“Throughout his life, Śiva worships this form with Pārvatī and one hundred million ladies.

See the commentary on *Ādi-khaṇḍa* (1.20).

CB Madhya-khaṇḍa 15.045

TEXT 45

*ye aṅga smaraṇe sarva-bandha vimocana
hena aṅge rakta paḍe āmāra kāraṇa*

“By remembering this form one is freed from all bondage, yet I made such a form bleed.

CB Madhya-khaṇḍa 15.046

TEXT 46

*citraketu-mahārāja ye aṅga seviyā
sukhe viharaye vaiṣṇavāgraganya haiyā*

“Mahārāja Citraketu became the topmost Vaiṣṇava and enjoyed great happiness by serving this form.

One should discuss *Śrīmad Bhāgavatam*, Sixth Canto, Chapter Sixteen.

CB Madhya-khaṇḍa 15.047

TEXT 47

*ananta brahmāṇḍa kare ye aṅga smaraṇa
hena aṅga muñi pāpī karinu laṅghana*

“Unlimited universes meditate on this form, yet I am so sinful that I attacked this form.

CB Madhya-khaṇḍa 15.048

TEXT 48

*ye aṅga seviyāśaunakādi ṛṣi-gaṇa
pāila naimiṣāraṇye bandha-vimocana*

“By serving this form, sages headed by Sanaka became free from bondage at Naimiṣāraṇya.

See *Śrīmad Bhāgavatam*, Tenth Canto, Chapters Seventy-eight and Seventy-nine.

CB Madhya-khaṇḍa 15.049

TEXT 49

*ye aṅga laṅghiyā indrajita gela kṣaya
ye aṅga laṅghiyā dvividera nāśa haya*

“Indrajit and Dvividha were both vanquished because they attacked this form.

In His incarnation as Lakṣmaṇa, Śrīman Nityānanda Prabhu killed Indrajit. (One should discuss *Rāmāyaṇa, Laṅkā-kāṇḍa*, Chapters Eighty-four to Ninety-one.)

The phrase *dvividera nāśa* is explained as follows: The monkey Dvividha was a friend of Narakāśura. In order to take revenge for the killing of his friend, this monkey created various disturbances in Gokula, the residence of Lord Kṛṣṇa, the killer of Naraka. At that time Śrī Baladeva, who was intoxicated from drinking Vāruṇī, was in the midst of attractive young ladies on Raivataka Mountain. When Dvividha went there, insulted Baladeva and the young ladies, and created various disturbances, Baladeva killed him. (See *Śrīmad Bhāgavatam*, Tenth Canto, Chapter Sixty-seven.)

CB Madhya-khaṇḍa 15.050

TEXT 50

*ye aṅga laṅghiyā jarāsandha nāśa gela
āra mora kuśala nāhi, se aṅga laṅghila*

“Jarāsandha was destroyed because he attacked this form. How can I have any auspiciousness after attacking such a form?

One should discuss *Śrīmad Bhāgavatam*, Tenth Canto, Chapters Fifty, Fifty-two, and Seventy-two.

CB Madhya-khaṇḍa 15.051

TEXT 51

laṅghanera ki dāya, yāhāra apamāne

“What to speak of attacking this form, simply by insulting it, Rukmī, the brother of Kṛṣṇa’s wife, lost his life.

Rukmī married his granddaughter to Aniruddha. When Rukmī was playing chess with Baladeva after the marriage, he repeatedly denied his defeats. Even though a divine voice from the sky declared Baladeva victorious, Rukmī disregarded it; and when he then ridiculed Baladeva as “a protector of cows who wanders in the forest,” Śrī Baladeva killed him with a club. (*Śrīmad Bhāgavatam*, Tenth Canto, Chapter Sixty-one.)

CB Madhya-khaṇḍa 15.052

TEXT 52

*dīrgha āyu brahmāsama pāiyā o sūta
tomā’ dekhi’ nā uṭhila, haila bhasmībhūta*

“Even though Romaharṣaṇa Sūta received a duration of life as long as that of Lord Brahmā, he was burned to ashes because he did not rise on seeing You.

During the sacrificial performance by the Naimiṣāranya sages headed by Śaunaka, Romaharṣaṇa Sūta, who by the mercy of the sages was endowed with a long duration of life, was sitting on the *vyāsāsana*. When after visiting various holy places Śrī Baladeva arrived there, all the sages engaged in the sacrificial performance stood up with awe and reverence, and after properly worshiping Baladeva they offered Him obeisances. But Romaharṣaṇa, who was seated on the *vyāsāsana*, did not exhibit any respect for Baladeva. As a result, Śrī Baladeva became angry and, considering his vast knowledge useless, killed him with a blade of *kuśa* grass. (*Śrīmad Bhāgavatam*, Tenth Canto, Chapter Seventy-eight.)

CB Madhya-khaṇḍa 15.053-055

TEXT 53-55

*yānra apamāna kari' rājā duryodhana
savamśete prāṇa gela, nahila rakṣaṇa*

*daiva-yoge chila tathā mahā-bhakta-gaṇa
tān' rā saba jānilena tomāra kāraṇa*

*kuntī, bhīṣma, yudhiṣṭhira, vidura, arjuna
tān'-sabāra vākye pura pāilena punaḥ*

“King Duryodhana and his dynasty were almost destroyed for insulting You. By the arrangement of providence great devotees like Kuntī, Bhīṣma, Yudhiṣṭhira, Vidura, and Arjuna, who all understood Your desire, were present there. The city of Hastināpura was saved by their words of solace.

During the *svayamvara* of Lakṣmaṇā, the daughter of Duryodhana, Sāmba, the son of Jāmbavatī, kidnapped Lakṣmaṇā from the *svayamvara*. As a result, King Duryodhana felt insulted, so after consulting with the elderly Kauravas he chased and fought with Sāmba. After defeating Sāmba, he arrested him and brought him to Hastināpura. When the Yadus heard this news from Nārada Muni and prepared to fight the Kauravas, Lord Baladeva, who wanted to avoid unnecessary fighting, personally went to Hastināpura surrounded by family elders and *brāhmaṇas* and sent Uddhava ahead to find out Dhṛtarāṣṭra's intention. On hearing about the arrival of Śrī Balarāma, they came before Him with various ingredients, and after properly worshiping Him, Baladeva ordered them to return Sāmba. Since the Kauravas rejected the order of Baladeva and disrespected the Yādavas, in order to properly teach them a lesson Śrī Baladeva pulled Hastināpura with the tip of His plow for the purpose of immersing it in the Ganges. Having no alternative, the Kauravas surrendered to Baladeva. When they returned Sāmba with Lakṣmaṇā and various gifts, Baladeva gave them assurance that no harm would be done and returned to Dvārakā. (*Śrīmad Bhāgavatam*, Tenth Canto, Chapter Sixty-eight, and *Viṣṇu Purāṇa*, Part Five, Chapter Thirty-five)

TEXT 56

*yānra apamāna mātra jīvanera nāśa
muñi dāruṇera kon loke habe vāsa”*

“By insulting You one’s life is finished, so where will a most sinful person like me go?”

The word *dāruṇa* refers to a most proud merciless atheist.

CB Madhya-khaṇḍa 15.057

TEXT 57

*balite balite preme bhāsaye mādhai
vakṣe diyāśrī-carāṇa paḍila tathai*

While offering prayers in this way, Mādhāi floated in an ocean of love. He fell down and took the Lord’s feet to his chest.

CB Madhya-khaṇḍa 15.058

TEXT 58

*“ye carāṇa dharile nā yāi kabhu nāśa
patitera trāṇa lāgi’ yāhāra prakāśa*

“One will never be destroyed if he takes shelter of these lotus feet, which manifest to deliver the fallen souls.

CB Madhya-khaṇḍa 15.059

TEXT 59

*śaraṇāgatere bāpa, kara paritrāṇa
mādhāira tumi se jīvana, dhana, prāṇa*

“Dear Lord, please deliver this surrendered soul. You are Mādhāi’s life, wealth, and soul.

CB Madhya-khaṇḍa 15.060

TEXT 60

*jaya jaya jaya padmāvatīra nandana
jaya nityānanda sarva-vaiṣṇavera dhana*

“All glories to the son of Padmāvatī! All glories to Nityānanda, the wealth of all Vaiṣṇavas!

CB Madhya-khaṇḍa 15.061

TEXT 61

*jaya jaya akrodha paramānanda rāya
śaraṇāgatera doṣa kṣamite yuyāya*

“All glories to the blissful Lord, who is free from anger. It is proper for You to forgive the offenses of the surrendered souls.

CB Madhya-khaṇḍa 15.062

TEXT 62

*dāruṇa caṇḍāla muñi kṛtaghna go-khara
saba aparādha prabhu more kṣamā kara”*

“I am the most sinful *caṇḍāla*, like an ungrateful ass or cow. O Lord, please excuse all my offenses.”

CB Madhya-khaṇḍa 15.063

TEXT 63

*mādhāira kāku-prema śuniyā stavana
hāsi’ nityānanda-rāya balilā vacana*

After hearing Mādhāi’s sincere prayers of love, Lord Nityānanda smiled and spoke as follows.

CB Madhya-khaṇḍa 15.064

TEXT 64

*“uṭha uṭha mādhai, āmāra tumi dāsa
tomāra śarīre haila āmāra prakāśa*

“Get up, Mādhāi! You are My servant. I have now manifested in your body.

CB Madhya-khaṇḍa 15.065

TEXT 65

*śiśu-putra mārile ki bāpe duḥkha pāya?
ei-mata tomāra prahāra mora gāya*

“Does a father feel unhappy if his little child hits him? I accepted your hitting My body in the same way.

CB Madhya-khaṇḍa 15.066

TEXT 66

*tumi ye karilā stuti, ihā yei śune
seho bhakta haibeka āmāra caraṇe*

“Anyone who hears your prayers will certainly become devoted to My lotus feet.

CB Madhya-khaṇḍa 15.067

TEXT 67

*āmāra prabhura tumi anugraha-pātra
āmāte tomāra doṣa nāhi tilamātra*

“Since you are the recipient of My Lord’s mercy, there is not a trace of fault in you.

Since Mādhāi was a recipient of Mahāprabhu’s mercy, Nityānanda Prabhu did not find any fault in him.

TEXT 68

*ye jana caitanya bhaje, se āmāra prāṇa
yuge yuge tāra āmi kari paritrāṇa*

“One who worships Lord Caitanya is My life and soul. I protect such a person forever.

CB Madhya-khaṇḍa 15.069

TEXT 69

*nā bhāje caitanya yabe, more bhaje, gāya
mora duḥkhe seho janme janme duḥkha pāya”*

“I am never pleased with one who sings My glories and worships Me but does not worship Lord Caitanya. Such a person suffers birth after birth.”

Nityānanda is unhappy with one who proudly pretends to worship Nityānanda without serving Lord Caitanya. That person attains miseries birth after birth.

CB Madhya-khaṇḍa 15.070

TEXT 70

*eta bali’ tuṣṭa haiyā kailā āliṅgana
sarva-duḥkha mādhaira haila vimocana*

After speaking in this way, the Lord happily embraced Mādhāi, who thus became freed from all distress.

CB Madhya-khaṇḍa 15.071

TEXT 71

punaḥ bale mādhai dhariyāśrī-carāṇa

“āra eka prabhu mora āche nivedana

Grabbing the Lord’s lotus feet, Mādhāi again spoke. “O Lord,” he said, “I have one more appeal.

CB Madhya-khaṇḍa 15.072

TEXT 72

*sarva-jīva-hṛdaye vasaha prabhu tumi
hena bahu jīva-himsā kariyāchi āmi*

“O Lord, You reside in the hearts of all living entities and I have committed violence against many of them.

CB Madhya-khaṇḍa 15.073

TEXT 73

*kāra vā kariluṅ himsā, tāhā nāhi cini
cinile vā aparādha māgiye āpani*

“I do not know everyone that I have hurt. If I knew them, I could beg their forgiveness.

CB Madhya-khaṇḍa 15.074

TEXT 74

*yā-sabāra sthāne karilāma aparādha
kon-rūpe tārā more karibe prasāda?*

“How will I get the blessings of all those whom I have offended?

CB Madhya-khaṇḍa 15.075

TEXT 75

*yadi more prabhu tumi hailā sadaya
ithe upadeśa more kara mahāśaya”*

“O Lord, if You are kind to me, then please instruct me in this regard.”

CB Madhya-khaṇḍa 15.076

TEXT 76

*prabhu bale,— “śuna, kahi tomāre upāya
gaṅgā-ghāṭa tumi sajja karaha sadāya*

The Lord said, “Listen as I tell you the means. Construct a bathing *ghāṭa* on the bank of the Ganges.

The phrase *gaṅgā-ghāṭa sajja* is explained as follows: Nityānanda Prabhu ordered Mādhāi to construct a bathing *ghāṭa* on the bank of the Ganges so that the people of Nadia could comfortably take bath in the Ganges. Nowadays a few sinful people who are envious of the devotees misguide the world by saying that the village of Mahatpura, near Ekaḍālā, is Mādhāi’s *ghāṭa*. Since these sinful people invited their own inauspiciousness by blaspheming the Vaiṣṇavas, Mādhāi’s *ghāṭa* became lost to encourage their sinful activities. Mādhāi’s *ghāṭa* was situated near the present site of Śrīnāthapura. But in order to enhance their accumulated sins, those inclined to sinful activities imagine the village of Mātāpura to be Mādhāi’s *ghāṭa*. According to geographic evidence, however, it [Mātāpura] is part of Modadrūmadvīpa; it can never be Mādhāi’s *ghāṭa*. Since for business purpose a person from Kuliya some time ago fabricated that Mahatpura was Mādhāi’s *ghāṭa*, the Ganges swept him away. Regarding the location of Mādhāi’s *ghāṭa* one should refer to *Citra Navadvīpa*, page 52.

CB Madhya-khaṇḍa 15.077

TEXT 77

*sukhe loka yakhana karibe gaṅgā-snāna
takhana tomāre sabe karibe kalyāṇa*

“When people happily take bath in the Ganges, they will all bless you.

CB Madhya-khaṇḍa 15.078

TEXT 78

*aparādha-bhañjanī gaṅgāra sevā-kārya
ihāte adhika vā tomāra kon bhāgya?*

“Serving the Ganges will counteract your offenses. What could be more fortunate for you than this?”

CB Madhya-khaṇḍa 15.079

TEXT 79

*kāku kari’ sabāre kariha namskāra
tabe saba aparādha kṣamiba tomāra”*

“Humbly offer your obeisances to everyone. Then all your offenses will be forgiven.”

CB Madhya-khaṇḍa 15.080

TEXT 80

*upadeśa pāiyā mādhai tata-kṣaṇa
calilā prabhure kari’ bahu pradakṣiṇa*

Receiving the Lord’s instructions, Mādhāi then circumambulated the Lord and departed.

CB Madhya-khaṇḍa 15.081

TEXT 81

*‘kṛṣṇa kṛṣṇa’ balite nayane paḍe jala
gaṅgā-ghāṭa sajja kare, dekhaye sakala*

Tears flowed from his eyes as he chanted the name of Kṛṣṇa.

Everyone watched as he built a *ghāṭa* on the bank of the Ganges.

CB Madhya-khaṇḍa 15.082

TEXT 82

*loka dekhi' kare baḍa apūrva geyāna
sabāre mādihāi kare daṇḍa-paraṇāma*

People were greatly astonished on seeing this. Mādihāi then offered obeisances to everyone.

CB Madhya-khaṇḍa 15.083

TEXT 83

*“jñāne vā ajñāne yata kailuṅ aparādha
sakala kṣamiyā more karaha prasāda”*

“Please bless me and forgive me for the offenses that I knowingly and unknowingly committed.”

CB Madhya-khaṇḍa 15.084

TEXT 84

*mādihāira krandane kāndaye sarva-jana
ānande `govinda' sabe karaye smarāṇa*

Seeing Mādihāi cry, everyone began to cry in ecstasy as they remembered Govinda.

CB Madhya-khaṇḍa 15.085

TEXT 85

*śunila sakala loke,—“nimāi paṇḍita
jagāi-mādihāira kaila uttama carita”*

Everyone heard, “Nimāi Paṇḍita transformed Jagāi and Mādihāi into

exalted personalities.”

CB Madhya-khaṇḍa 15.086

TEXT 86

*śuniyā sakala loka haila vismita
sabe bale,—“nara nahe nimāñi-pañḍita*

On hearing this, everyone was astonished and said, “Nimāi Paṇḍita is not a human being.

CB Madhya-khaṇḍa 15.087

TEXT 87

*nā bujhi’ nindaye yata sakala durjana
nimāi-pañḍita satya karena kīrtana*

“Sinful people blaspheme Him without understanding. Nimāi Paṇḍita is engaged in real glorification of the Lord.

CB Madhya-khaṇḍa 15.088

TEXT 88

*nimāi-pañḍita satya śrī-kṛṣṇera dāsa
naṣṭa haibe, ye tāre karibe parihāsa*

“Nimāi Paṇḍita is a true servant of Lord Kṛṣṇa. Anyone who criticizes Him will be ruined.

CB Madhya-khaṇḍa 15.089

TEXT 89

*ei daira buddhi bhāla ye karite pāre
sei vāīśvara, ki īśvara-śakti dhare*

“One who can rectify the mentality of these two must be either the

Supreme Lord or empowered by the Supreme Lord.

CB Madhya-khaṇḍa 15.090

TEXT 90

*prākṛta manuṣya nahe nimāñi-pañḍita
ebe se mahimā tāna haila vidita”*

“Nimāi Paṇḍita is not a mortal being. Now His glories have become manifest.”

Those who are offenders at the feet of Mahāprabhu accumulate offenses by imagining that the Lord is an ordinary human being, by thinking that His pastimes have an end, and by thinking that His birthplace can be ascertained by human calculation but is unknown to the devotees. Those who become materialistic to cheat people and who cannot control their body, mind, and speech blaspheme the Vaiṣṇavas and become envious of the devotees by opposing devotional service.

CB Madhya-khaṇḍa 15.091

TEXT 91

*ei-mata nadīyāra loke kahe kathā
āra loka nā miśāya, nindā haya yathā*

The people of Nadia discussed in this way and thereafter avoided the company of those who blasphemed the Lord.

CB Madhya-khaṇḍa 15.092

TEXT 92

*parama kathora tapa karaye mādhai
‘brahmacārī’ hena khyāti haila tathāi*

Mādhai performed most severe austerities and soon became known there as “Brahmacārī.”

TEXT 93

*niravadhi gaṅgā dekhi' thāke gaṅgā-ghāṭe
svahaste kodāli lañā āpaneī khāṭe*

He constantly saw the Ganges while living at that *ghāṭa* on the riverbank. He took a shovel in his hand and personally worked there.

CB Madhya-khaṇḍa 15.094

TEXT 94

*adyāpiha cinha āche caitanya-kṛpāya
'mādhāira ghāṭa' bali' sarva-loke gāya*

Even today everyone proclaims Mādhāi's *ghāṭa* as the evidence of Lord Caitanya's mercy.

CB Madhya-khaṇḍa 15.095

TEXT 95

*ei-mata kata kīrti haila doṅhāra
caitanya-prasāde dui dasyura uddhāra*

In this way the two became greatly glorified as the two rogues who were delivered by the mercy of Lord Caitanya.

CB Madhya-khaṇḍa 15.096

TEXT 96

*madhya-khaṇḍa-kathā yena amṛtera khaṇḍa
yāhāte uddhāra dui parama pāṣaṇḍa*

The topics of *Madhya-khaṇḍa*, wherein the deliverance of the two great atheists is described, are just like nectar.

TEXT 97

*mahāprabhu gauracandra sabāra kāraṇa
ihāśuni' yāra duḥkha, khala sei jana*

Lord Gauracandra is the cause of all causes. Only a cheater becomes distressed on hearing this.

CB Madhya-khaṇḍa 15.098

TEXT 98

*cāri-veda-gupta-dhana caitanyera kathā
mana diyāśuna, ye karila yathā yathā*

The topics of Lord Caitanya are the hidden treasure of the four Vedas. Listen attentively to how and where the Lord performed His pastimes.

CB Madhya-khaṇḍa 15.099

TEXT 99

*śrī kṛṣṇa-caitanya nityānanda-cānda jāna
vṛndāvana-dāsa tachu pada-yuge gāna*

Accepting Śrī Caitanya and Nityānanda Prabhu as my life and soul, I, Vṛndāvana dāsa, sing the glories of Their lotus feet.

Thus ends this English translation of the Gauḍīya-bhāṣya commentary on Śrī Caitanya-bhāgavata, Madhya-khaṇḍa, Chapter Fifteen, entitled "Descriptions of Mādhavānanda's Realization."

Chapter Sixteen:

The Lord's Acceptance of Śuklāmbara's Rice

This chapter describes Mahāprabhu and His associates' night *kīrtanas* at the house of Śrīvāsa, Śrīvāsa's mother-in-law's hiding in the *kīrtana* hall, Advaita's mood as the servant of Caitanya, Mahāprabhu's glorification of Śrī Advaita on the pretext of anger, the Vaiṣṇavas' astonishment on seeing Mahāprabhu's great mercy on Advaita, Mahāprabhu and His associates' chanting and dancing in ecstatic love of Kṛṣṇa, and topics regarding ŚrīŚuklāmbara Brahmācārī.

Every night Mahāprabhu and His devotees performed *kīrtana* at the house of Śrīvāsa after closing the door from inside. With a desire to see the Lord's *kīrtana* pastimes, the less fortunate mother-in-law of Śrīvāsa one day hid herself in one corner of the *kīrtana* hall. Mahāprabhu, who is the Supersoul of everyone, understood this and repeatedly declared that He was not getting any happiness in the course of dancing that night. As a result, Śrīvāsa and the devotees became frightened and worried, so they checked whether there were any outsiders within the *kīrtana* hall. Finding his mother-in-law hidden in one corner, Śrīvāsa Paṇḍita had her grabbed by the hair and thrown out. Thereafter Mahāprabhu felt blissful and again began to dance with the devotees. No one is eligible to see such pastimes without the mercy of Mahāprabhu. When Mahāprabhu climbed on the throne of Viṣṇu in the mood of the Supreme Lord and after placing His lotus feet on everyone's head addressed Advaita as "servant," Advaita became extremely pleased. But in the next moment when Gaurasundara, the personification of inconceivable pastimes, concealed His mood as the

Supreme Lord and tried to take dust from the feet of the Vaiṣṇavas in the mood of a servant, all the Vaiṣṇavas felt extremely distressed in their hearts. Advaita Ācārya did not love anything other than the service of Śrī Caitanya, but Mahāprabhu considered Advaita Ācārya as worshipable and tried to grab His lotus feet. For this reason Advaita Ācārya felt pain in His mind, and when Mahāprabhu fell unconscious due to love of God, He would approach the Lord's lotus feet and fulfill His own desires by offering obeisances at the Lord's lotus feet, washing the Lord's feet with tears, smearing the dust of the Lord's feet upon His own head, and worshiping the Lord with various ingredients. One day when Mahāprabhu fell unconscious while dancing, Advaita Ācārya took the opportunity to smear the dust from Mahāprabhu's feet over His entire body. After a while the Lord regained His external consciousness and again began to dance. He then expressed His dissatisfaction to the devotees and inquired whether anyone had taken dust from His feet. When everyone remained silent out of fear of Advaita Ācārya, Advaita Ācārya admitted with folded hands that He stole the dust from Gaurasundara's lotus feet and begged the Lord's forgiveness for His fault.

Upon hearing the words of Advaita, Mahāprabhu externally displayed anger and on the pretext of criticizing Advaita glorified Him in various ways. The Lord then took the dust from Advaita's feet and placed Advaita's feet on His own chest. Thereafter, when Advaita Prabhu revealed the glories of Gaurasundara by glorifying how the Lord always tries to increase the prestige of His servants, Mahāprabhu also began to praise the glories of Advaita. The Vaiṣṇavas were struck with wonder on realizing the topics of Gaurasundara's unlimited mercy on Śrī Advaita. Then Mahāprabhu, Nityānanda, Advaita Ācārya, and the other devotees began to dance and glorify the Lord with ecstasy. Although Nityānanda Prabhu would become overwhelmed in the ecstasy of *kīrtana*, He was always alert. Whenever He saw that Śrī Caitanyacandra was about to fall unconscious due to love of God, He stretched out His arms and caught Him.

In Navadvīpa there lived a poor *brāhmaṇa* named Śuklāmbara, who was attached to the devotional service of Viṣṇu. He offered Kṛṣṇa whatever he collected by begging and maintained his life with the remnants. Yet since he was day and night engaged in singing the glories of Kṛṣṇa, he did not feel any distress due to poverty. Materialistic people considered him a beggar, because no one other than a recipient of Lord Caitanya's mercy can recognize His servant. One day as Mahāprabhu was sitting in the mood of the Supreme Lord, Śuklāmbara came there with a begging beg on his shoulder and began to dance in ecstatic love for Kṛṣṇa. When Mahāprabhu saw Śuklāmbara, He took a handful of rice from his bag and began to chew it while revealing the qualities of Śuklāmbara. When Śuklāmbara expressed fear of his own ruination on seeing Mahāprabhu eat that broken, inferior quality rice, Mahāprabhu informed Śuklāmbara that He always eats with love the foods offered by His devotees and never even looks at the food offered by nondevotees. Seeing Gaurasundara's mercy on Śuklāmbara, all the devotees happily engaged in *kṛṣṇa-kīrtana*. After glorifying Śuklāmbara's various qualities, Mahāprabhu awarded him the benediction of ecstatic love of God. When Śuklāmbara received this benediction, all the Vaiṣṇavas chanted the name of Hari in ecstasy. In *arcana-mārga*, the path of Deity worship, it is customary to offer foodstuffs to the Lord under certain rules and regulations. Although Śuklāmbara did not offer food in that way to the Lord, Mahāprabhu forcibly ate Śuklāmbara's rice and exhibited the superiority of the path of *rāga*, spontaneous attachment, over the path of *arcana*. Being proud of high birth and other opulences, persons who are blinded with material pride cannot recognize the Vaiṣṇavas. Rather, they blaspheme or tease them, considering them poor and foolish. That is why the Supreme Lord, who is affectionate to His devotees, does not accept worship, wealth, etc. from those who offend the Vaiṣṇavas. It is confirmed in all scriptures that Kṛṣṇa alone is the life and wealth of the *akiñcanas*, those who have no material assets.

Thereafter the author concludes this chapter with a glorification of the

results obtained by hearing this chapter.

CB Madhya-khaṇḍa 16.001

TEXT 1

*jaya jaya mahāmaheśvara gauracandra
jaya jaya viśvambhara-priya bhakta-vṛnda*

All glories to Gauracandra, the Lord of all lords! All glories to Viśvambhara and His beloved devotees!

CB Madhya-khaṇḍa 16.002

TEXT 2

*hena-mate navadvīpe viśvambhara-rāya
bhakta-saṅge saṅkīrtana karena sadāya*

In this way Lord Viśvambhara constantly performed *saṅkīrtana* with the devotees in Navadvīpa.

CB Madhya-khaṇḍa 16.003

TEXT 3

*dvāra diyā niśābhāge karena kīrtana
praveśite nāre kona bhinna loka-jana*

As they performed *kīrtana* at night, the Lord closed the door from inside so that outsiders could not enter.

CB Madhya-khaṇḍa 16.004

TEXT 4

*eka-dina nāce prabhu śrīvāsera
bādīghare chila lukāiyāśrīvāsa-śāśudī*

One day as the Lord was dancing in the house of Śrīvāsa, the mother-in-law of Śrīvāsa was hiding within the house.

TEXT 5

*ṭhākura paṇḍita ādi keha nāhi jāne
ḍola muḍi' diyā āche ghare eka koṇe*

No one, including Śrīvāsa Paṇḍita, knew about this. She hid behind a basket of grains in a corner of the room.

The word *ḍola* refers to a large basket for storing grains. The word *muḍi* means “covered” or “hidden.” She covered herself behind the basket of grains.

TEXT 6

*lukāile ki haya, antare bhāgya nāi
alpa bhāgye sei nṛtya dekhite nā pāi*

What is the use of hiding? She did not have sufficient good fortune, and without sufficient fortune no one can see the Lord's dancing.

Not everyone is fortunate enough to see the ecstatic dancing of Śrī Gaurasundara. Even if less intelligent persons see such dancing, they are unable to understand its purport. Although one may be fortunate enough to directly see the Lord's dancing, if he maintains aversion to the Lord within his heart, his mind will wander elsewhere. When there is inconsistency between the mind and speech, it is called “cheating.” Actually, cheating and following are not the same. It is seen in this world that impersonalists try to accumulate name and fame by making a show of accepting the remnants of the poor, but even though they try to cover their opulences and pride of knowledge, they do not actually attain the coveted platform of “humility.” The platform of equality they display to enhance their self-prestige while indulging in the philosophy of impersonalism can never be accepted as “humility devoid of

possessiveness.”

CB Madhya-khaṇḍa 16.007

TEXT 7

*nācite nācite prabhu bale ghane ghana
“ullāsa āmāra āji nahe ki kāraṇa?”*

While dancing, the Lord repeatedly said, “Why am I not feeling happy today?”

CB Madhya-khaṇḍa 16.008

TEXT 8

*sarva-bhūta-antaryāmī jānena sakala
jāniyā o nā kahena, kare kutūhala*

As the Supersoul of all living entities, the Lord knows everything. Although He knows everything, He does not disclose this to enjoy His pastimes.

CB Madhya-khaṇḍa 16.009

TEXT 9

*punaḥ punaḥ nāci’ bale,—“sukha nāhi pāi
keha vā ki lukāiyā āche kon ṭhāñi?”*

As He danced, He repeatedly said, “I’m not feeling any happiness. Is there anyone hiding here?”

CB Madhya-khaṇḍa 16.010

TEXT 10

*sarva-bādī vicāra karilā jane jane
śrīvāsa cāhila ghara-sakala āpane*

They searched the entire house, and Śrīvāsa personally checked all

the rooms.

CB Madhya-khaṇḍa 16.011

TEXT 11

*“bhinna keha nāhi” bali’ karaye kīrtana
ullāsa nā bāḍe prabhu śrī-śacīnandana*

When it was determined that no outsider was there, they continued the *kīrtana*. Śrī Śacīnandana, however, did not feel any ecstasy.

CB Madhya-khaṇḍa 16.012

TEXT 12

*āra-bāra rahi’ bale,—“sukha nāhi pāi
āji vā āmāre kṛṣṇa-anugraha nāi”*

Again the Lord stopped and said, “I’m not feeling happiness. Perhaps Kṛṣṇa is not showing Me mercy today.”

CB Madhya-khaṇḍa 16.013

TEXT 13

*mahā-trāse cinte saba bhāgavata-gaṇa
“āmā’-sabā’ vinā āra nāhi kona jana*

In fear, all the devotees thought, “There is no one here besides us.

CB Madhya-khaṇḍa 16.014

TEXT 14

*āmarāi kona vā karila aparādha
ataeva prabhu citte nā pāya prasāda”*

“We must have committed some offense, therefore the Lord is not feeling any pleasure.”

TEXT 15

*ārā-bāra ṭhākura-paṇḍita ghare giyā
dekhe nija śāsudhāchaye lukāiyā*

Śrīvāsa Paṇḍita again went inside and found his mother-in-law hiding there.

CB Madhya-khaṇḍa 16.016

TEXT 16

*kṛṣṇāveśe mahā-matta ṭhākura paṇḍita
yāra bāhya nāhi, tāra kisera garvita?*

Śrīvāsa Paṇḍita was intoxicated with love of Kṛṣṇa. How can one who has no external consciousness become proud?

Intoxicated by serving Kṛṣṇa through *kīrtana*, Śrīvāsa Paṇḍita was completely aloof from the waves of external thought. He did not do anything under the control of false ego. His mentality was not like that of persons attached to material enjoyment, who under the influence of pride disturb others.

CB Madhya-khaṇḍa 16.017

TEXT 17

*viśeṣe prabhura vākye kampita śarīra
ājñā diyā cule dhari' karilā bāhira*

His body was shaking because of the Lord's words. He gave instructions to grab her by the hair and throw her out.

Ordinary people shake in anger whenever there is an impediment to their sense gratification, but Śrīvāsa was not induced by such false ego and exhibited restlessness due to anger because of Mahāprabhu's anxiety. He

gave others instructions to grab his hiding, respectable mother-in-law by the hair, drag her out from behind the grain basket, and take her out unseen by others.

CB Madhya-khaṇḍa 16.018

TEXT 18

*keha nāhi jāne ihā, āpane se jāne
ullasita viśvambhara nāce tata-kṣaṇe*

No one other than Śrīvāsa knew about this. Then Viśvambhara began to dance in ecstasy.

CB Madhya-khaṇḍa 16.019

TEXT 19

*prabhu bale,—“ebe citte vāsi ye ullāsa”
hāsiyā kīrtana kare paṇḍita śrīvāsa*

When the Lord said, “Now I am feeling joyful at heart,” Śrīvāsa Paṇḍita smiled and joined the *kīrtana*.

There is no possibility of feeling ecstatic love in the association of worldly people. Yet inclination towards Kṛṣṇa’s service is not much enhanced simply by driving out materialistic persons. Inclination towards the Lord’s service is naturally enhanced by the influence of association with persons who are in the same line and have the same taste. Such enhancement of love of God is not found in the association of worldly people. Realizing that Mahāprabhu’s anxiety had diminished, Śrīvāsa Paṇḍita began to perform *kīrtana* in ecstasy. Symptoms of happiness were also seen in the faces of the Lord’s devotees.

CB Madhya-khaṇḍa 16.020

TEXT 20

mahānande haila kīrtana-kolāhala

In the ecstasy of the tumultuous *kīrtana* the Vaiṣṇavas laughed and fell to the ground.

CB Madhya-khaṇḍa 16.021

TEXT 21

*nṛtya kare gaura-siṁha mahā-kutūhalī
dhariyā bulena nityānanda mahābalī*

The lionlike Gaurasundara danced in jubilation, and the most powerful Nityānanda stretched His arms out to protect the Lord from falling.

CB Madhya-khaṇḍa 16.022

TEXT 22

*caitanyera līlā kebā dekhibāre pāre
sei dekhe, yāre prabhu dena adhikāre*

Who can see the pastimes of Lord Caitanya? Only one who is favored by the Lord can see.

CB Madhya-khaṇḍa 16.023

TEXT 23

*ei-mata prati-dina hari-saṅkīrtana
gauracandra kare, nāhi dekhe sarva-jana*

In this way Gauracandra daily performed *kīrtana* hidden from the view of the general public.

CB Madhya-khaṇḍa 16.024

TEXT 24

*āra eka-dina prabhu nācite nācite
nā pāya ullāsa prabhu cāhe cāri-bhite*

**On another day when the Lord did not feel happiness while dancing,
He looked all around.**

CB Madhya-khaṇḍa 16.025

TEXT 25

*prabhu bale,—“āji kene sukha nāhi pāi?
kibā aparādha haiyāche kāra ṭhāñi?”*

**The Lord said, “Why am I not feeling happiness today? Have I
offended anyone?”**

CB Madhya-khaṇḍa 16.026

TEXT 26

*svabhāve caitanya-bhakta ācārya gosāñi
caitanyera dāsya-bai āra bhāva nāi*

**Advaita Ācārya was naturally a devotee of Lord Caitanya. He had no
desire other than the service of Lord Caitanya.**

CB Madhya-khaṇḍa 16.027-028

TEXT 27-28

*yakhana khaṭṭāya uṭhe prabhu viśvambhara
caraṇa arpayā sarva-śirera upara*

*yakhana ṭhākura nija-aiśvarya prakāśe
takhana advaita sukha-sindhu-mājhe bhāse*

**When Lord Viśvambhara sat on the throne of Viṣṇu and placed His
lotus feet on everyone’s head, and when the Lord manifested His
opulence, Advaita floated in an ocean of happiness.**

TEXT 29

*prabhu bale,—“āre nādā, tui mora dāsa”
takhana advaita pāya ananta ullāsa*

Whenever the Lord said, “O Nādā, You are My servant,” Advaita became unlimitedly blissful.

CB Madhya-khaṇḍa 16.030

TEXT 30

*acintya gaurāṅga-tattva bujhana nā yāya
sei-kṣaṇe dhare sarva-vaiṣṇavera pāya*

No one can understand the inconceivable truth about Gaurāṅga, who in the next moment would grab the feet of the Vaiṣṇavas.

CB Madhya-khaṇḍa 16.031

TEXT 31

*daśane dhariyā tṛṇa karaye krandana
“kṛṣṇa re, bāpa re, tui mohāra jīvana”*

Taking a straw between His teeth, He would cry, “O dear Kṛṣṇa, You are My life and soul.”

CB Madhya-khaṇḍa 16.032

TEXT 32

*emana krandana kare, pāśāṇa vidare
nirantara dāsya-bhāve prabhu keli kare*

He cried in such a way that even stone would melt. The Lord constantly enjoyed His pastimes in the mood of a servant.

TEXT 33

*khaṇḍile īśvara-bhāva sabākāra sthāne
asarvajña-hena prabhu jijñāse āpane*

When His mood as the Supreme Lord would break, He would speak to everyone as if He did not know everything.

CB Madhya-khaṇḍa 16.034

TEXT 34

*“kichu ni cāñcalya muñi upādhika
karoṅbaliha mohāre, yena sei-kṣaṇe maroṅ*

“If I ever engage in mischief, then please inform Me so that I can die immediately.

When Śrīman Mahāprabhu’s ecstatic mood would disappear, He would ask the devotees, “Have I created any mischief with My body or mind? If I have, then why didn’t I die at that moment?” During Mahāprabhu’s manifestation of opulence, He would often place His lotus feet on the heads of the devotees and consider Advaita His servant. The next moment, accepting the mood of a devotee, He would set an example for the devotees by displaying His own humility. The Vaiṣṇavas informed Him of these topics.

CB Madhya-khaṇḍa 16.035

TEXT 35

*kṛṣṇa mora prāṇa-dhana, kṛṣṇa mora dharmā
tomarā mohāra bhāi-bandhu janma janma*

“Kṛṣṇa is My life and wealth, Kṛṣṇa is My religious principle. All of you are My brothers and friends birth after birth.

TEXT 36

*kṛṣṇa-dāsya vahi āra nāhi anya gati
bujhāha, mohāra pāche haya āra mati”*

“I have no other goal than the service of Kṛṣṇa. Help Me understand this so that My mind does not deviate.”

CB Madhya-khaṇḍa 16.037

TEXT 37

*bhaye saba vaiṣṇava karena saṅkocana
hena prāṇa nāhi kāro, karibe kathana*

All the Vaiṣṇavas felt hesitant out of fear. They had no courage to speak.

CB Madhya-khaṇḍa 16.038

TEXT 38

*ei-mata yakhana āpane ājñā kare
takhana se caraṇa sparśite sabe pāre*

In this way, when the Lord personally gave permission, then everyone could touch His feet.

CB Madhya-khaṇḍa 16.039

TEXT 39

*nirantara dāsya-bhāve vaiṣṇava dekhiyā
caraṇera reṇu laya sambhrame uṭhiyā*

The Lord always remained in the mood of a servant. As soon as He would see a Vaiṣṇava, He would respectfully stand up and take the dust from his feet.

TEXT 40

*ihāte vaiṣṇava-saba duḥkha pāya mane
ataeva sabāre karaye āliṅgane*

As a result, all the Vaiṣṇavas would feel distressed. Therefore He would embrace them.

When Mahāprabhu displayed the ideal character of a devotee by activities like taking the dust from the feet of the Vaiṣṇavas, they became extremely distressed. In order to remove their distress, Mahāprabhu then refrained from taking dust from their feet and embraced them, and since the Lord considered Advaita Prabhu as worshipable, Advaita felt unhappy.

CB Madhya-khaṇḍa 16.041

TEXT 41

*`guru' buddhi advaitere kare nirantara
eteke advaita duḥkha pāya bahutara*

The Lord always respected Advaita as His spiritual master. This made Advaita most unhappy.

CB Madhya-khaṇḍa 16.042

TEXT 42

*āpane o sevite sākṣāte nāhi pāya
ulaṭiyā āro prabhu dhare dui pāya*

He did not get an opportunity to directly serve the Lord, rather the Lord would grab His feet.

CB Madhya-khaṇḍa 16.043

TEXT 43

*ye caraṇa mane cinte, se haila sākṣāte
advaitera icchāthāki sadāi tāhāte*

The lotus feet that Advaita constantly meditated on were now directly present, and Advaita's desire was to always remain absorbed in them.

CB Madhya-khaṇḍa 16.044

TEXT 44

*sākṣāte nā pāre prabhu kariyāche rāga
tathāpiha curi kare caraṇa-parāga*

He was unable to do so directly, however, for the Lord would become angry. Yet He sometimes stole the dust from the Lord's feet.

CB Madhya-khaṇḍa 16.044

TEXT 45

*bhāvāveśe prabhu ye samaye mūrccā pāya
takhane advaita caraṇera pāche yāya*

Whenever the Lord fell unconscious in ecstasy, Advaita approached His feet.

Mahāprabhu respected Advaita Prabhu. Therefore, since Śrī Advaita Prabhu did not get the opportunity to openly touch Śrī Mahāprabhu's lotus feet, He would take the opportunity to secretly touch the Lord's lotus feet when the Lord was absorbed in ecstasy. While Mahāprabhu remained unconscious, Advaita would fall at His lotus feet and shed tears in great lamentation.

CB Madhya-khaṇḍa 16.046

TEXT 46

daṇḍavat hañā paḍe caraṇera tale

pākhāle caraṇa dui nayanera jale

He would then offer obeisances by falling flat at the Lord's feet and wash those feet with tears from His eyes.

CB Madhya-khaṇḍa 16.047

TEXT 47

*kakhano vā muchiyā puñchiyā laya śire
kakhano vāṣaḍ-aṅga-vihita pūjā kare*

Sometimes He would rub His head on the Lord's feet, and sometimes He worshiped the Lord with six ingredients.

For an explanation of the phrase *ṣaḍ-aṅga* refer to the commentary on *Madhya-khaṇḍa* (6.33).

CB Madhya-khaṇḍa 16.048

TEXT 48

*eho karma advaita karite pāre mātra
prabhu kariyāche yāre mahā-mahā-pātra*

Such activities were possible only for Advaita, because the Lord made Him a great recipient of mercy.

On seeing Śrī Advaita Prabhu's loving service to the lotus feet of Śrī Gaura, the devotees considered Him devoid of false ego and the master of the self-controlled. In order to advertise His supremacy over the devotees of this world, they all established Him as *advaita*, or He who is without a second.

CB Madhya-khaṇḍa 16.049

TEXT 49

*ataeva advaita—sabāra agragāṇya
sakala vaiṣṇava bale,—`advaita se dhanya`*

Therefore Advaita is the foremost of all. All the Vaiṣṇavas proclaimed, “Advaita is indeed glorious.”

CB Madhya-khaṇḍa 16.050

TEXT 50

*advaita-simhera ei ekānta mahimāe
rahasya nāhi jāne yata duṣṭa janā*

Such are the extraordinary glories of the lionlike Advaita. The miscreants, however, do not know this confidential truth.

Śrī Advaita Prabhu is the foremost of all Vaiṣṇavas. Without understanding His extraordinary glories, sinful persons who are intoxicated with pride from material enjoyment often attribute outrageous activities on Him. In some places, even today, some of His descendants and followers accept Śrī Advaita Prabhu as “Mahā-Viṣṇu” and Gaurasundara as His topmost subservient *gopī*. To establish those who are eternal servants of Śrī Caitanya as “Śrī Caitanya’s object of worship” is an indication of polluted intelligence. After accepting a polluted philosophy, some of the descendants and followers of Advaita desire to advertise Śrī Advaita Prabhu as a *kevalādvaita-vadī*, an impersonalist.

CB Madhya-khaṇḍa 16.051

TEXT 51

*eka-dina mahāprabhu viśvambhara nāce
ānande advaita tāna bule pāche pāche*

One day as Lord Viśvambhara danced in ecstasy, Advaita danced behind Him.

CB Madhya-khaṇḍa 16.052

TEXT 52

*haila prabhura mūrcchā
advaita dekhiyā lepila caraṇa-dhūlā aṅge lukāiyā*

When Advaita saw the Lord lose consciousness, He secretly took dust from the Lord's feet and smeared it on His body.

CB Madhya-khaṇḍa 16.053

TEXT 53

*aśeṣa kautuka jāne prabhu gaura rāya
nācite nācite prabhu sukha nāhi pāya*

Lord Gaurāṅga knows unlimited pranks. When He continued dancing He felt no happiness.

CB Madhya-khaṇḍa 16.054

TEXT 54

*prabhu kahe,—“citte kena nā vāsoṅ prakāśa?
kāra aparādhe mora nā haya ullāsa?*

The Lord said, “Why am I unable to capture the Lord in My heart? Who did I offend so that I am not feeling happy?

CB Madhya-khaṇḍa 16.055

TEXT 55

*kon core āmāre vā kariyāche curi?
sei aparādhe āmi nācite nā pāri*

“Or has some thief stolen from Me? Is it because of that offense that I am unable to dance?

CB Madhya-khaṇḍa 16.056

TEXT 56

*keha vā ki laiyāche mora pada-dhūli
sabe satya kaha, cintā nāhi, āmi bali”*

“Has anyone taken dust from My feet? Do not worry, tell Me the truth.”

CB Madhya-khaṇḍa 16.057

TEXT 57

*antaryāmi-vacana śuniyā bhakta-gaṇa
bhaye mauna sabe, kichu nā bale vacana*

When the devotees heard the words of the Lord, who is present within everyone’s heart, they did not say anything but remained silent in fear.

CB Madhya-khaṇḍa 16.058

TEXT 58

*balile advaita-bhaya, nā balile mari
bujhiyā advaita bale yoḍa-hasta kari’*

If they spoke, they would have to face Advaita, and if they didn’t, they would be finished. Understanding this, Advaita replied with folded hands.

CB Madhya-khaṇḍa 16.059

TEXT 59

*“śuna bāpa, core yadi sākṣāte nā pāya
tabe tāra agocare laite yuyāya*

“Listen, My dear Lord. If a thief cannot get something openly, then He should take it secretly.

If it is not possible to openly steal something from others, then a thief is competent to steal that item secretly. But if it is known that the offense

committed by harming someone by such an act will not be repeated, then that knowledge brings pleasure.

CB Madhya-khaṇḍa 16.060

TEXT 60

*muñi curi kariyāchoṅ more kṣama' doṣa
āra nā kariba yadi tora asantoṣa''*

“I have committed the theft. Please forgive Me. I will not do it again if it displeases You.”

CB Madhya-khaṇḍa 16.061-065

TEXT 61-65

*advaitera vākye mahā-kruddha viśvambhara
advaita-mahimā krodhe balaye vistara*

*“sakala saṁsāra tumi kariyā saṁhāra
tathāpiha citte nāhi vāsa pratikāra*

*saṁhārera avaśeṣa sabe āchi āmi
āmā' saṁhāriyā tabe sukhe thāka tumi*

*tapasvī, sannyāsī, yogī, jñāni-khyāti yāra
kāhāre nā kara tumi śūlete saṁhāra?*

*kṛtārtha haite ye āise tomā'-sthāne
tāhāre saṁhāra kara dhariyā caraṇe*

Viśvambhara became greatly angry on hearing Advaita's words. In anger He began to narrate the glories of Advaita. “Even after annihilating the entire world, You are not satisfied. I alone remain after annihilation. When You annihilate Me, then You will be happy. When You kill even the ascetics, *sannyāsīs*, yogis, and renowned philosophers, who can remain safe from Your trident? If someone comes to achieve Your favor, You grab His feet and kill Him.

Since Śrī Advaita Prabhu is Mahā-Viṣṇu, He annihilates the universe in His form as Rudra. Śrī Śrī Gaurasundara said, “I am an insignificant person. To annihilate My insignificant strength in devotional service is not going to increase Your glories. You are a powerful Vaiṣṇava, so it is most improper for You to snatch away the spiritual advancement of persons who are neophytes in spiritual life like us. When a devotee of Mathurā came before You and prayed for devotional service, You forcibly took away his devotion to destroy his advancement in devotional service.” On the pretext of offering prayers in this way, Śrī Gaurasundara appropriately revealed the glories of Śrī Advaita.

CB Madhya-khaṇḍa 16.066

TEXT 66

*mathurā-nivāsī eka parama vaiṣṇava
tomāra dekhite āila caraṇa-vaibhava*

“A great Vaiṣṇava from Mathurā came to see Your glorious lotus feet.

The *mathurā-nivāsī vaiṣṇava* referred to herein was Gaurasundara Himself. Gaurasundara, who has incarnated as a devotee, identified Himself as a Vaiṣṇava, and since He was nondifferent from the son of Nanda, He referred to Himself as *mathurā-nivāsī*, a resident of Mathurā.

CB Madhya-khaṇḍa 16.067

TEXT 67

*tomā’ dekhi’ kothā se pāibe viṣṇu-bhakti
āra o saṁhārile tāra cirantana-śakti*

“He was supposed to achieve devotional service to Viṣṇu by seeing You, but You even destroyed whatever spiritual strength He had.

CB Madhya-khaṇḍa 16.068

TEXT 68

*laiyā caraṇa-dhūli tāre kailā kṣaya
saṁhāra karite tumi parama nirdaya*

“You destroyed Him by taking the dust from His feet. You are most merciless in the act of destruction.

CB Madhya-khaṇḍa 16.069

TEXT 69

*ananta brahmāṇḍe yata āche bhakti-yoga
sakala tomāre kṛṣṇa dila upayoga*

“Kṛṣṇa has rightly endowed You with the devotion found in innumerable universes.

The word *upayoga* means “favorable” or “utilization.”

CB Madhya-khaṇḍa 16.070

TEXT 70

*tathāpiha tumi curi kara kṣudra-sthāne
kṣudra saṁhārite kṛpā nāhi vāsa mane*

“Yet You steal from an insignificant source. You have no compassion when it comes to destroying an insignificant creature.

CB Madhya-khaṇḍa 16.071

TEXT 71

*mahāḍākāite tumi, core mahā-cora
tumi se karilā curi prema-sukha mora”*

“You are a great bandit and the greatest of all thieves. You have stolen My ecstatic love.”

CB Madhya-khaṇḍa 16.072

TEXT 72

*ei-mata chale kahe susatya vacana
śuniyā ānande bhāse bhāgavata-gaṇa*

As the Lord spoke the truth under some pretence in this way, the devotees floated in ecstasy.

CB Madhya-khaṇḍa 16.073

TEXT 73

*“tumi se karilā curi, āmi ki nā pāri
hera, dekha, corera upare karoṅ curi”*

“You have stolen, why can’t I? Wait and see how I steal from a thief.”

CB Madhya-khaṇḍa 16.074

TEXT 74

*eta bali’ advaitere āpane dhariyā
loṭaye caraṇa-dhūli hāsiyā hāsiyā*

After saying this, the Lord grabbed Advaita and laughed as He took the dust from His feet.

CB Madhya-khaṇḍa 16.075-077

TEXT 75-77

*mahābalī gaurasiṁhe advaita nā pāre
advaita-caraṇa prabhu ghase nija-śire*

*carāṇa dhariyā vakṣe advaitere bale
“hera, dekha, cora bāndhilāma nija-kole*

*karite thākaye curi cora śata-bāra
bāreke gṛhastha saba karaye uddhāra”*

Advaita could not compete with the powerful lionlike Gaura, who

rubbed Advaita's feet on His head. Holding Advaita's feet to His chest, the Lord said, "See how I have captured the thief in My embrace. A thief may steal hundreds of times, but a householder retrieves everything in one stroke."

A thief steals many times and gradually accumulates items. In order to take revenge for the thief's repeated thefts, the householder retrieves everything from his house. Śrī Caitanya is most powerful; in comparison, Advaita is less powerful. Therefore Mahāprabhu forcibly and openly held Advaita's feet to His chest.

CB Madhya-khaṇḍa 16.078-085

TEXT 78-85

*advaita balaye,—“satya kahilā āpani
tumi se gṛhastha, āmi kichui nā jāni*

*prāṇa, buddhi, mana, deha—sakala tomāra
ke rākhibe prabhu, tumi karile saṁhāra?*

*hariṣera dātā tumi, tumi deha' tāpa
tumi śāsti karile rākhibe kāra bāpa?*

*nāradādi yāya prabhu dvārakā-nagare
tomāra caraṇa-dhana-prāṇa dekhibāre*

*tumi tā'-sabāra lao caraṇera dhūli
se saba ki kare prabhu, sei āmi bali*

*āpanāra sevaka āpane yabe khāo
ki kariba sevake, āpane bhāvi' cāo*

*ki dāya caraṇa-dhūli, se rahuka pāche
kāṭite tomāra ājñā kon jana āche?*

*tabe ye e-mata kara, nahe ṭhākurāli
āmāra saṁhāra haya, tumi kutūhalī*

Advaita said, “Whatever You have said is true. But are You a householder? I don’t know anything about that. My life, intelligence, mind, and body all belong to You. O Lord, if You annihilate Me, who can protect Me? You are the giver of happiness, and You are the giver of distress. If You punish someone, whose father can protect him? O Lord, when personalities like Nārada visit Dvārakā to see Your lotus feet, which are their life and wealth, and You take the dust from their feet, what can they do? This is My question. When You destroy Your own servant, what can he do? Please consider. What to speak of taking dust from Your feet, who can even transgress Your order? But when You act in this way, it does not increase Your glories. As I get annihilated, You take pleasure.

Advaita said, “A thief steals from the house of a householder, but You are not a householder. Everything belongs to You. You are the destroyer of everything and You give happiness to everyone. When sages like Nārada come to see Your lotus feet, You take the dust from their feet. No one is able to transgress Your order. You are so omnipotent, yet the deception You display by serving Me rather than allowing Me to serve You does not add to Your glories. You may get pleasure from this, but I get ruined.”

CB Madhya-khaṇḍa 16.086

TEXT 86

*tomāra se deha, tumi rākha vā saṁhāra’
ye tomāra icchā prabhu, tāi tumi kara”*

“This body belongs to You. You may either protect or destroy it. O Lord, do whatever You wish.”

CB Madhya-khaṇḍa 16.087

TEXT 87

*viśvambhara bale,— “tumi bhaktira bhāṇḍārī
eteke tomāra caraṇera sevā kari*

Viśvambhara said, “You are the storekeeper of devotional service. That is why I serve Your lotus feet.

CB Madhya-khaṇḍa 16.088

TEXT 88

*tomāra caraṇa-dhuli sarvāṅge lepīle
bhāsaye puruṣa kṛṣṇa-prema-rasa-jale*

“If one smears the dust of Your lotus feet over his body, he will float in the mellows of ecstatic love for Kṛṣṇa.

CB Madhya-khaṇḍa 16.089

TEXT 89

*vinā tumi dile bhakti, keha nāhi pāya
'tomāra se āmi', hena jāna sarvathāya*

“If You do not distribute devotional service, no one can attain it. Know that I belong to You in all respects.

CB Madhya-khaṇḍa 16.090

TEXT 90

*tumi āmā yathā veca', tathāi vikāi
ei satya kahilāma tomāra se ṭhāñi”*

“You can sell Me wherever You like. I tell You this in truth.”

Śrī Mahāprabhu said to Advaita Prabhu, “Please consider Me Your property. As a merchant, You can sell Me as a commodity wherever You like. You are the only administrator of the storehouse of devotional service. If a living entity follows Your service attitude in all respects, then it is possible for him to bathe in the nectarean mellows of ecstatic love for Kṛṣṇa. I am telling You this supreme truth: If You deprive anyone of the opportunity to render service, then he can never be eligible

to serve.”

CB Madhya-khaṇḍa 16.091

TEXT 91

*advaitera prati dekhi' kṛpāra vaibhava
apūrva cintaye mane sakala-vaiṣṇava*

On seeing the extraordinary mercy bestowed on Advaita, all the Vaiṣṇavas were astonished.

The phrase *kṛpāra vaibhava* means “ultimate compassion” or “all-encompassing munificence.”

CB Madhya-khaṇḍa 16.092

TEXT 92

*“satya sevilena prabhu e mahāpuruṣe
koṭi mokṣa-tulya nahe e kṛpāra leśe*

“This great personality has truly served the Lord, for a fraction of the mercy He received cannot be compared to millions of liberations.

If the example of liberation is multiplied by ten million, it cannot equal a particle of such munificence.

CB Madhya-khaṇḍa 16.093

TEXT 93

*kadācit e prasāda śaṅkare se pāya
yāhā kare advaitere śrī-gaurāṅga-rāya*

“Śiva rarely receives such mercy as Advaita received from Lord Gaurāṅga.

CB Madhya-khaṇḍa 16.094

TEXT 94

*āmarā o bhāgyavanta hena bhakta-saṅge
e bhaktera pada-dhūli lai sarva aṅge”*

“We are also fortunate to have the association of such a devotee. We take the dust from this devotee on our entire body.”

CB Madhya-khaṇḍa 16.095

TEXT 95

*hena bhakta advaitere balite hariṣe
pāpi-saba duḥkha pāya nija karma-doṣe*

When such a devotee as Advaita Prabhu is joyfully glorified, sinful persons become distressed due to their past misdeeds.

Śrī Advaita Ācārya is the topmost devotee of Śrī Gaurasundara. Those wicked, unfortunate, sinful people who rather than declare Advaita Prabhu as an unalloyed devotee of Śrī Caitanya consider Śrī Caitanyadeva as the servant of Śrī Advaita become merged in unlimited miseries due to their past misdeeds. But the pure devotees of Mahāprabhu most jubilantly consider Advaita Prabhu as the servant of Mahāprabhu. Those sinful people who do not believe these most factual incidents that occurred during the manifest pastimes of the Lord and who invite their own inauspiciousness by imagining Advaita as “the object of Caitanya’s service” become ruined. A few of Śrī Advaita Prabhu’s sons and their descendants did not accept Advaita Prabhu as an unalloyed servant of Śrī Caitanyadeva and took pride in declaring Advaita as an “impersonalist.” As a result they were completely ruined.

CB Madhya-khaṇḍa 16.096

TEXT 96

*se-kāle ye haila kathā, sei satya haya
nā māne vaiṣṇava-vākya, sei yāya kṣaya*

The topics of that time have been narrated by the Vaiṣṇavas and are

all factual. One who doubts their words is ruined.

CB Madhya-khaṇḍa 16.097

TEXT 97

*'hari-bola' bali' uṭhe prabhu viśvambhara
caturdike veḍi' saba gāya anucara*

Lord Viśvambhara stood up and chanted “Hari bol!” His followers sang on all sides.

CB Madhya-khaṇḍa 16.098

TEXT 98

*advaita ācārya mahā-ānande vihvala
mahā-matta hai' nāce pāsari' sakala*

Advaita Ācārya was overwhelmed with ecstasy. He forgot everything as He danced like an intoxicated person.

CB Madhya-khaṇḍa 16.099

TEXT 99

*tarje garje ācārya dāḍite diyā hāta
bhrūkuṭi kariyā nāce śāntipura-nātha*

Advaita Ācārya, the Lord of Śāntipura, touched His beard and roared loudly as He furrowed His eyebrows and danced.

In accordance with scriptural injunctions, Śrī Advaita Prabhu shaved His moustache, beard, and hair. Hair of any length on the chin is in ordinary language called *dāḍī*, or beard. That is why due to ignorance some people attribute on Him the symptoms like dress, beard, and hair of a foolish *bāula*. But actually He was clean-shaven. To address Him as Nāḍā is an indication of His shaved head [In Bengali the word *nyāḍā*, which is a corruption of the word *nāḍā*, refers to a person with a cleanly shaved

TEXT 100

*“jaya kṛṣṇa gopāla govinda vanamālī”
aharniśa gāya sabe hai’ kutūhalī*

Day and night they all happily sang, “Jaya Kṛṣṇa, Gopāla, Govinda, Vanamālī!”

CB Madhya-khaṇḍa 16.101-102

TEXT 101-102

*nityānanda-mahāprabhu parama vihvala
tathāpi caitanya-nṛtye parama kuśala
sāvadhāne caturdike dui hasta tuli’
paḍite caitanya, dhari’ rahe mahābalī*

Although Lord Nityānanda was greatly overwhelmed, He was expert in dancing with Lord Caitanya. Whenever Lord Caitanya was about to fall, the most powerful Nityānanda stretched out His arms and carefully caught Him.

Since Nityānanda Prabhu was always absorbed in ecstasy, from the material point of view He was greatly overwhelmed or maddened. But even while dancing for the pleasure of the Lord, He would display full expertise. Whenever Śrī Caitanyadeva became maddened due to love of Kṛṣṇa while dancing and was about to fall on the ground, Śrī Nityānanda Prabhu prevented Him from falling on the ground by stretching out His arms.

CB Madhya-khaṇḍa 16.103

TEXT 103

aśeṣa āveśe nāce śrī-gaurāṅga rāya

tāhā varṇibāra śakti ke dhare jihvāya?

Lord Gaurāṅga danced in unlimited ecstasy. Who has the power to describe that dancing?

CB Madhya-khaṇḍa 16.104

TEXT 104

*sarasvatī sahita āpane balarāma
sei se ṭhākura gāya pūri' manaskāma*

Balarāma and Sarasvatī sing His glories to their full satisfaction.

The sounds that are vibrated by the tongue when one is overwhelmed with ecstatic love at the time of *kṛṣṇa-kīrtana* while chanting the glories of one's worshipable Lord appear due to the combination of Baladeva and Sarasvatī. Baladeva sings to His full satisfaction the glories of His Lord through the tongue of Sarasvatī.

CB Madhya-khaṇḍa 16.105

TEXT 105

*kṣaṇe kṣaṇe mūrchā haya, kṣaṇe mahākampa
kṣaṇe ṭṛṇa laya kare, kṣaṇe mahā-dambha*

Sometimes the Lord lost consciousness, sometimes His body shook, sometimes He took straw between His teeth, and sometimes He became greatly proud.

CB Madhya-khaṇḍa 16.106

TEXT 106

*kṣaṇe hāsa, kṣaṇe śvāsa, kṣaṇe vā virasa
ei-mata prabhura āveśa-parakāśa*

Sometimes He laughed, sometimes He sighed deeply, and sometimes He became morose. In this way the Lord manifest His ecstatic love.

TEXT 107

*vīrāsana kariyāṭhākura kṣaṇe vaise
mahā-aṭṭa-aṭṭa kari' mājhe mājhe hāse*

Sometimes the Lord sat in the *vīrāsana* posture, and sometimes He laughed loudly.

CB Madhya-khaṇḍa 16.108

TEXT 108

*bhāgya-anurūpa kṛpā karaye sabāre
ḍubilā vaiṣṇava saba ānanda-sāgare*

As He bestowed mercy on everyone according to their good fortune, all the Vaiṣṇavas drowned in an ocean of ecstasy.

Mahāprabhu's various pastimes are seen by His devotees according to their qualification. The impersonalists who are indifferent to the Lord are totally unqualified to achieve the Lord's mercy. People who are expert in pious activities and are engaged in fruitive work think that they have achieved their desired perfection in temporary material enjoyment by obtaining illusory benedictions. The Supreme Lord is controlled by the love of His devotee in proportion to the devotee's endeavor to engage in His service. The enjoyment of temporary happiness by the selfish fruitive workers and the cultivation of impersonal Brahman by the mental speculators cannot be called "mercy." Due to their piety, the devotees of the Lord become free from the inauspiciousness of unrestricted sense enjoyment, fruitive activities, and mental speculation.

CB Madhya-khaṇḍa 16.109

TEXT 109

sammukhe dekhaye śuklāmbara brahmacārīa

nugraha kare tāre gaurāṅga śrī-hari

Seeing Śuklāmbara Brahmācārī standing before Him, Lord Śrī Gaurahari bestowed His mercy on him.

CB Madhya-khaṇḍa 16.110

TEXT 110

*sei śuklāmbarera śunaha kichu kathān
avadvīpe vasati, prabhura janma yathā*

Now hear the topics regarding Śuklāmbara Brahmācārī, who lived in Navadvīpa, where the Lord appeared.

CB Madhya-khaṇḍa 16.111

TEXT 111

*parama svadharmā-rata, parama suśānta
cinite nā pāre keha parama mahānta*

He was always engaged in his occupational duties, and he was most peaceful. Although no one knew it, he was a great devotee.

CB Madhya-khaṇḍa 16.112

TEXT 112

*navadvīpe ghare ghare jhuli lai' kāndhe
bhikṣā kari' aharniśa `kṛṣṇa' bali' kānde*

He would take a bag on his shoulder and go beg alms from house to house in Navadvīpa. He would cry while chanting the names of Kṛṣṇa day and night.

CB Madhya-khaṇḍa 16.113

TEXT 113

*'bhikhārī' kariyā jñāna, loke nāhi cine
daridrera avadhi—karaye bhikṣātane*

People thought he was a beggar and therefore could not recognize him. He was so poor that he had to beg alms to maintain himself.

Being deceived by external vision, foolish people considered that Śuklāmbara Brahmācārī was an ordinary beggar who desired sense gratification. The ideal examples of poverty or deficiency displayed in the activities of Kṛṣṇa' devotees who dress as *bhikṣukas*, or beggars, cannot be understood by persons who are maddened by three types of false ego. Persons who are puffed-up with false ego and bewildered by the illusory energy consider the Lord's devotees as afflicted by poverty and forced to enjoy the fruits of their karma, but they are incapable of understanding the poverty, deficiency, or lack of material possessions in the Vaiṣṇavas. Although such Vaiṣṇavas are exalted, they visit the houses of the poor householders in order to help the living entities accumulate *ajñāta-sukṛti*, or some unknown devotional service. In *Caitanya-caritāmṛta* (*Madhya* 8.39) it is stated:

*mahānta-svabhāva ei tārīte pāmara
nija kārya nāhi tabu yāna tāra ghara*

“It is the general practice of all saintly people to deliver the fallen. Therefore they go to people's houses, although they have no personal business there.” As a result, the giver acquires *ajñāta-sukṛti*. Only those who can understand this spiritual propensity are able to worship Hari by accepting the dress of a beggar in the temple of devotional service and by helping foolish people who are attached to material objects attain piety. Accepting pure brahminical behavior, the beggars in the temple of devotional service do not engage in self-deceit by remaining on the platform of materialistic brahminical behavior but rather engage all their accumulated alms in the service of Kṛṣṇa. Since Vaiṣṇavas do not abide in the so-called brahmanism based on sense gratification like the brahmanism that is averse to Kṛṣṇa and aimed at enjoying the fruits of

karma, they engage everything in the service of Kṛṣṇa and do not allow the fools of the world to understand their characteristics and exalted position.

CB Madhya-khaṇḍa 16.114

TEXT 114

*bhikṣā kari' divase ye kichu vipra pāya
kṛṣṇera naivedya kari' tabe śeṣa khāya*

After begging during the day, the *brāhmaṇa* offered whatever he received to Kṛṣṇa and accepted His remnants.

CB Madhya-khaṇḍa 16.115

TEXT 115

*kṛṣṇānanda-prasāde dāridrya nāhi jāne
baliyā veḍāya `kṛṣṇa' sakala bhavane*

In the ecstasy of receiving Kṛṣṇa's mercy, he did not know poverty. He would chant Kṛṣṇa's names as he wandered from house to house.

CB Madhya-khaṇḍa 16.116

TEXT 116

*caitanyera kṛpā-pātra ke cinite pāre?
yakhana caitanya anugraha kare yāre*

Who can recognize a recipient of Lord Caitanya's mercy? Only one who is favored by the Lord is able.

CB Madhya-khaṇḍa 16.117

TEXT 117

*pūrve yena āchila daridra dāmodara
sei mata śuklāmbara viṣṇu-bhakti-dhara*

Śuklāmbara engaged in the devotional service of Viṣṇu just as the poor Dāmodara did previously.

The word *dāmodara* refers to the *brāhmaṇa* named Śrīdāma or Śrīdāmā (Sudāmā). He was Kṛṣṇa's friend and companion. (One should discuss *Śrīmad Bhāgavatam*, Tenth Canto, Chapter Eighty.)

CB Madhya-khaṇḍa 16.118

TEXT 118

*sei mata kṛpā o karilā viśvambhara
ye rahe caitanya-nṛtye bādīra bhitara*

Viśvambhara bestowed such mercy on him that he could remain inside the house to watch the Lord dance.

CB Madhya-khaṇḍa 16.119

TEXT 119

*jhuli kāndhe lai' vipra nāce mahāraṅge
dekhi' hāse prabhu saba-vaiṣṇavera saṅge*

On seeing the *brāhmaṇa* dance in ecstasy with his bag on his shoulder, the Lord and all the Vaiṣṇavas laughed.

CB Madhya-khaṇḍa 16.120

TEXT 120

*vasiyā āchaye prabhu īśvara āveśe
jhuli kāndhe śuklāmbara nāce kānde hāse*

As Viśvambhara sat down in the mood of the Supreme Lord, Śuklāmbara danced, cried, and laughed with his bag on his shoulder.

CB Madhya-khaṇḍa 16.121

TEXT 121

*śuklāmbara dekhiyā gaurāṅga kṛpāmaya
`āisa, āisa' kari' prabhu balaye sadaya*

While watching Śuklāmbara, the most merciful Gaurāṅga repeatedly called out to him, “Come! Come!

CB Madhya-khaṇḍa 16.122-123

TEXT 122-123

*“daridra sevaka mora tumi janma janma
āmāre sakala diyā tumi bhikṣu-dharma*

*āmiha tomāra dravya anukṣaṇa cāi
tumi nā dile o āmi bala kari' khāi*

“You are My poor servant birth after birth. You give Me everything and remain a beggar. I always desire your foodstuffs. Even if you don't give Me, I forcibly take and eat them.

Śrī Mahāprabhu said to Śuklāmbara, “You are My impoverished devotee birth after birth. You have no desire to enter family life and become a householder. You beg alms door to door as a *brahmacārī* and offer Me whatever you collect. You are a *naiṣṭhika-brahmacārī*, or lifelong celibate. You are free from even the mundane false ego of the *gṛhasthas* and *vānaprasthas*. Being situated in *paramahansa-dharma*, you have accepted the occupational duties of a renounced *akiñcana*. Therefore you are a fully surrendered *tridaṇḍi-bhikṣu*, or Vaiṣṇava *sannyāsī*. You have been able to fully offer Me all endeavors of your body, mind, and speech. I always long for your offering. You have no preoccupation in enjoying anything other than offering everything to Me. Therefore I forcibly took everything away from you, and as a result you are poor.”

CB Madhya-khaṇḍa 16.124

TEXT 124

dvārakāra mājhe khuda kāḍi' khāiluṅ tora

pāsarilā? kamalā dharila hasta mora”

“Did you forget that I forcibly ate your broken rice in Dvārakā? Kamalā, the goddess of fortune, caught hold of My hand.”

For a description of this incident, refer to *Śrīmad Bhāgavatam* (10.81.10) [*iti muṣṭim sakṛj jagdhvā dvitīyām jagdhum ādade tāvac chrīr jagṛhe hastam tat-parā parameṣṭhinaḥ*, “After saying this, the Supreme Lord ate one palmful and was about to eat a second when the devoted goddess Rukmiṇī took hold of His hand.”].

CB Madhya-khaṇḍa 16.125

TEXT 125

*eta bali’ hasta diyā jhulira bhitara
muṣṭi muṣṭi taṇḍula civāya viśvambhara*

After speaking in this way, Viśvambhara took a handful of uncooked rice from Śuklāmbara’s begging bag and began eating it.

CB Madhya-khaṇḍa 16.126

TEXT 126

*śuklāmbara bale,—“prabhu kailā sarva-nāśa
e taṇḍule khuda-kaṇa bahuta prakāśa”*

Śuklāmbara exclaimed, “O Lord, You have ruined me! This rice is full of broken particles!”

CB Madhya-khaṇḍa 16.127

TEXT 127

*prabhu bale,—“tora khuda-kaṇa muñi khāna
abhaktera amṛta ulaṭi’ nāhi cāna”*

The Lord replied, “I eat your broken rice, and I turn My face away from the nectar offered by nondevotees.”

In the *Śrīmad Bhāgavatam* (10.81.3) it is stated:

*aṅv apy upāhṛtaṁ bhaktaiḥ
preṁṇā bhūry eva me bhavet
bhūry apy abhaktopahṛtaṁ
na me toṣāya kalpate*

“I regard as great even the smallest gift offered by My devotees in pure love, but even great offerings presented by nondevotees do not please Me.”

CB Madhya-khaṇḍa 16.128

TEXT 128

*svatantra paramānanda bhaktera jīvana
civāya taṇḍula, ke karibe nivāraṇa*

The Lord, who is independent, full of ecstasy, and the life of the devotees, ate that uncooked rice. Who could stop Him?

CB Madhya-khaṇḍa 16.129

TEXT 129

*prabhura kārūṇya dekhi’ sarva-bhakta-gaṇa
śire hāta diyā sabe karena krandana*

On seeing the Lord’s compassion, all the devotees began to cry while holding their heads.

CB Madhya-khaṇḍa 16.130

TEXT 130

*nā jāni, ke kon dige paḍaye kāndiyāsa
bei vihvala hailā kārūṇya dekhiyā*

No one knew who fell where as they cried. Everyone was overwhelmed on seeing such compassion.

TEXT 131

*uṭhila paramānanda—kṛṣṇera kīrtana
śiśu vṛddha ādi kari' kānde sarva-jana*

**They then began to chant the glories of Kṛṣṇa in great ecstasy.
Everyone cried—from the children on up to the aged.**

CB Madhya-khaṇḍa 16.132

TEXT 132

*dante tṛṇa kare keha, keha namaskare
keha bale,—“prabhu kabhu nā chāḍibā more”*

**Someone held straw between his teeth, someone offered obeisances,
and another said, “O Lord, never leave me.”**

CB Madhya-khaṇḍa 16.133

TEXT 133

*gaḍāgaḍi yāyena sukṛti śuklāmbara
taṇḍula khāyena sukhe vaikuṅṭha īśvara*

**The pious Śuklāmbara rolled on the ground as the Lord of Vaikuṅṭha
happily ate that rice.**

CB Madhya-khaṇḍa 16.134

TEXT 134

*prabhu bale,—“śuna śuklāmbara brahmacāri!
tomāra hṛdaye āmi sarvadā vihari*

**The Lord said, “Listen, Śuklāmbara Brahmācārī! I constantly enjoy
pastimes in your heart.**

TEXT 135

*tomāra bhojane haya āmāra bhojana
tumi bhikṣāya calile āmāra paryaṭana*

“When you eat, I eat. When you walk about for begging, that is My walking.

The Lord accomplishes His mission of distributing the holy names and love of God through the Vaiṣṇava *tridaṇḍi-sannyāsīs*, who under the shelter of Śrī Caitanyadeva wander about on the pretext of begging alms.

CB Madhya-khaṇḍa 16.136

TEXT 136

*prema-bhakti vilāite mora avatāra
janma janma tumi prema-sevaka āmāra*

“I have incarnated to distribute *prema-bhakti*. You are My beloved servant birth after birth.

CB Madhya-khaṇḍa 16.137

TEXT 137

*tomāre dilāma āmi prema-bhakti dāna
niścaya jāniha `prema-bhakti mora prāṇa`”*

“I now give you *prema-bhakti*. Know for certain that *prema-bhakti* is My life and soul.”

CB Madhya-khaṇḍa 16.138

TEXT 138

*śuklāambarera vara śuni` vaiṣṇava-maṇḍala
jaya jaya hari-dhvani karila sakala*

On hearing the benediction Śuklāmbara received, all the Vaiṣṇavas chanted “Jaya! Jaya! Hari! Hari!”

CB Madhya-khaṇḍa 16.139

TEXT 139

*kamalā-nāthera bhr̥tya ghare ghare māge
e rasera marma jāne kon mahābhāge*

The servant of Lakṣmī’s Lord begs from door to door. What fortunate soul can understand the mystery of such pastimes?

CB Madhya-khaṇḍa 16.140

TEXT 140

*daśa ghare māgiyā taṇḍula vipra pāya
lakṣmī-pati gauracandra tāhā kāḍi’ khāya*

Whatever rice Śuklāmbara collected by begging at ten houses was forcibly eaten by Gauracandra, the husband of Lakṣmī.

Śuklāmbara Brahmācārī, the unalloyed devotee of Śrī Gaurasundara, the Lord of unlimited opulences, was not given the opportunity to serve Hari according to his own will with the foods that he had collected from various places, rather Śrīman Mahāprabhu approved the system of begging by personally taking those foods. As a result, persons who are under the shelter of Śrī Caitanya came to know that Śrī Caitanyadeva is the only worshipable Lord of the *tridaṇḍi-bhikṣus*. The *tridaṇḍi-bhikṣus* do not collect foodstuffs for the purpose of satisfying their stomachs or for sense gratification, rather they utilize those items for the service of Kṛṣṇa. Remaining aloof from material enjoyment, the *brahmācārīs* and *sannyāsīs* take to the path of begging and maintain the principle of accepting only what is required. The Vaiṣṇava *sannyāsīs* serve the Supreme Lord with the ingredients that they collect by begging. The Vaiṣṇava *sannyāsīs*’ acceptance of various material sense objects like

form and taste is not for satisfying the desires of their own senses, rather they do not remain entangled in nondevotional comforts by utilizing those objects in the service of Kṛṣṇa and the Vaiṣṇavas. Persons who are initiated in Śrī Caitanya Maṭha or who have received transcendental knowledge simply follow the celibacy of Śuklāmbara while living in Śrī Gauḍīya Maṭha. Since Śrī Caitanyadeva snatches and eats all the food items of the Maṭha residents, they are able to assist Gaurahari in His act of stealing. It is certainly the duty of the residents of a devotional Maṭha to engage everything in the service of Śrī Gaurasundara. This propensity is worthy of being called *prema*. If pious living entities aspire for *prema*, they should certainly observe the pure characteristics of the Maṭha residents. The equal vision that is attained by successfully understanding the futility of the fifth *āśrama* and fifth *varṇa* for those who are established within the four *āśramas* and four *varṇas* is clearly visible in the transcendental character of the residents of a devotional Maṭha. Therefore only those residents of the devotional Maṭhas who are most intelligent, fortunate, and conversant in transcendental mellows understand these topics and after giving up all worldly responsibilities are always anxious to serve the fortunate householders by preaching the holy names and love of God at each and every house.

CB Madhya-khaṇḍa 16.141

TEXT 141

*mudrāra sahita naivedyera yata vidhi
veda-rūpe āpane balena guṇa-nidhi*

The Lord, who is the reservoir of transcendental qualities, personally explained through the *Vedas* the rules for offering foods.

The rules for offering food to the Lord are explained as follows: One should chant the mantra *astrāya phaṭ* while sprinkling water on the offering and protect it by executing the *cakra-mudrā*. Thereafter one should dip his finger into water and chant the *vāyu-bīja* (*yam*) ten times

and sprinkle that water on the offering. After purifying the dryness of the offering by this process, one should mentally place a *vahni-bīja* (*raṁ*) within the palm of his right hand and with his left hand below the right hand display it before the offering. With the fire arising from this, one should mentally burn the dryness of the offering. Thereafter one should mentally place an *amṛta-bīja* (*ṭham*) within his left palm. Then with the right hand below the left, display this before the offering. One should then sprinkle the nectar arising from this *mudrā* on the offering. After that one should sprinkle the previously purified water on the offering while chanting the *mūla-mantra* and consider that the entire offering is nectar. Then, touching the offering with one's right hand, one should chant the *mūla-mantra* eight times. After that, while executing the *dhenu-mudrā*, one should consider that the offering is complete, and one should worship that offering along with Śrī Hari with ingredients such as water and sandalwood paste. Thereafter, taking a handful of flowers, one should worship Śrī Hari and pray as follows: "O Lord, let fire emanate from Your lotus mouth to accept this offering." Thereafter one should consider that fire is emanating from the Lord's mouth and contacting the offering. Then, touching the offering with one's left hand and taking water with sandalwood pulp and flowers in one's right hand and after chanting the *mūla-mantra* ending in *svāhā*, one should chant, *śrī-kṛṣṇāya idaṁ naivedyaṁ kalpayāmi* and throw the water with sandalwood pulp and flowers from his right hand to the ground. Thereafter one should offer the foodstuffs with *tulasī* to the Lord with appropriate mantras. The mantra for offering foods to the Lord is *nivedayāmi bhavate juṣaṇedam havir hare*. Then, chanting the mantra, *amṛtopastaraṇam asi svāhā*, one should appropriately offer water to the Lord for cleansing His hands and mouth and execute the *grāsa-mudrā* resembling a fully blossomed lotus. Factually one should execute the five *mudrās* beginning with the *prāṇa-mudrā* with one's right hand while chanting the five corresponding mantras that begin with *om* and end in the fourth (dative) case and *svāhā*. Thereafter one should touch the two thumbs with the adjoining index

fingers, chant the appropriate mantras for offering, and execute the offering *mudrā* before the Lord. The mantra to be chanted while executing the offering *mudrā* is *ṭhau namaḥ parāya avātmane 'niruddhāya nivedyam-kalpayāmi*. Persons who are engaged in devotional service to the Lord chant their worshipable mantra [Gāyatrī-mantras] and execute the *grāsa-mudrāto* offer the foodstuffs, but they do not meditate on fire emanating from the lotus mouth of Hari. The main point is that they joyfully feed Śrī Hari according to Vaiṣṇava etiquette. (See *Hari-bhakti-vilāsa*, Eighth *Vilāsa*)

CB Madhya-khaṇḍa 16.142

TEXT 142

*vine sei vidhi kichu svīkāra nā kare
sakala pratijñā cūrṇa bhaktera duyāre*

He does not accept anything unless it is offered according to those rules. But He breaks all those injunctions for the sake of His devotees.

CB Madhya-khaṇḍa 16.143

TEXT 143

*śuklāmbara-taṇḍula tāhāra paramāṇa
ataeva sakala-vidhira bhakti prāṇa*

The acceptance of Śuklāmbara's rice is the proof of this. Therefore devotion is the life of all rules.

CB Madhya-khaṇḍa 16.144-145

TEXT 144-145

*yata vidhi-niṣedha—sakali bhakti-dāsa
ihāte yāhāra duḥkha, sei yāya nāśa
bhakti—vidhi-mūla, kahilena vedavyāsa
sākṣāte gaurāṅga tāhā karilā prakāśa*

All rules and regulations are servants of devotional service. One who is distressed because of this is vanquished. Vedavyāsa has stated that devotion is the root of all rules, and Gaurāṅga has directly demonstrated this.

In the *Padma Purāṇa* it is stated:

*smartavyaḥ satataṁ viṣṇur vismartavyo na jātucit
sarve vidhi-niṣedhāḥ syur etayor eva kiṅkarāḥ*

“Kṛṣṇa is the origin of Lord Viṣṇu. He should always be remembered and never forgotten at any time. All the rules and prohibitions mentioned in the *śāstras* should be the servants of these two principles.”

Śrī Gaurasundara’s pastime of accepting Śuklāmbara’s rice out of love without considering whether the rice was parboiled or raw and ignoring the rules for proper offering is the ultimate goal for persons who are on the path of *arcana* and who follow the path of regulative devotional service based on the *Pañcarātras*. All Vedic rules and regulations are simply favorable attempts towards devotional service, therefore since the devotees on the path of *anurāga* (attachment) are situated thousands of miles beyond unfavorable attempts, they never transgress the path of *vidhi*, or regulative principles. Rather they constantly remain on the path of *anurāga* while following the regulative principles in the course of their service to Kṛṣṇa. Those foolish materialistic persons who due to material conceptions are unable to understand service on the path of *anurāga* become averse to the service of Kṛṣṇa. That is why the verse *api cet sudurācāro* [For a translation of this verse see the footnote on page 418] has appeared in Śrī Kṛṣṇa’s *Bhagavad-gītā*. This does not mean that sinful life full of selfishness and perversion can be accepted as spontaneous devotional service. But without understanding this, the *prākṛta-sahajiyās*, who are attached to material enjoyment, revolt against the pure devotees and pure devotional service and thus traverse the path to hell.

The topics of regulative devotional service and its concomitant rules and

regulations that Śrī Vedavyāsa has described in the *smṛtis* and the *Purāṇas* are properly illustrated in the character of Śrī Gaurasundara and His matchless servants.

CB Madhya-khaṇḍa 16.146

TEXT 146

*mudrā nāhi kare vipra, nā dila āpane
tathāpi taṇḍula prabhu khāila yatane*

The *brāhmaṇa* did not offer the rice with *mudrās*, nor did he even offer it, yet nevertheless the Lord eagerly ate it.

CB Madhya-khaṇḍa 16.147

TEXT 147

*viṣaya-madāndha saba e marma nā jāne
suta-dhana-kula-made vaiṣṇava nā cine*

Persons who are blinded by the pride of material enjoyment cannot understand this mystery. Intoxicated by their children, wealth, and family prestige, they cannot recognize a Vaiṣṇava.

CB Madhya-khaṇḍa 16.148

TEXT 148

*dekhi' mūrkhā daridra ye vaiṣṇavere hāse
tāra pūjā-vitta kabhu kṛṣṇere nā vāse*

Kṛṣṇa never accepts the offerings and worship of one who ridicules a Vaiṣṇava, considering him foolish or poor.

By Śrī Gaurasundara's ascertainment of the topmost platform of *rāgānuga* (spontaneous love) as the ultimate goal of regulative devotional service, it is understood that the glories and sweetness of *anurāga* is situated beyond all arrangements in the path of *arcana*. Those who think

themselves highly advanced in sensually acquired knowledge invite their own destruction by analysing Vaiṣṇavas from a materialistic point of view. Although such people blinded by the pride of material enjoyment may beget many children, may become greatly prosperous, and may take birth in respectable families, they cannot understand that only a Vaiṣṇava can become a guru. Traditions like the artificial worship and the giving of initiation that are found in the families of the *ācāryas* are simply blindness due to pride. That is why the concepts found in the philosophy of the caste Gosvāmīs are unable to define a Vaiṣṇava. After prolonged study of the *Vedas*, learned scholars consider Vaiṣṇavas who have already attained the fruit of Vedic studies as ignorant fools, poverty-stricken, and worthy of ridicule, but Kṛṣṇa never accepts worship or the ingredients of worship from such proud persons. A poor Vaiṣṇava's offering of everything is proof that he is freed from greed for objects not related to Kṛṣṇa, therefore until one becomes an unalloyed Vaiṣṇava, he cannot satisfy Kṛṣṇa. In this regard one should discuss the two verses from *Śrīmad Bhāgavatam* beginning with *yeṣāṁ sa eṣa bhagavān* and *yasyāham anugṛhṇāmi* [*yeṣāṁ sa eṣa bhagavān dayayed anantaḥ, sarvātmanāśrita-pado yadi nirvyalīkam, te dustarāṁ atitaranti ca deva-māyāṁnaiṣāṁ mamāham iti dhīḥśva-śṛgāla-bhakṣye*, “But anyone who is specifically favored by the Supreme Lord, the Personality of Godhead, due to unalloyed surrender unto the service of the Lord, can overcome the insurmountable ocean of illusion and can understand the Lord. But those who are attached to this body, which is meant to be eaten at the end by dogs and jackals, cannot do so.” (*Bhāg.* 2.7.42) *yasyāham anugṛhṇāmi hariṣye tad-dhanamśanaiḥtato 'dhanam tyajanty asya svajanā duḥkha-duḥkhitam* “If I especially favor someone, I gradually deprive him of his wealth. Then the relatives and friends of such a poverty-stricken man abandon him. In this way he suffers one distress after another.” (*Bhāg.* 10.88.8)]. Vaiṣṇavas always consider the concepts of attaining material objects to be as insignificant as the concepts found in the state of dream and the attainment of perishable objects to be as insignificant as the state

of awakening in this material world. Therefore they are always situated far away from material enjoyers, who resemble the *prākṛta-sahajiyās*. But on seeing the opulences of foremost devotees like Puṇḍarīka Vidyānidhi and Rāya Rāmānanda, the materialists' observation of materialistic tendencies in such devotees' sensual activities increases their bewilderment. This is because they are blinded by the intoxication of sense enjoyment. The conviction that “Kṛṣṇa is the only object of enjoyment, there is no object of enjoyment other than Him” is most desirable for the devotees of Viṣṇu. Under the influence of such greed, those who are enthusiastic about Kṛṣṇa's form, qualities, associates, characteristics, and pastimes attain auspiciousness due to having worshiped Vāsudeva in hundreds of previous births; and having taken shelter of the holy names, they receive the opportunity to display their exemplary process of worship on the path of *anurāga*.

CB Madhya-khaṇḍa 16.149

TEXT 149

That Śrī Hari is controlled only by His devotees and does not even accept the worship of nondevotees is explained in the Śrīmad Bhāgavatam (4.31.21) as follows:

*na bhajati kumanīṣiṇām sa ijjāmharir
adhanātma-dhana-priyo rasa-jñah
śruta-dhana-kula-karmaṇām madair ye
vidadhatai pāpam akiñcaneṣu satsu*

“The Supreme Personality of Godhead becomes very dear to those devotees who have no material possessions but are fully happy in possessing the devotional service of the Lord. Indeed, the Lord relishes the devotional activities of such devotees. Those who are puffed up with material education, wealth, aristocracy and fruitive activity are very proud of possessing material things, and they often deride the devotees. Even if such people offer the Lord worship, the Lord never accepts

them.”

CB Madhya-khaṇḍa 16.150

TEXT 150

*‘akiñcana-prāṇa kṛṣṇa’—sarva vede gāya
sākṣāte gaurāṅga ei tāhāre dekhāya*

All the *Vedas* sing, “Kṛṣṇa is the life and soul of those who have no material possessions.” Gaurāṅga personally demonstrated this.

Kṛṣṇa is like the life and soul of those *akiñcanas* who have no attachment for any object in this world. This fact is sung by all the *Vedas* and the literatures in pursuance of the *Vedas*. Gaurasundara was the *ācārya* and preacher of that confidential Vedic truth. Through His devoted servants the Lord revealed the insignificance of material conceptions and expertise in abstracting the essence of the *Vedas*. Those who hear topics about the pastimes of Śuklāmbara and Gaurasundara have undergone the *samskāra* of piercing their spiritual ears, and while rendering loving service at the feet of Caitanyadeva, they become known as “Gauḍīyas” in the form of beggars in the temple of devotional service. But while identifying themselves as Gauḍīyas, they do not try to commit suicide by remaining far away from the service of Lord Caitanya’s lotus feet and thereby becoming averse to the service of Govinda.

CB Madhya-khaṇḍa 16.151

TEXT 151

*śuklāmbara-taṇḍula-bhojana yei śune
sei prema-bhakti pāya caitanya-carane*

One who hears about how the Lord ate Śuklāmbara’s rice attains unalloyed devotional service at the feet of Lord Caitanya.

CB Madhya-khaṇḍa 16.152

TEXT 152

*śrī kṛṣṇa-caitanya nityānanda-cānda jāna
vṛndāvana-dāsa tachu pada-yuge gāna*

Accepting Śrī Caitanya and Nityānanda Prabhu as my life and soul, I, Vṛndāvana dāsa, sing the glories of Their lotus feet.

Thus ends this English translation of the Gauḍīya-bhāṣya commentary on Śrī Caitanya-bhāgavata, Madhya-khaṇḍa, Chapter Sixteen, entitled “The Lord’s Acceptance of Śuklāmbara’s Rice.”

Chapter Seventeen:

The Lord's Wandering Throughout Navadvīpa and Descriptions of the Devotees' Glories

This chapter describes the wandering of Mahāprabhu throughout the city of Navadvīpa, the various statements of the atheists against Mahāprabhu and Mahāprabhu's reply, the Lord's inauguration of *saṅkīrtana* to mitigate the miseries He felt due to conversing with the atheists, the absence of the Lord's ecstasy during the performance of *kīrtana* and His inquiry about the cause, the statement of Śrīmad Advaita Ācārya and His dancing, the Lord's exhibition of loving anger towards Advaita due to the absence of ecstasy in *kīrtana*, the Lord's jumping into the waters of the Ganges, the act of lifting the Lord out of the Ganges by Nityānanda and Haridāsa, the Lord's order to Nityānanda and Haridāsa to keep Him concealed, the Lord's arrival at the house of Nandana Ācārya, Nandana Ācārya's service to the Lord, Mahāprabhu's secret stay at the house of Nandana, Advaita's distress and fasting due to not seeing the Lord, Mahāprabhu's invitation to Śrīvāsa through Nandana Ācārya and His inquiry about Advaita from Śrīvāsa, the Lord's arrival at the place of Advaita, the Lord's words of solace to Advaita, Advaita's prayer for the service of Gaura, and the glories of Kṛṣṇa's service.

When Mahāprabhu wandered throughout Navadvīpa, everyone saw Him as Cupid personified. The ordinary people saw Him as full of pride, and after seeing His strength of learning, the atheists were frightened. Although the Bhaṭṭācāryas proudly declared themselves as teachers for awarding knowledge, Mahāprabhu did not consider them as equal to the

straw in the street. When Śrī Gaurasundara wandered about in the city of Navadvīpa with His devotees, He kept His identity covered. Being defeated by the keen intelligence of the Lord, the atheists secretly began to conspire against Him. They complained to the local administration against Mahāprabhu. During the course of Mahāprabhu's traveling throughout the city, the atheists indirectly informed the Lord about the arrival of the local administrator. Mahāprabhu replied to them that He had studied all the scriptures at an early age, but no one challenged Him because He was only a boy. Therefore He also has a desire to meet the royal administrator in order to proclaim His self-prestige. After returning home Mahāprabhu expressed to the devotees His unhappiness due to conversing with the atheists. In order to remove that unhappiness the Lord began to dance and chant with His associates. When in the course of *kīrtana* the Lord repeatedly declared that He was not feeling any ecstasy, Advaita Ācārya Prabhu, who was intoxicated by love for Śrī Caitanya, informed the Lord that since He had appointed Nityānanda as the storekeeper of ecstatic love and since He had distributed love of God to even gardeners while deceiving Advaita and Śrīvāsa, Advaita Prabhu has absorbed all His love. Being maddened with love of God, Advaita Ācārya spoke in this way and then began to dance joyfully.

After hearing the words of Advaita, Gaurasundara declared that it is useless to maintain a body that is devoid of love of God. Thus, with a desire to give up His body, He jumped into the Ganges. Nityānanda and Haridāsa, however, pulled the Lord out of the Ganges. With a desire to remain hidden, Mahāprabhu forbade Nityānanda and Haridāsa from disclosing this news to anyone and personally went to stay in the house of Nandana Ācārya. According to Mahāprabhu's order, Nityānanda and Haridāsa did not disclose this news to anyone.

When the devotees could not find the Lord, they began to cry out of separation. Being afflicted with intense feelings of separation from Mahāprabhu, Advaita Prabhu also remained without any food or water.

When Mahāprabhu arrived at the house of Nandana Ācārya and sat down on the throne of Viṣṇu, Nandana Ācārya offered his respectful obeisances to Mahāprabhu and engaged with love in His service. Thereafter Mahāprabhu told Nandana Ācārya to keep His arrival a secret. Nandana Ācārya informed the Lord that even though He lives in the hearts of the living entities as Supersoul and hides Himself in the ocean of milk in the form of Kṣīrodakaśāyī Viṣṇu, the devotees find Him in the innermost regions and reveal Him before the people of the world; therefore how could he keep Him concealed? In this way Nandana glorified the actual truth of Mahāprabhu. Being pleased with Nandana's words, Mahāprabhu spent that night at his house discussing topics of Kṛṣṇa.

The next morning Mahāprabhu developed a desire to bestow mercy on Śrī Advaita Prabhu. He ordered Nandana Ācārya to bring Śrīvāsa Paṇḍita alone. When Nandana Ācārya on the order of the Lord brought Śrīvāsa Paṇḍita before the Lord, Śrīvāsa immediately began to cry out of love on seeing Mahāprabhu. The Lord then solaced Śrīvāsa and inquired from him about Advaita. Śrīvāsa informed Mahāprabhu about Advaita's distress due to separation and His fasting. He prayed to the Lord to give *darśana* to Advaita Ācārya and the other devotees who were overwhelmed due to separation from the Lord. After hearing the words of Śrīvāsa, the most merciful Gaurasundara went to see Advaita Ācārya. Finding Advaita in an unconscious state, the Lord considered Himself a great offender and began to repeatedly call Advaita. When Advaita Ācārya then humbly informed Gaurasundara about His own sinful mentality, pride, and anger and prayed to remain at the lotus feet of the Lord as a servant, Mahāprabhu described through a material example how the Supreme Lord always forgives the offenses committed by His servants and how a person who has been punished by Kṛṣṇa for his offense is eligible to attain the service of Kṛṣṇa. After hearing the Lord's solacing words, Advaita Ācārya and the other devotees became jubilant. Thereafter the author concludes the chapter by glorifying the greatness of Kṛṣṇa's service.

TEXT 1

*jaya jaya mahāprabhu śrī-gaurasundara
jaya nityānanda sarva-sevya-kalevara*

All glories to Mahāprabhu Śrī Gaurasundara! All glories to Nityānanda, whose body is the object of everyone’s worship!

CB Madhya-khaṇḍa 17.002

TEXT 2

*madhya-khaṇḍa-kathā yena amṛtera khaṇḍa
ye kathāśunile ghuce antara pāṣaṇḍa*

The topics of *Madhya-khaṇḍa* are like drops of nectar. By hearing these topics one’s atheistic mentality is vanquished.

CB Madhya-khaṇḍa 17.003

TEXT 3

*hena-mate navadvīpe prabhu viśvambhara
gūḍha-rūpe saṅkīrtana kare nirantara*

In this way Lord Viśvambhara kept His identity concealed while constantly performing *saṅkīrtana* in Navadvīpa.

The word *gūḍha-rūpe* means “secretly” or “without revealing Himself.”

CB Madhya-khaṇḍa 17.004

TEXT 4

*yakhana karaye prabhu nagara bhramaṇa
sarva-loka dekhe yena sāksāt madana*

When the Lord wandered throughout the city, everyone who saw Him

thought He was Cupid himself.

CB Madhya-khaṇḍa 17.005

TEXT 5

*vyavahāre dekhi prabhu yena dambha-maya
vidyā-bala dekhi' pāṣaṇḍī o pāya bhaya*

In ordinary dealings, the Lord appeared to be full of pride. Even atheists were frightened by seeing the strength of His knowledge.

Those who consider that the Absolute Truth and material objects are equal, or those who try to equate the origin with its byproducts, are known by common people as ignorant or atheistic. Domination over others to nourish one's false ego by persons who are expert in material considerations is called "pride." Egoistic proud persons who try to establish their own prominence over Vaiṣṇavas by taking advantage of their natural humility in worldly dealings become intoxicated by self-praise. Manifesting His own ingenuity over such so-called learned persons who were filled with false-ego, Śrī Gaurasundara instilled fear in the atheists who were envious of Viṣṇu. They thus realized the insignificance of their own knowledge and were defeated by the strength of Mahāprabhu's knowledge. Therefore the mundane scholars realized their own weakness and accepted Him as the conqueror of the proud.

CB Madhya-khaṇḍa 17.006

TEXT 6

*vyākaraṇa-śāstre sabe vidyāra ādāna
bhaṭṭācārya prati o nāhika tṛṇa-jñāna*

The Lord considered the Bhaṭṭācāryas, who were supposed to be learned in grammar, as no better than a blade of grass.

The branch of the *Vedas* known as *vyākaraṇa*, or grammar, is said to be the mouth of the personified *Vedas*. Grammar is the source of perfection

for all kinds of knowledge. Mahāprabhu did not show much respect to those who established themselves as teachers for imparting knowledge, rather He disregarded them by manifesting His ingenuity.

CB Madhya-khaṇḍa 17.007

TEXT 7

*nagara bhramaṇa kare prabhu nija raṅge
gūḍha-rūpe thākaye sevaka-saba-saṅge*

In His own ecstasy, the Lord kept His identity covered as He wandered throughout the city in the association of His devotees.

CB Madhya-khaṇḍa 17.008-013

TEXT 8-13

*pāṣaṇḍī-sakala bale,— “nimāi-paṇḍita
tomāre rājāra ājñā āise tvarita*

*lukāiyā niśā-bhāge karaha kīrtana
dekhite nā pāya loka śāpe’ anukṣaṇa*

*mithyā nahe loka-vākya samprati phalila
suhṛj jñāne sei kathā tomāre kahila”*

*prabhu bale,— “astu astu e saba vacana
mora icchā āche, karoṅ rāja daraśana*

*paḍiluṅ sakala śāstra alapa vayase
śiśu jñāna kari’ more keha nā jijñāse*

*more khoṅje, hena jana kothāo nā pāna
yebā jana more khoṅje, muṅi tāhā cāna”*

The atheists said, “O Nimāi Paṇḍita, You will soon receive an order from the king. You secretly perform *kīrtana* at night, and people constantly curse You because they cannot watch. The curses of the

people will not prove false but will soon bear fruit. We are telling You this as well-wishers.” The Lord replied, “So be it. Let your words come true, for I have a desire to meet the King. Since I studied all the scriptures at an early age, people consider Me a child and do not challenge Me. I do not find anyone to challenge Me. I wish to meet anyone who is prepared to challenge Me.”

After being defeated by the Lord’s vast knowledge, the learned scholars secretly conspired against Him and made various complaints to the royal administrator. The atheists tried to place obstacles in the propagation of Mahāprabhu’s *kīrtana* by informing Him that after an investigation resulting from the complaints there would soon be retribution. Those who opposed the Lord duplicitously told Him, “You do not have the authority to chant the names of Hari before the public during the daytime, so unknown to others, You loudly perform *kīrtana* within the dense darkness of night. As a result, You become an object of their displeasure and curse. As friends, we are advising You to be careful. Soon the administrative officer will come to punish You.” In answer to this, Mahāprabhu said, “It is a fact that materialistic persons are opposed to Me. I also wish to defend Myself before the King. I have studied all scriptures at a tender age, and because of My young age no one challenges Me. If the King challenges Me, then I can make My scholastic prowess known to him.” The phrase *astu astu* means “Let it be. Let it be.”

CB Madhya-khaṇḍa 17.014

TEXT 14

*pāṣaṇḍī balaye,— “rājā cāhiba kīrtana
nā kare pāṇḍitya-carcā, rājā se yavana”*

The atheists said, “The King will listen to Your *kīrtana*. Because he is a Muslim he does not care for scriptural debate.”

The opposing persons sarcastically said to Mahāprabhu, “The King is an irreligious Muslim, so he does not care for religious scriptures. He will

listen to Your *kīrtana*.”

CB Madhya-khaṇḍa 17.015

TEXT 15

*tr̥ṇa-jñāna pāṣaṇḍīre ṭhākura nā kare
āilena mahāprabhu āpana mandire*

Considering the atheists as no better than a blade of grass, the Lord returned to His home.

CB Madhya-khaṇḍa 17.016

TEXT 16

*prabhu bale,—“haila āji pāṣaṇḍī-sambhāṣa
saṅkīrtana kara sabe, duḥkha yāu nāśa”*

The Lord said, “Today I have talked to some atheists. Therefore let us have *kīrtana* so that My misery will be destroyed.”

CB Madhya-khaṇḍa 17.017

TEXT 17

*nṛtya kare mahāprabhu vaikuṅṭha-īśvara
caturdike veḍi’ gāya saba-anucara*

As Mahāprabhu, the Lord of Vaikuṅṭha, danced, all His servants surrounded Him and sang.

CB Madhya-khaṇḍa 17.018

TEXT 18

*rahiyā rahiya bale,—“āre bhāi saba
āji kene nahe mora prema anubhava*

A couple of times the Lord stopped and said, “O brothers, why am I not feeling any ecstasy today?”

TEXT 19

*nagare haila kibā pāṣaṇḍi-sambhāṣa
ei vā kārāṇe nahe prema-parakāśa*

“Am I not feeling ecstasy because I talked to some atheists in the city today?”

In the *Padma Purāṇa*, *Uttara-khaṇḍa*, Chapters Ninety-two and Ninety-three, the word *pāṣaṇḍī*, or atheist, is described as follows:

*ye ‘nyam devam paratvena vadanty ajñāna-mohitāḥ
nārāyaṇaj jagan-nāthāt te vai pāṣaṇḍinas tathā*

“Those who consider demigods like Brahmā and Śiva as the Supreme Lord rather than Śrī Nārāyaṇa, the Lord of the entire universe, are certainly *pāṣaṇḍīs*.

*kapāla-bhasmāsthi-dharā ye hy avaidika-liṅgin
aḥṛte vana-sthāśramāc ca jaṭā-valkala-dhāriṇaḥ
vaidika-kriyopetās te vai pāṣaṇḍinas tathā*

“Those who decorate their foreheads with ashes from the crematorium, those who carry the bones of dead bodies, those who wear non-Vedic signs, those who keep matted hair or wear tree bark although they are not *vānaprasthas*, and those who are attached to non-Vedic activities are certainly *pāṣaṇḍīs*.

*śaṅkha-cakrordhva-puṇḍrādi cihnaiḥ priyatamair
hareḥrahitā ye dvijā devi te vai pāṣaṇḍinaḥ smṛtāḥ*

“O goddess Pārvatī, those *brāhmaṇas* who do not decorate their arms with the marks of the conch and disc and do not decorate their foreheads with the mark of *tilaka*, which are most dear to Śrī Hari, are certainly *pāṣaṇḍīs*.

*śruti-smṛty uditācāram yas tu nācarati
dvijaḥsamasta-yajña-bhoktāram
viṣṇum brahmaṇya-daivatam*

*uddiśya devatā eva juhōti ca dadāti ca
sa pāṣaṇḍīti vijñeyah svatantraś cāpi karmasu*

“*Brāhmaṇas* who do not act according to the injunctions of the *śrutis* and *smṛtis*, who offer oblations to demigods like Indra rather than to Śrī Viṣṇu, the only enjoyer of all sacrifices and the Lord of the *brāhmaṇas*, and who disregard Viṣṇu and establish fruitive activities as an independent process for attaining the goal of life are certainly *pāṣaṇḍīs*.

*yas tu nārāyaṇam devam brahma-rudrādi-daivataih
samatvenaiva vīkṣeta sa pāṣaṇḍī bhaved dhruvam*

“One who considers the great demigods such as Lord Brahmā and Lord Śiva equal to the Supreme Personality of Godhead, Nārāyaṇa is a *pāṣaṇḍī*.

*avasthā-tritaye yas tu mano-vāk-kāya-karmabhiḥ
vāsudevam na jānāti sa pāṣaṇḍī bhaved dvijaḥ*

“Those who do not realize Vāsudeva, the Supersoul of all, by their mind, body, and activities during the states of wakefulness, dreaming, and deep sleep are certainly *pāṣaṇḍīs*.

avaiṣṇavas tu yo vipraḥ saḥ pāṣaṇḍa prakīrtitah

“Any *brāhmaṇa* who is not a Vaiṣṇava is declared by the *śāstras* to be a *pāṣaṇḍī*.” In the *Padma Purāṇa*, *Kriyā-yoga*, Chapter Ten it is further stated:

*yo veda-sammataṁ kāryam tyaktvānyat karma kurvate
nijācāra-vihīnā ye pāṣaṇḍās te prakīrtitāḥ*

“Those who give up the worship of the Supreme Lord that is based on Vedic injunctions and indulge in nondevotional activities as well as those

who are devoid of the proper behavior received through disciplic succession are called *pāṣaṇḍīs* by the *śāstras*.” In the *Śrīmad Bhāgavatam* (4.2.28) it is stated:

*bhava-vrata-dharā ye ca
ye ca tān samanuvratāḥ
pāṣaṇḍīnas te bhavantu
sac-chāstra-paripanthinaḥ*

“One who takes a vow to satisfy Lord Śiva or who follows such principles will certainly become an atheist and be diverted from transcendental scriptural injunctions.”

CB Madhya-khaṇḍa 17.020

TEXT 20

*tomā’ sabā sthāne vā haila apamāna
aparādha kṣamiyā rākhaha mora prāṇa’*

“If I have insulted you in any way, then please forgive My offenses and save My life.”

CB Madhya-khaṇḍa 17.021

TEXT 21

*mahāpātra advaita bhrūkuṭi kari’ nāce
‘ke-mate haiba prema, `nāḍā’ śuṣiyāche?*

Advaita Prabhu, the great recipient of the Lord’s mercy, frowned and danced as He said, “How will You feel ecstatic love when Nāḍā has drained You?”

CB Madhya-khaṇḍa 17.022-025

TEXT 22-25

muñi nāhi pāṇa prema, nā pāya śrīvāsa

*tili-māli-sane kara premera vilāsa
avadhūta tomāra premera haila dāsa
āmi se bāhira, āra paṇḍita śrīvāsa
āmi saba nahilāna prema-adhikārī
avadhūta āsi' hailā premera bhāṇḍārī
yadi more prema-yoga nā deha' gosāñi
śuṣiba sakala prema, mora doṣa nāi''*

“I do not get love of God, and neither does Śrīvāsa. You enjoy Your pastimes of ecstatic love with oil millers and gardeners. Avadhūta has become the servant of Your love, while Śrīvāsa and I are left out. We are not qualified to attain Your love, while this Avadhūta has come and become the storekeeper of Your love. O Gosāñi, if You do not award Me Your ecstatic love, I will dry it all up. Then do not blame Me.”

“You always remain intoxicated by topics of the Lord’s pastimes of ecstatic love with persons of castes other than *brāhmaṇa* such as the gardeners and oil millers. Rather than discussing the scriptures with learned *brāhmaṇas*, You associate with people of lower castes. Śrīvāsa and I (Advaita) are not receiving Your love. Avadhūta Nityānanda has become the only beneficiary of Your love. If You do not bestow Your love on Me, then I will drain it all out.”

CB Madhya-khaṇḍa 17.026

TEXT 26

*caitanyera preme matta ācārya gosāñi
ki balaye, ki karaye, kichu smṛti nāi*

Ācārya Gosāñi was maddened with Lord Caitanya’s love. He did not remember what He said or what He did.

CB Madhya-khaṇḍa 17.027

TEXT 27

*sarva-mate kṛṣṇa-bhakta-mahimā bāḍāya
bhakta-gaṇe yathā vece, tathāi vikāya*

Kṛṣṇa increases the glories of His devotees in all respects. They are able to sell Him wherever they want.

One should discuss *Caitanya-caritāmṛta* (Ādi 3.97-109).

CB Madhya-khaṇḍa 17.028

TEXT 28

*ye bhakti-prabhāve kṛṣṇe vecibāre pāre
se ye vākya balibeka, ki vicitra tāre*

For one who can sell Kṛṣṇa by the influence of his devotional service, what is unusual about speaking in this way?

CB Madhya-khaṇḍa 17.029

TEXT 29

*nānā-rūpe bhakta bāḍāyena gauracandra
ke bujhite pāre tāna anugraha-daṇḍa*

Gauracandra increases the glories of His devotees in various ways. Who can understand His mercy and punishment?

CB Madhya-khaṇḍa 17.030

TEXT 30

*ṭhākura viṣāde' nā pāiyā prema-sukha
hāte tāli diyā nāce advaita kautuka*

As the Lord lamented due to not receiving the happiness of ecstatic love, Advaita joyfully danced while clapping His hands.

CB Madhya-khaṇḍa 17.031

TEXT 31

*advaitera vākya śuni' prabhu viśvambhara
āra kichu nā karilā tā'ra pratyuttara*

After listening to Advaita's words, Lord Viśvambhara did not make any reply.

CB Madhya-khaṇḍa 17.032

TEXT 32

*sei mata raḍa dilā ghucāiyā dvāra
pāche dhāya nityānanda-haridāsa tānra*

The Lord suddenly opened the door and ran out, and Nityānanda and Haridāsa ran after Him.

The phrase *raḍa dilā* means “ran” or “rushed away.”

CB Madhya-khaṇḍa 17.033

TEXT 33

*prema-śūnya śarīra thuiyā kibā kāja
cintiyā paḍilā prabhu jāhnavīra mājha*

Thinking that there was no use in keeping a body devoid of love of God, the Lord jumped into the Ganges.

CB Madhya-khaṇḍa 17.034

TEXT 34

*jhānpa diyāṭhākura paḍilā gaṅgā-mājhe
nityānanda haridāsa jhānpa dilā pāche*

As the Lord jumped into the Ganges, Nityānanda and Haridāsa jumped in behind Him.

CB Madhya-khaṇḍa 17.035

TEXT 35

*āthevyathe nityānanda dharilena keśe
caraṇa cāpiyā dhare prabhu haridāse*

Nityānanda quickly caught the Lord by His hair, and Haridāsa grabbed the Lord’s lotus feet.

CB Madhya-khaṇḍa 17.036

TEXT 36

*dui-jane dhariyā tulilā lañā tīre
prabhu bale,—“tomarā vā dharile kisere?”*

The two then carried the Lord out of the water, whereupon the Lord said, “Why did you restrain Me?”

CB Madhya-khaṇḍa 17.037

TEXT 37

*ki kārye rākhiba prema-rahita jīvana
kisere vā tomarā dharile dui-jana?”*

“For what purpose should I maintain this life, which is devoid of love of God? Why did you two hold Me back?”

In the *Caitanya-caritāmṛta* (Madhya 2.45) Śrī Caitanya Mahāprabhu speaks the following words:

*na prema-gandho ‘sti darāpi me harau
krandāmi saubhāgya-bharaṁ prakāśitum
vaṁśī-vilāsy-ānana-lokanam vinābibharmi
yat prāṇa-pataṅgakān vṛthā*

“My dear friends, I have not the slightest tinge of love of Godhead within My heart. When you see Me crying in separation, I am just falsely exhibiting a demonstration of My great fortune. Indeed, not seeing the

beautiful face of Kṛṣṇa playing His flute, I continue to live My life like an insect, without purpose.”

CB Madhya-khaṇḍa 17.038

TEXT 38

*dui-jane mahā kampa—`āji kibā phale`!
nityānanda dig cāhi` gauracandra bale*

**The two trembled as they thought, “What will happen today?”
Looking at Nityānanda, Gauracandra spoke.**

CB Madhya-khaṇḍa 17.039

TEXT 39

*“tumi kene dharilā āmāra keśa-bhāre?”
nityānanda bale,—“kene yāha maribāre”*

“Why did You grab My hair?” Nityānanda replied, “Why did You try to kill Yourself?”

CB Madhya-khaṇḍa 17.040

TEXT 40

*prabhu bale,—“jāni tumi parama vihvala”
nityānanda bale,—“prabhu, kṣamaha sakala*

The Lord said, “I know You are most restless.” Nityānanda then said, “O Lord, please forgive Me.

CB Madhya-khaṇḍa 17.041

TEXT 41

*yāre śāsti karibāre pāra sarva-mate
tā`ra lāgi` cala nija śarīra chāḍite*

“Do You want to give up Your body because of someone that You can easily punish?”

CB Madhya-khaṇḍa 17.042

TEXT 42

*abhimāne sevakerā balila vacana
prabhu tāhe laibe ki bhr̥tyera jīvana?”*

“If servants speak something out of pride, does their master take their lives?”

CB Madhya-khaṇḍa 17.043

TEXT 43

*prema-maya nityānanda vahe prema-jala
yāra prāṇa, dhana, bandhu—caitanya sakala*

Filled with devotion, Nityānanda shed tears of love for Lord Caitanya, who was everything for Him—His life, wealth, and friend.

CB Madhya-khaṇḍa 17.044

TEXT 44

*prabhu bale,—“śuna nityānanda, haridāsa
kāro sthāne kara pāche āmāra prakāśa*

The Lord said, “Listen, Nityānanda and Haridāsa. Do not tell anyone that you have seen Me.

CB Madhya-khaṇḍa 17.045

TEXT 45

*‘āmā nā dekhilā’ bali’ balibā vacana
āmāra ājñāya ei kaḥibā kathana*

“Tell everyone that you did not see Me. You follow this order of Mine.

CB Madhya-khaṇḍa 17.046

TEXT 46

*muñi āji saṅgope thākiba ei thāñi
kā're pāche kaha yadi, mora doṣa nāi”*

“Today I will hide here. If you tell anyone, then do not blame Me for the consequences.”

CB Madhya-khaṇḍa 17.047

TEXT 47

*ei bali' prabhu nandanera ghare yāya
ei dui saṅgopa kaila prabhura ājñāya*

After speaking in this way, the Lord went to the house of Nandana Ācārya. Following the Lord's order, the two kept this a secret.

CB Madhya-khaṇḍa 17.048

TEXT 48

*bhakta saba nā pāiyā prabhura uddēśa
duḥkha-maya haila sabe śrī-kṛṣṇa-āveśa*

Absorbed in love for Kṛṣṇa, the devotees all became full of distress when they were unable to receive any news about the Lord.

CB Madhya-khaṇḍa 17.049

TEXT 49

*parama virahe sabe karena krandana
keha kichu nā balaye, poḍe sarva-mana*

They began to cry due to feelings of intense separation. No one said

anything as their hearts burned.

CB Madhya-khaṇḍa 17.050

TEXT 50

*sabāra upara yena haila vajra-pāta
mahā-aparādha hailāśāntipura-nātha*

Everyone felt like they had been struck by a thunderbolt, and Advaita, the Lord of Śāntipura, thought Himself a great offender.

CB Madhya-khaṇḍa 17.051

TEXT 51

*aparādha haiyā prabhu prabhura virahe
upavāsa kari' giyā thākilena grhe*

Feeling that He had committed an offense, Advaita Prabhu went home and fasted due to intense separation from the Lord.

CB Madhya-khaṇḍa 17.052

TEXT 52

*sabei calilā ghare śokākuli haiyā
gaurāṅga-caraṇa-dhana hṛdaye bāndhiyā*

Filled with lamentation, everyone returned to their homes with the treasure of Gaurāṅga's lotus feet bound in their hearts.

CB Madhya-khaṇḍa 17.053

TEXT 53

*thākura āilā nandana-ācāryera ghare
vasilā āsiyā viṣṇu-khaṭṭāra upare*

The Lord arrived at Nandana Ācārya's house, where He sat down on

TEXT 54

*nandana dekhiyā gr̥he parama maṅgala
daṇḍavat haiyā paḍila bhūmi-tala*

Seeing that the most auspicious personality has arrived in his house, Nandana Ācārya offered obeisances by falling flat on the ground.

CB Madhya-khaṇḍa 17.055

TEXT 55

*satvare dilena āni' nūtana vasana
titā-vastra edilena śrī-śacīnandana*

He quickly brought new clothes for Śrī Śacīnandana, who then changed His wet clothes.

The word *titā* means “wet” or “drenched.”

CB Madhya-khaṇḍa 17.056

TEXT 56

*prasāda candana-mālā, divya arghya gandha
candane bhūṣita kaila prabhura śrī-aṅga*

Nandana Ācārya offered *arghya* and fragrant oils as well as sandalwood paste and flower garland *prasāda*. He decorated the Lord's body with the sandalwood paste.

CB Madhya-khaṇḍa 17.057

TEXT 57

*karpūra-tāmbūla āni' dilena śrī-mukhe
bhaktera padārtha prabhu khāya nija sukhe*

He then brought camphor and betelnuts and offered them to the Lord, who happily ate His devotee's offerings.

CB Madhya-khaṇḍa 17.058

TEXT 58

*pāsarilā duḥkha prabhu nandana-sevāya
sukṛti nandana vasi' tām̐būla yogāya*

The Lord forgot all His distress by the service of the pious Nandana Ācārya, who sat there offering betel nuts.

CB Madhya-khaṇḍa 17.059

TEXT 59

*prabhu bale,—“mora vākya śunaha nandana
āji tumi āmāre karibe saṅgopana”*

The Lord said, “O Nandana, listen to Me. Today you should hide Me here.”

CB Madhya-khaṇḍa 17.060

TEXT 60

*nandana balaye,—“prabhu, e baḍa duṣkara
kothā lukāibā tumi saṁsāra bhitara?*

Nandana replied, “O Lord, this is very difficult. Where can You hide within this world?

CB Madhya-khaṇḍa 17.061

TEXT 61

*hṛdaye thākiyā nā pārīlā lukāite
vidita karila tomā bhakta tathā haite*

“You could not hide in the hearts of the living entities. The devotees exposed You even from there.

CB Madhya-khaṇḍa 17.062

TEXT 62

*ye nārilā lukāite kṣīra-sindhu-mājhe
se kemane lukāiba bāhira-samāje?”*

“How can one who could not hide in the ocean of milk hide in an open society?”

Śrī Gaurasundara is the origin of the three *puruṣāvatāras*—Kāraṇa, Garbha, and Kṣīrodakaśāyī. He is *svayaṁ-rūpa*, the origin of even Baladeva. Generally the localized Viṣṇu independently resides in the hearts of all living entities of the material world. Because of this, some people consider Śrī Gaurasundara to be Kṣīrodakaśāyī Viṣṇu. Since the devotees considered Him to be the localized Viṣṇu, He was unable to hide Himself. The universes, which are created and maintained by the *puruṣāvatāras*, are called the material creation. Therefore how is it possible for the localized Viṣṇu to hide Himself anywhere within the universes? This fact was disclosed by the words of Nandana Ācārya.

CB Madhya-khaṇḍa 17.063

TEXT 63

*nandana-ācārya-vākya śuni’ prabhu hāse
vañcilena niśi prabhu nandana-āvāse*

After hearing the words of Nandana Ācārya, the Lord smiled. He passed that night in Nandana’s house.

CB Madhya-khaṇḍa 17.064

TEXT 64

bhāgyavanta nandana aśeṣa-kathā-raṅge

sarva-rātri goṅāilāṭhākurera saṅge

The fortunate Nandana Ācārya spent the entire night discussing the unlimited topics of Kṛṣṇa with the Lord.

CB Madhya-khaṇḍa 17.065

TEXT 65

*kṣaṇa-prāya gela niśā kṛṣṇa-kathā-rase
prabhu dekhe—divasa haila parakāśe*

As they relished topics of Kṛṣṇa, the entire night passed like a moment. Then the Lord saw that dawn had broken.

CB Madhya-khaṇḍa 17.066

TEXT 66

*advaitera prati daṇḍa kariyāṭhākura
śeṣe anugraha mane bādila pracura*

The Lord punished Advaita in this way, but ultimately He felt great compassion for Him.

CB Madhya-khaṇḍa 17.067

TEXT 67

*ājñā kaila prabhu nandana-ācārya cāhiyā
“ekeśvara śrīvāsa paṇḍite āna giyā”*

Looking at Nandana Ācārya, the Lord instructed him, “Go and bring Śrīvāsa Paṇḍita alone.”

CB Madhya-khaṇḍa 17.068

TEXT 68

satvare nandana gelāśrīvāsera sthāne

āilāśrīvāse lañā, prabhu yeikhāne

Nandana Ācārya quickly went to Śrīvāsa's house and returned to the Lord with Śrīvāsa.

CB Madhya-khaṇḍa 17.069

TEXT 69

*prabhu dekhi' ṭhākura paṇḍita kānde preme
prabhu bale,—“cintā kichu nā kariha mane”*

On seeing the Lord, Śrīvāsa Paṇḍita began to cry out of love. The Lord said, “Do not worry.”

CB Madhya-khaṇḍa 17.070

TEXT 70

*sadaya haiyā tānre jijñāse āpane
“ācāryera vārtā kaha āchena kemane?”*

In compassion, the Lord asked him, “Tell Me, how is Advaita Ācārya doing?”

CB Madhya-khaṇḍa 17.071

TEXT 71

*“āro vārtā laha?” bale paṇḍita śrīvāsa
“ācāryera kāli prabhu haila upavāsa*

“You are asking for more news?” Śrīvāsa Paṇḍita asked. “Yesterday Ācārya fasted.

CB Madhya-khaṇḍa 17.072

TEXT 72

āchibāre āche prabhu sabe deha-mātra

daraśana diyā tāre karaha kṛtārtha

“He is surviving only because He is destined to. Please show Yourself to Him and save Him.

The phrase *āchibāre āche* means “He is surviving because He is supposed to.”

CB Madhya-khaṇḍa 17.073

TEXT 73

*anya jana haile ki āmarāi sahi?
tomāra se sabei jīvana prabhu vahi*

“If someone else had punished Him, would we have tolerated it? O Lord, You alone are our life and soul.

CB Madhya-khaṇḍa 17.074

TEXT 74

*tomā vinā kāli prabhu sabāra jīvana
mahāśocya vāsilāma, āche ki kāraṇa?*

“Yesterday in lamentation we thought that without You, O Lord, why should we maintain our lives?

CB Madhya-khaṇḍa 17.075

TEXT 75

*yena daṇḍa karilā vacana-anurūpa
ekhane āsiyā hao prasāda-sammukha”*

“You have given punishment like You said You would. Now please come and show Your mercy.”

CB Madhya-khaṇḍa 17.076

TEXT 76

*śrīvāsera vacana śuniyā kṛpāmaya
calilā ācārya prati haiyā sadaya*

After hearing Śrīvāsa's words, the most merciful Lord went to see Advaita Ācārya.

CB Madhya-khaṇḍa 17.077

TEXT 77

*mūrchāgata āsi' prabhu dekhe ācāryere
mahā-aparādhī hena māne āpanāre*

When the Lord came and found Advaita Ācārya was practically unconscious, He considered Himself a great offender.

CB Madhya-khaṇḍa 17.078

TEXT 78

*prasāde haiyā matta bule ahaṅkāre
pāiyā prabhura daṇḍa kampa deha-bhāre*

After previously receiving the Lord's mercy, Advaita would wander about like He was intoxicated with pride, but after being punished by the Lord, His body trembled.

CB Madhya-khaṇḍa 17.079

TEXT 79

*dekhiyā sadaya prabhu balaye uttara
“uṭhaha ācārya, hera, āmi viśvambhara”*

On seeing His condition, the merciful Lord said, “O Ācārya, get up and see. It is I, Viśvambhara.”

CB Madhya-khaṇḍa 17.080

TEXT 80

*lajjāya advaita kichu nā bale vacana
prema-yoge mane cinte prabhura caraṇa*

Advaita was ashamed to say anything. In ecstatic love, He meditated on the Lord's lotus feet.

CB Madhya-khaṇḍa 17.081

TEXT 81

*āra bāra bale prabhu,—“uṭhaha ācārya
cintā nāhi, uṭhi kara āpanāra kārya”*

The Lord again said, “Get up, Ācārya! Don't worry. Get up and perform Your duties.”

CB Madhya-khaṇḍa 17.082

TEXT 82

*advaita balaye,—“prabhu, karāilā kārya
yata kichu bala more, saba prabhu bāhya*

Advaita said, “O Lord, You inspired Me to act the way I did. Whatever You are saying to Me now is all an external show.

CB Madhya-khaṇḍa 17.083-187

TEXT 83-87

*more tumi nirantara lauyāo kumati
ahaṅkāra diyā more karāo durgati*

*sabākāre uttama diyācha dāsya-bhāva
āmāre diyācha prabhu yata kichu rāga*

*laoyāo āpane daṇḍa karāha āpane
mukhe eka bala tumi, kara āra mane*

prāṇa, dhana, deha, mana,—saba tumi mora

tabe more duḥkha dāo, ṭhākurāli tora

*hena kara prabhu more dāsya-bhāva
diyācaraṇe rākhaha dāsī-nandana kariyā”*

“You always treat Me in such a way that I become proud, and as a result, I suffer. O Lord, You have awarded everyone else the topmost mood of service, but You show Me reverence. You Yourself inspire Me and then You punish Me. You speak one thing and think another. You are My life, wealth, body, and mind, yet still You give Me misery. This is Your opulence. O Lord, please give Me the mood of service and keep Me at Your feet as the son of Your maidservant.”

Śrī Advaita Prabhu said, “The punishment that was awarded to Me for the unauthorized activities of considering all the devotees My servants and receiving respect from the people of this world is just an indication of My misfortune. It is simply the opulence of Your mercy that You have awarded Me distress even though You have already taken everything away from Me. My only request is that You refrain from this and always see Me as Your servant. As the maidservants’ sons live in the house of the opulent householders, in the same way You should always consider Me Your servant. This is My request.”

CB Madhya-khaṇḍa 17.088

TEXT 88

*śuniyā advaita-vākya śrī-gaurasundara
advaitere kahe sarva-vaiṣṇava-gocara*

On hearing the words of Advaita, Śrī Gaurasundara spoke to Him in front of all the Vaiṣṇavas.

CB Madhya-khaṇḍa 17.089

TEXT 89

“śuna śuna ācārya, tomāra tattva kai

“Listen, O Ācārya, I am telling You the truth. Just consider this example that I am narrating.

CB Madhya-khaṇḍa 17.090-092

TEXT 90-92

*rāja-pātra rāja-sthāne calaye yakhana
dvāri-praharīrā saba kare nivedana
mahāpātra yadi gocariyā rāja-sthāne
jīvyā lai’ dile rahe goṣṭhira jīvane
yei mahāpātra-sthāne kare nivedana
rāja-ājñā haile kāṭe sei saba jana*

“When a royal administrator goes before the King, the guards place a request before him. And when the royal administrator meets the King and conveys the guards’ request, he collects their wages and then distributes them to the guards, who along with their families survive on that. If such a royal administrator, before whom the guards place their request, makes an offense, then by the order of the King those same guards do not hesitate to execute him.

The word *jīvyā* refers to the ingredients that are necessary for maintaining one’s livelihood. The phrase *goṣṭhira jīvane* means “to maintain one’s dependant family members.”

When a chief administrator goes to see the King, the guards request him to collect their wages for them. After this administrator conveys the guards’ request before the King and collects the wages for their maintenance from the King, he distributes them among the guards, who maintain their family members with those wages. If such an influential person commits any offense to the King, then by the order of the King those same guards do not hesitate to take his life.

CB Madhya-khaṇḍa 17.093

TEXT 93

*saba rājya-bhāra dei ye mahāpātrere
aparādhe sabya-hāte tāre śāsti kare*

“On one hand the royal administrator is entrusted with the responsibility of ruling the kingdom, and on the other hand he is killed for his offense.

On one hand he rewards for one’s competence, and on the other hand he chastises for one’s incompetence. Both occupations are present in his character.

CB Madhya-khaṇḍa 17.094

TEXT 94

*ei mate kṛṣṇa mahārāja-rājeśvara
kartā-hartā brahmā-śiva yāhāra kiṅkara*

“In the same way, Kṛṣṇa is the King of kings, while Brahmā and Śiva, the creator and annihilator, are His servants.

In the *Śrīmad Bhāgavatam* (3.14.29) it is stated:

*brahmādayo yat-kṛta-setu-pālā
yat-kāraṇaṁ viśvam idaṁ ca māyā
ājñā-karī yasya piśāca-caryā
aho vibhūmnaś caritaṁ viḍambanam*

“Demigods like Brahmā also follow the religious rites observed by him. He is the controller of the material energy, which causes the creation of the material world. He is great, and therefore his devilish characteristics are simply imitation.” In his commentary on the *Śrīmad Bhāgavatam* (5.10.11) Madhvācārya has stated: *svāmitvaṁ tu harer eva mukhyam anyatra bhrtyatā*—“Lord Śrī Hari is the supreme controller, and all others are His servants.” In the *Śrīmad Bhāgavatam* (9.4.54) it is stated:

ahaṁ bhavo dakṣa-bhṛgu-pradhānāḥ

*prajeśa-bhūteśa-sureśa-mukhyāḥ
sarve vyaṁ yan-niyamaṁ prapaṇṇā
mūrdhnyārpitaṁ loka-hitaṁ vahāmaḥ*

“Such personalities as me and Lord Śiva, as well as Dakṣa, Bhṛgu and similar great saints of which they are the head, and also the rulers of the living entities, the rulers of human society and the rulers of the demigods—all of us surrender to that Supreme Personality of Godhead, Lord Viṣṇu, bowing our heads, to carry out His orders for the benefit of all living entities.” In his commentary on the *Śrīmad Bhāgavatam* (1.3.6) Madhvācārya quotes the following Vedic statement: *sa hi sarvādhi-patiḥ sarva-pālah sa īśaḥ sa viṣṇuḥ patiḥ viśvasyātmeśvaraḥ*—“That Lord Viṣṇu is the master of everyone, including Brahmā and Śiva. He is the maintainer of everyone, He is the controller of everyone, He is the protector of everyone, He is worshipable to everyone, and He is the director of everyone.” In the *Caitanya-caritāmṛta* (*Ādi* 5.142) it is stated: *ekale īśvara kṛṣṇa, āra saba bhṛtya*—“Lord Kṛṣṇa alone is the supreme controller, and all others are His servants.” In his commentary on the *Śrīmad Bhāgavatam* (11.2.47) Madhvācārya has stated: *tad vaśa itare sarve śrī-brahmeśapurasarāḥ*—“Kṛṣṇa is the Supreme Personality of Godhead and all demigods including Brahmā and Śaṅkara are His subordinate servants.” In the *Bṛhad-āraṇyaka Upaniṣad* (2.5.15) it is stated: *sa vā ayam ātmā sarveṣāṁ bhūtānāṁ adhipatiḥ sarveṣāṁ bhūtānāṁ rājā*—“The Supreme Personality of Godhead is the master and Lord of all living beings.” In the *Māṇḍūkya Upaniṣad* it is stated: *eṣa sarveśvara eṣa sarva-jña eṣo ‘ntaryāmy eṣa yoniḥ sarvasya prabhavāpyayau hi bhūtānāṁ*—“He is the Lord of all, He is omniscient, He is the Supersoul of all, He is the origin of all universes, and He is the creator and annihilator of all living entities.” In the *Amṛta-bindu Upaniṣad* (4.7) Lord Vāsudeva speaks as follows: *sarvānugrāhaka-tvena tad asmy ahaṁ vāsudevas tad asmy ahaṁ vāsudeva. iti*—“Since I display mercy on everyone including Brahmā, I am known as Vāsudeva.” In the *Maitrāyaṇy-upaniṣad* it is stated: *eṣa bhūtādhi-patir eṣa bhūta-*

pāla....śāstā ‘*cyuto viṣṇur nārāyaṇaḥ*—“He is the master of all living entities, and He is the maintainer of all living entities. Viṣṇu alone awards punishment, and He is infallible.” In the *Śvetāśvatara Upaniṣad* (6.9) it is stated:

*na tasya kaścit patir asti loke
na ceśitā naiva ca tasya liṅgam
sa kāraṇam karaṇādhipādhipo
na cāsya kaścij janitā na cādhipaḥ*

“No one is His master in this world. No one controls Him. He does not have a material body. He is the cause of all causes, and He is the master of all masters of the senses. No one is His father, and no one is His lord.”

CB Madhya-khaṇḍa 17.095

TEXT 95

*sṛṣṭi-ādi karite o diyāchena śakti
śāsti karile o keha nā kare dvirukti*

“He gives the power to create, so if He awards punishment, no one can protest.

In the *Śrīmad Bhāgavatam* (2.6.32) it is stated:

sṛjāmi tan-niyukto ‘ham haro harati tad-vaśaḥ

“By His will, I create and Lord Śiva destroys.” In the *Viṣṇu Purāṇa* (4.1.84) Lord Brahmā speaks as follows:

*yasya prasādād aham acyutasya
bhūtaḥ prajā sṛṣṭi karo ‘ntakārī
krodhāc ca rudraḥ sthiti hetu bhūto
yasmāc ca madhye puruṣaḥ parasmāt*

“By the mercy of that infallible Lord, I create the material universe, Rudra, who appeared from the Lord’s anger, annihilates the entire

creation, and Viṣṇu maintains.” In the *Mahopaniṣad* it is stated: *sa brahmaṇā sṛjati, sa rudreṇa vilāpayati*—“The Supreme Lord creates progeny through Brahmā and annihilates them through Rudra.” In the *Vāmana Purāṇa* it is stated:

*matsyādi rūpī poṣayati nṛsimho rudra saṁsthitah
vilāpayed viriñci-stha sṛjyate viṣṇur avyayaḥ*

“The inexhaustible Lord Viṣṇu maintains through His various forms like Matsya, annihilates through Nṛsimha and Rudra, and creates through Brahmā.”

CB Madhya-khaṇḍa 17.096

TEXT 96

*ramā-ādi, bhavādi o kṛṣṇa-daṇḍa pāya
prabhu sevakera doṣa kṣamaye sadāya*

“Consorts like Lakṣmī and personalities like Śiva also receive punishment from Kṛṣṇa, yet the Lord always forgives the offenses of His servants.

CB Madhya-khaṇḍa 17.097

TEXT 97

*aparādha dekhi’ kṛṣṇa yāra śāsti kare
janme janme dāsa sei balila tomāre*

“If Kṛṣṇa punishes one for his offense, then I tell You that he is the servant of Kṛṣṇa birth after birth.

CB Madhya-khaṇḍa 17.098

TEXT 98

*uṭhiyā karaha snāna, kara ārādhana
nāhika tomāra cintā, karaha bhojana”*

“Get up, take bath, and perform Your worship. Then take Your meal without anxiety.”

CB Madhya-khaṇḍa 17.099

TEXT 99

*prabhura vacana śuni’ advaita ullāsa
dāsera śuniyā daṇḍa haila baḍa hāsa*

On hearing the Lord’s words, Advaita became joyful. Realizing that He was punished as a servant, He laughed.

CB Madhya-khaṇḍa 17.100

TEXT 100

*“ekhane se bali nātha, tora thākurālī”
nācena advaita raṅge diyā karatāli*

Advaita exclaimed, “Now I can say You are My Lord!” Then He danced in ecstasy.

CB Madhya-khaṇḍa 17.101

TEXT 101

*prabhura āśvāsa śuni’ ānande vihvala
pāsarila pūrva yata viraha-sakala*

When Advaita Ācārya heard the Lord’s words of assurance, He was overwhelmed in ecstasy and forgot the previous distress He had felt due to separation.

CB Madhya-khaṇḍa 17.102

TEXT 102

*sakala vaiṣṇava hailā parama ānanda
takhane hāsenā haridāsa-nityānanda*

All the Vaiṣṇavas felt great ecstasy, and Haridāsa and Nityānanda then began to laugh.

CB Madhya-khaṇḍa 17.103

TEXT 103

*e saba paramānanda-līlā-kathā-rase
keha keha vañcita haila daiva-doṣe*

Due to misfortune some people are deprived of relishing the topics of these most ecstatic pastimes of the Lord.

CB Madhya-khaṇḍa 17.104

TEXT 104

*caitanyera prema-pātra śrī-advaita-rāya
e sampatti `alpa`-hena bujhaye māyāya*

Śrī Advaita Prabhu is the recipient of Lord Caitanya’s love. Due to illusion some people consider such opulence as insignificant.

Persons who are under the influence of *māyā* consider Advaita Prabhu, who was the recipient of Mahāprabhu’s love, as a rich person with insignificant wealth.

CB Madhya-khaṇḍa 17.105

TEXT 105

*`alpa` kari` nā māniha `dāsa` hena nāma
alpa bhāgye `dāsa` nāhi kare bhagavān*

Do not think that “servant” implies insignificance. The Lord does accept one as a servant if he is less fortunate.

Ignorant materialistic Māyāvādīs think that to become Prabhu, or master, in this world is most desirable, because a servant has to suffer like an obedient dog. Therefore a master is always comparatively more

respectable than a servant. Those who have no intelligence to discriminate between the characteristics of Vaikuṅṭha and the characteristics of the material world are certainly unfortunate and devoid of piety. Those unfortunate people who consider the ordinary demigods as equal to the devotees of the Lord, the Deity form of Viṣṇu as equal to a piece of stone that is trodden under the feet of cows and asses, the spiritual master as a mortal being, the holy names and mantras of Viṣṇu as ordinary words, the devotees of Viṣṇu as belonging to a particular mundane community, the water that has washed the feet of Viṣṇu or the Vaiṣṇavas as ordinary water, and the Vaiṣṇavas as belonging to a particular status in accordance with their nondevotional qualities (in other words, those who categorize the devotees of Viṣṇu according to their *varṇāśrama* status, their age, their beauty, or their wealth) are bound by eight material ropes and oppressed by six types of material miseries. The consideration that objects of material enjoyment are equal to the remnants of the Lord takes one to hell. Such classes of people try to equate the service of the Lord with the service of material objects. Since such impersonal conceptions of such unfortunate persons prevent them from realizing that the service of the Lord is eternal, full of knowledge and uninterrupted ecstasy and that the service of the Supreme Lord is the propensity of all spirit souls, they are deprived of spiritual enjoyment; and since they are intoxicated by material enjoyment and unable to see the distinctions between the Lord and His devotees, they imagine that everything is impersonal. Unfortunate fruitive workers are covered and thrown by the material conceptions created by *māyā*. Only living entities who are endowed with piety worship the Supreme Lord. Not realizing that service to the *sac-cid-ānanda* Lord is the eternal propensity of the eternal spirit souls, who are spiritual particles of the spiritual whole, miscreants who are induced by three kinds of false ego waste their human form of life. Products of matter are situated on inferior and superior levels in this material world. Therefore if one object becomes “master” and engages another object in his service, such distinctions cause the living entities

inconvenience. O foolish quarrelsome followers of the various branches of the *Vedas*, rather than remaining in your own branch, glorifying your own qualities, and describing the faults of others, thereby falling from the platform of the Absolute Truth by imagining that all bodies are independent of Viṣṇu and by considering that Viṣṇu is a product of matter, take shelter of the *Ekāyana* branch of the *Vedas*. The *Ekāyana* branch of the *Vedas* has removed the misfortune of the followers of various Vedic branches. O less-fortunate persons, do not forget your service to the Supreme Lord due to material knowledge; longing for the service of Viṣṇu will result in auspiciousness for you. Unfortunate people commit offenses by finding faults in others. Since by the mercy of the Supreme Lord the Lord's servants do not have any faults, they engage in the Lord's unalloyed devotional service based on the *Ekāyana* path. The Supreme Lord, who is the reservoir of all transcendental qualities, is fully spiritual; therefore do not consider that this spiritual truth is subject to being covered and thrown by the illusory energy or that it is affected by material faults and qualities. The omniscient embodiment of spiritual ecstasy and ocean of unlimited transcendental qualities and auspiciousness, Śyāmasundara, is the devotees' object of worship and most dear Lord. The endeavor to become dear to that most dear object is called *dāśya*, or servitude. The inauspiciousness that people who take intoxicants invite due to proudly identifying themselves as the enjoyers of material objects is diametrically opposite the mood of service to the worshipable object. What to speak of this, the topics of servitude culminating in impersonalism described by Śrīkaṇṭha, the spiritual master of Apyaya Dīkṣita, are abominable and cannot be applicable to the devotees of Viṣṇu. The topics of servitude and the philosophy of Śaiva-viśiṣṭādvaita, which imitates impersonalism, that are found among those who are not devoted to Viṣṇu are simply indications of their misfortune. Impersonalistic conceptions can never devour those who have received the qualification to engage in the Lord's service.

TEXT 106

*āge haya mukti, tabe sarva-bandha-nāśa
tabe se haite pāre śrī-kṛṣṇera dāsa*

First one attains liberation, then his material bondage is destroyed, then he can become the servant of Lord Kṛṣṇa.

Until one is freed from the clutches of material knowledge, he cannot understand the *vidvad-rūḍhi* of sound vibrations. In such a situation, one is unable to render service. The devotees who are servants of the Supreme Lord become liberated only when they retire from the sense of lording it over material enjoyment. After becoming liberated, the *śānta-bhaktas* develop an intense desire to attain the platform of *dāsyā*. Those who are servants of matter think that the liberated souls' service attitude is restricted within the abomination of the material world. They then become completely bound by the ropes of temporary desires. The eternal propensity of the pure spirit soul who is completely freed from all designations that are covetable according to material considerations is service to the Supreme Lord. In this regard one should discuss the *Kṛṣṇa-karṇāmṛta* verse: *bhaktis tvayi sthīratarā [bhaktis tvayi sthīratarā bhagavan yadi syād, daivena naḥ phalati divya-kiśora-mūrtiḥmuktiḥ svayaṁ mukulitāñjali sevate 'smān, dharmārtha-kāma-gatayaḥ samaya-pratīkṣāḥ* “If I am engaged in devotional service unto You, my dear Lord, then very easily can I perceive Your presence everywhere. And as far as liberation is concerned, I think that liberation stands at my door with folded hands, waiting to serve me—and all material conveniences of *dharma* [religiosity], *artha* [economic development] and *kāma* [sense gratification] stand with her.” (*Kṛṣṇa-karṇāmṛta* 107)].

CB Madhya-khaṇḍa 17.107

TEXT 107

*ei vyākhyā kare bhāṣyakārera samāje
mukta-saba līlā-tattva kahi' kṛṣṇa bhaje*

Commentators on the scriptures explain that liberated souls worship Kṛṣṇa, who enjoys transcendental pastimes.

Sarvajña Viṣṇusvāmi-pāda, who propounded the philosophy of *śuddhādvaita*, has said: *mukta api līlayā vigrahaṁ kṛtvā bhagavatam bhajante*—“Abandoning all mundane thoughts such as Māyāvāda, eternally liberated persons eternally worship the Lord, who is the embodiment of eternal pastimes.” But later on, following Śaṅkarācārya’s impersonal philosophy, the followers of Śaiva-viśiṣṭādvaita, such as Śrīkaṇṭha and his disciple Apyaya Dīkṣita, imagined that the ultimate goal of transient devotional service was impersonalism. Not being satisfied with such impersonalism, those who engage in the unalloyed worship of Kṛṣṇa become freed from the concepts of both Śaiva-viśiṣṭādvaita and the incomplete mood of *viśiṣṭādvaita*, which is the goal of the *śuddhādvaita* philosophy, and engage in the worship of the Supreme Personality of Godhead, Adhokṣaja Kṛṣṇa, in *parakīyā-bhāva* [paramour love] of the conjugal mellow, the topmost of the five *rasas*. The word *bhāṣyakāra* refers to Śrī Rāmānuja, who followed in the footsteps of Bodhāyana and wrote the commentary *Śrī-bhāṣya*, based on the philosophy of *viśiṣṭādvaita*. In his writings he has mentioned topics of various philosophies such as Baudhāyana, Ṭaṅka, Draviḍa, Bopadeva, Kapardī, and Bhāratī. In his writings he also pointed out the differences of opinion in personalities like Ātreya Ṛṣi, Āśmarathya, Auḍulomi, Kārṣṇājini, Kāśakṛtsna, Jaimini and Bādarī. Śaṅkarācārya and the followers of his impersonal philosophy have produced various doctrines. The four different commentaries written by Vaiṣṇavas of the four authorized *sampradāyas*, which are under the shelter of devotional service, have never condoned the philosophy of impersonalism. Since the commentary of the Liṅgāyet-sampradāya, which follows the philosophy of Buddhism, and the commentaries of the Śaṅkara-sampradāya deny the eternality of worship, it is indicated that in their opinion the liberated state is impersonal and inactive. The descriptions of servitude found in the commentary of Śrīkaṇṭha have ultimately awarded impersonalism the

topmost platform. Nonliberated persons have no qualification to realize the pastimes of the Lord, because they are intoxicated by mundane conceptions. Those who consider Advaita Prabhu an impersonalist can never attain devotional service. In order to point out the discrepancies in the philosophy of *kevalādvaita*, Śrī Advaita Prabhu created a doubt about the goal of life, placed it before Śrī Gaurasundara, and distributed the Lord's conclusion to the entire world. The conclusions imagined by foolish people who remain entangled with the first three of the five limbs of Nyāya are constructed on material foundations. Not remaining entangled in such material conceptions, the commentators who engage in the eternal worship of the Lord have described the eternal variegatedness of the liberated souls through the descending process. The nonliberated materialists cannot do so.

In the *Caitanya-caritāmṛta* (*Madhya* 24.130) it is stated:

'bhaktye jīvan-mukta' guṇākṛṣṭa hañā kṛṣṇa bhaje

“Those who are liberated by devotional service become more and more attracted by the transcendental qualities of Kṛṣṇa. Thus they engage in His service.” In the *Bhagavad-gītā* (18.54) it is stated:

*brahma-bhūtaḥ prasannātmā
na śocati na kāṅkṣati
samaḥ sarveṣu bhūteṣu
mad-bhaktim labhate parām*

“One who is thus transcendently situated at once realizes the Supreme Brahman and becomes fully joyful. He never laments or desires to have anything. He is equally disposed toward every living entity. In that state he attains pure devotional service unto Me.”

CB *Madhya-khaṇḍa* 17.108

TEXT 108

kṛṣṇera sevaka-saba kṛṣṇa-śakti dhare

aparādhī haile okṛṣṇa śāsti kare

The servants of Kṛṣṇa have the power of Kṛṣṇa. If they commit any offense, Kṛṣṇa punishes them.

Those who have become liberated from the variegatedness of temporary objects that are not related to Kṛṣṇa and have attained knowledge of and association with Kṛṣṇa can never fall from the devotional service of Kṛṣṇa for even a moment. The omnipotent Kṛṣṇa protects His servants in all respects. Kṛṣṇa is the only director of punishment and mercy. He punishes those materialists whose hearts are inclined to offense. By receiving the punishment of the Lord, the living entities become free from offenses.

CB Madhya-khaṇḍa 17.109

TEXT 109

*hena kṛṣṇa-bhakta-nāme kona śiṣya-gaṇa
alpa-hena jñāne dvandva kare anukṣaṇa*

Some neophytes consider such devotees of Kṛṣṇa as insignificant and constantly quarrel with them.

Those foolish so-called devotees who pick quarrels among themselves due to their narrow-mindedness are offenders at the feet of the Vaiṣṇavas, and as a result they achieve unlimited misery. If someone without understanding of the Vaiṣṇavas' activities and symptoms takes the side of one Vaiṣṇava and criticizes another, then he does not see the Vaiṣṇavas but sees only their external state.

CB Madhya-khaṇḍa 17.110

TEXT 110

*se saba duṣkṛti ati jāniha niścaya
yāte sarva-vaiṣṇavera pakṣa nāhi laya*

Know for certain that they are all most sinful, therefore they do not

actually support any Vaiṣṇava.

CB Madhya-khaṇḍa 17.111

TEXT 111

*sarva-prabhu—gauracandra, ithe dvidhā yā'ra
tāra bhakti śuddha nahe, sei durācāra*

Anyone who has even the slightest doubt that Gauracandra is the Lord of all is sinful, and his devotion is not pure.

Śrī Gaurasundara is the only true reconciler of the contradictions that are found in the philosophies of the various commentators on the *Vedānta-sūtra*. Gaurasundara is also the master of reconciling all worldly disagreements. The misbehavior of those who engage in scrutinizing Śrī Nityānanda and Advaita without knowing, “Śrī Caitanyadeva alone is the Lord of all,” can never be called pure devotional service. The ideologies preached by the followers of the thirteen current *apa-sampradāyas* by either taking advantage of or acting against Śrī Caitanyadeva are all sinful and are respectable to mental speculators. Unless one possesses unalloyed devotion for Śrī Gaurasundara he becomes sinful due to the absence of pure devotional service.

CB Madhya-khaṇḍa 17.112

TEXT 112

*gardabha-śṛgāla-tulya śiṣya-gaṇa laiyākeha bale,—
“āmi `raghunātha' bhāva giyā”*

Some instruct their ass and foxlike disciples, “Go and meditate on me as Rāmacandra.”

The philosophy of impersonalism, which is accepted at heart by those in the Rāmānandī-jamāyet-sampradāya, is widely accepted. The followers of the philosophy of Śaiva-viśiṣṭādvaita propagate *śivo 'ham*—“I am Śiva.” The followers of the Rāmānandī-jamāyet-sampradāya temporarily

worship Lord Rāmacandra. Śrīkaṅṭha's worship of Śiva is similar. Therefore, not remaining confined in the consideration of simply *śivo 'ham*, persons like Apyaya Dīkṣita have preached the philosophy of impotent Brahman. Such perverted mentality arises from their acceptance of sinful instructions. In order to act like gurus, persons who are envious of bona fide gurus and Vaiṣṇavas accept some fools and rogues as disciples and extend their authority over them. As a result, these thirteen *apa-sampradāyas* have brought about their own ruination on the pretext of worshiping Gaura. Since their disciples have rejected the process of perfecting the human form of life and accepted the mentality of animals, they have presented their gurus as Rāmacandra.

CB Madhya-khaṇḍa 17.113

TEXT 113

*sṛṣṭi, sthiti, pralaya karite śakti yā'ra
caitanya-dāsatva bai baḍa nāhi āra*

There can be nothing superior to becoming the servant of Lord Caitanya, who has the power to create, maintain, and annihilate.

Living entities have no position more relishable than the service of Śrī Caitanyadeva, who is the only authority for creation, maintenance, and annihilation of the cosmic manifestation. All other positions are temporary, full of ignorance, and distressful.

CB Madhya-khaṇḍa 17.114

TEXT 114

*ananta brahmāṇḍa dhare prabhu balarāma
sei prabhu-dāsya kare, kebā haya āna?*

Lord Balarāma supports unlimited universes, yet He is the servant of the Lord. What then to speak of ordinary persons?

Śrī Baladeva Prabhu, the sole controller of innumerable universes, does

not accept any activity as substantial other than the service of Lord Kṛṣṇa.

CB Madhya-khaṇḍa 17.115

TEXT 115

*jaya jaya haladhara nityānanda rāya
caitanya-kīrtana sphure yāñhāra kṛpāya*

All glories to Lord Nityānanda-Haladhara, by whose mercy the glories of Lord Caitanya manifest!

CB Madhya-khaṇḍa 17.116

TEXT 116

*tāñhāra prasāde haya caitanyete rati
yata kichu bali saba tāñhāra śakati*

By His mercy one develops attachment for Lord Caitanya. Whatever I speak is due to His mercy.

CB Madhya-khaṇḍa 17.117

TEXT 117

*āmāra prabhura prabhu śrī-gaurasundara
e baḍa bharasā citte dhari nirantara*

Śrī Gaurasundara is the Lord of my Lord. I constantly keep this conviction in my heart.

CB Madhya-khaṇḍa 17.118

TEXT 118

*śrī-caitanya nityānanda-cānda pañhu jāna
vṛndāvana-dāsa tachu pada-yuge gāna*

Accepting Śrī Caitanya and Nityānanda Prabhu as my life and soul, I, Vṛndāvana dāsa, sing the glories of Their lotus feet.

Thus ends this English translation of the Gauḍīya-bhāṣya commentary on Śrī Caitanya-bhāgavata, Madhya-khaṇḍa, Chapter Seventeen, entitled “The Lord’s Wandering Throughout Navadvīpa and Descriptions of the Devotees’ Glories.”

Chapter Eighteen:

Mahāprabhu's Dancing as a Gopī

This chapter describes how Mahāprabhu expressed a desire to enact the pastimes of Vraja, the Lord's order to Sadāśiva and Buddhimanta Khān to arrange the necessary costumes, the Lord's assigning who will dress as whom, the Lord's declaration regarding who is qualified to see the dance, Advaita Prabhu and Śrīvāsa Paṇḍita's expression of their disqualification for seeing the dance, the Lord's awarding everyone the qualification to see the dance, the Lord and the devotees' arrival at the house of Candraśekhara for enacting the dance, some Vaiṣṇavas' dressing in costumes, the Lord's dancing in the dress of the supreme goddess (*ādyā-śakti*), the purpose behind His dressing as the supreme goddess, Gadādhara's dancing in the dress of Ramā, the devotees' offering of prayers, everyone's crying in separation at the end of night, the Lord's breast-feeding of all the devotees in the mood of a mother, and the effulgence pervading the house of Candraśekhara for seven days. One day Mahāprabhu expressed to the devotees a desire to enact the pastimes of Vraja and ordered Sadāśiva and Buddhimanta Khān to arrange various items such as conchshells, bodices, silk saris, and ornaments. He also designated which associate would wear which dress. When on the Lord's order Buddhimanta Khān arranged the required costumes, the Lord became extremely pleased. In the course of expressing to the devotees His desire to dance as Lakṣmī, the Lord said, "No one other than self-controlled persons are qualified to see this dance." Upon hearing these words from the Lord, all the devotees became

distressed. When Advaita Prabhu and Śrīvāsa Paṇḍita expressed their inability to see the dance because they were not in control of their senses, Mahāprabhu smiled and said that on that particular day, they would all be self-controlled yogis qualified to see the Lord's dancing. By the Lord's mercy, they would not be bewildered.

To enact this pastime, Mahāprabhu and His associates assembled at the house of Candraśekhara. Mother Śacī, Viṣṇupriyā, and the family members of the assembled Vaiṣṇavas were all brought there to see the Lord dance as Lakṣmī. When the devotees heard the Lord's instructions on how to dress, they became overwhelmed with ecstasy. Śrī Advaita Ācārya as an expert jester began dancing in various ways, Mukunda as an expert singer began to sing the glories of Kṛṣṇa, and Haridāsa as a constable with a stick in his hand began to caution everyone to be prepared to see the Lord dance in the dress of Lakṣmī. Śrīvāsa came on stage dressed as Nārada and indicated his actual identity by introducing himself as Nārada, who travels throughout innumerable universes. He explained that he had just gone to Vaikuṅṭha to see Kṛṣṇa, but found that everything there was vacant. When he then heard about Kṛṣṇa's advent in Nadia, he left there and came to Navadvīpa, where he entered the pastime of the Lord's dancing in the dress of Lakṣmī.

Mother Śacī and the wives of the Vaiṣṇavas became absorbed in ecstatic love for Kṛṣṇa as they watched Śrīvāsa's wonderful dramatic enactment of pastimes. When mother Śacī fell unconscious in ecstasy on seeing the attractive form of Śrīvāsa, all the assembled chaste ladies revived her by chanting Kṛṣṇa's names in her ear. In this way everyone inside and outside the house became overwhelmed with ecstatic love and forgot themselves. Meanwhile, inside the house Viśvambhara dressed Himself as Rukmiṇī. Absorbed in her mood and considering Himself the daughter of the King of Vidarbha, He recited a verse from *Śrīmad Bhāgavatam* describing the contents of the letter Rukmiṇī sent to Kṛṣṇa. With tears in His eyes, He pretended to write a letter on the ground with His finger. Upon hearing this verse, the Vaiṣṇavas began to cry and chant the name

of Hari in ecstasy. After passing about three hours of drama in this way, Gadādhara and Brahmānanda came on stage in the mood and dress of Vraja damsels. Gadādhara then began to dance in ecstatic love as Ramā, the goddess of fortune. Meanwhile, Mahāprabhu as the supreme goddess and Nityānanda as an elderly grandmother came on stage. According to their respective sentiments, some saw the Lord as Kamalā, some saw Him as Lakṣmī, some saw Him as Sītā, and some saw Him as Mahāmāyā. Even those who saw the Lord throughout their life were unable to recognize Him. What to speak of others, even mother Śacī was unable to recognize the Lord. At that time, by the Lord's mercy, everyone felt as if He was their mother, so they became overwhelmed with ecstatic love. No one could understand what mood the Lord was dancing in, but after hearing His various statements, various persons felt He was dancing in the mood of Rukmiṇī, Mahācaṇḍī, or Śrī Rādhā. In this way He taught everyone about the characteristics and glories of His various energies. When the Lord was dancing as the supreme goddess, Nityānanda fell unconscious to the ground and all the devotees began to cry loudly in ecstatic love. After a while Viśvambhara took the Deity of Gopīnātha on His lap and in the mood of Mahā-Lakṣmī sat down on the throne. By the order of the Lord, the devotees offered Him various prayers and begged for His merciful glance. When the Vaiṣṇavas and their chaste wives noticed that dawn had broke, they could not maintain their composure out of lamentation. On seeing the Vaiṣṇavas cry, the Lord, as the mother of the universe, began to breast-feed them. As a result, all their miseries were vanquished and they became intoxicated with the mellows of ecstatic love.

By the Lord's inconceivable potency, the house of Candraśekhara Ācārya was brightly illuminated for seven days. As a result of that, people were unable to look at it. When people inquired about the cause of this, the Vaiṣṇavas simply smiled and did not reveal anything.

TEXT 1

*jaya jaya jagata-maṅgala gauracandra
dāna deha' hṛdaye tomāra pada-dvandva*

All glories to Gauracandra, the benefactor of the entire universe! O Lord, please place Your lotus feet within my heart.

CB Madhya-khaṇḍa 18.002

TEXT 2

*jaya jaya nityānanda-svarūpera prāṇa
jaya jaya bhakata-vatsala guṇa-dhāma*

All glories to the life and soul of Nityānanda Svarūpa! All glories to the Lord, who is affectionate to His devotees and who is the abode of all good qualities!

CB Madhya-khaṇḍa 18.003

TEXT 3

*bhakta-goṣṭhī sahita gaurāṅga jaya jaya
śunile caitanya kathā bhakti labhya haya*

All glories to Gaurāṅga with His devotees! By hearing topics about Lord Caitanya, one attains devotional service.

CB Madhya-khaṇḍa 18.004

TEXT 4

*hena-mate navadvīpe viśvambhara-rāya
saṅkīrtana-rasa prabhu karaye sadāya*

In this way Lord Viśvambhara constantly remained absorbed in the mellows of saṅkīrtana while residing in Navadvīpa.

CB Madhya-khaṇḍa 18.005

TEXT 5

*madhya-khaṇḍa kathā bhāi śuna eka-mane
lakṣmī-kāce prabhu nṛtya karilā yemane*

O brothers, please hear with fixed mind the topics of the *Madhya-khaṇḍa*, which describes how the Lord danced in the dress of Lakṣmī.

The phrase *lakṣmī-kāce* means "to act in the dress of Lakṣmī."

CB Madhya-khaṇḍa 18.006

TEXT 6

*eka-dina prabhu balilena sabā-sthāne
āji nṛtya karibāṇa aṅkera vidhāne*

One day the Lord informed everyone, "Today we will perform a drama according to prescribed rules.

The *Sāhitya-darpaṇa*, Chapter Six, text 7 explains: The word *aṅka* refers to one of the ten types of theatrical performances. Each scene of a drama is called an *aṅka*. In each *aṅka* the hero must be directly or indirectly featured so that the mood and mellows will manifest. The dialogue should be concise and easily understood, and the passages should not include many compound words. Irrelevant subjects should be completed within one *aṅka*. Although irrelevant subjects should be completed within one *aṅka*, topics related with the principal subject should be present in each *aṅka* and should continue till the final *aṅka*, when the principal subject will be concluded. Many main themes should not be described in one *aṅka*. The conclusion of the drama should not be presented in a preceding *aṅka* but should only be presented in the final one. Each *aṅka* should consist of many events. There should be more dialogue than poetry. There should not be any subject in an *aṅka* that is opposed to the hero's execution of religious rituals. A prolonged event should not be condensed into one *aṅka* but should be presented in serialized form. Although the hero may not be present in each *aṅka*, topics related to him

must be present. An *aṅka* should generally be presented by three or four actors. In one *aṅka* there should not be too many subjects like calling from a distance, killing, fighting, revolution within a state or country, marriage, feasting, cursing, offering garlands, death, playing chess, biting lips in lust, touching breasts or other embarrassing acts, sleeping, drinking, seizing a city, taking bath, or applying cosmetics. An *aṅka* should not be too long. The characters of a queen, the subjects, the ministers, and the merchants should be clearly defined and should awaken emotions and sentiments within the audience. During a fight, no one should be present on stage other than the participants.

The phrase *aṅkera vidhāne* means “according to the rules prescribed for an *aṅka*.”

CB Madhya-khaṇḍa 18.007

TEXT 7

*sadāśiva buddhimanta khānere ḍākiyā
balilena prabhu,— “kāca sajja kara giyā*

**The Lord called Sadāśiva and Buddhimanta Khān and told them,
“Arrange for some costumes.**

CB Madhya-khaṇḍa 18.008

TEXT 8

*śaṅkha, kāñculī, pāṭaśāḍī, alaṅkāra
yogya yogya kari’ sajja kara sabākāra*

**“Collect conchshells, bodices, silk saris, and ornaments suitable for
all the participants.**

CB Madhya-khaṇḍa 18.009

TEXT 9

gadādhara kācibena rukmiṇīra kāca

“Gadādhara will dress as Rukmiṇī, and Brahmānanda will be her elderly female companion named Suprabhā.

CB Madhya-khaṇḍa 18.010

TEXT 10

*nityānanda haibena badāi āmāra
kotoyāla haridāsa jāgāite bhāra*

“Nityānanda will be My grandmother, and Haridāsa will be a guard who will keep everyone alert.

The word *badāi* refers to an elderly grandmother. The elderly lady of Vṛndāvana is Paurṇamāsī. She is none other than Yogamāyā, the instrument for Rādhā and Kṛṣṇa’s meetings.

In *Caitanya-candrodaya-nāṭaka* (3.11) it is stated:

*śrī-rādhā-kṛṣṇa-samyoga kārīṇī jaratīva
sāyogamāyā bhagavatī nityānanda-tanuśritā*

“Śrī Nityānanda came on stage as the elderly ascetic goddess Yogamāyā, who is expert in arranging the meetings of Rādhā and Kṛṣṇa.”

CB Madhya-khaṇḍa 18.011

TEXT 11

*śrīvāsa—nārada-kāca, snātaka—śrīrāma
'deuṭiyā āji muṇi' balaye śrīmān”*

“Śrīvāsa will dress as Nārada, and Śrīrāma will be someone who has just bathed. Śrīmān will volunteer to hold the torch.

The word *deuṭiyā* refers to one who holds a torch, and the word *snātaka* refers to a *brāhmaṇa* who is returning from taking bath.

CB Madhya-khaṇḍa 18.012

TEXT 12

advaita balaye,—“ke karibe pātra-kāca?”
prabhu bale,—“pātra simhāsane gopīnātha

Advaita said, “Who will dress as the hero? The Lord replied, “The hero will be Gopīnātha, who is sitting on the throne.”

CB Madhya-khaṇḍa 18.013

TEXT 13

satvara calaha buddhimanta khāna tumi
kāca sajja kara giyā, nācibāna āmi”

“O Buddhimanta, go quickly and arrange the costumes so that I may dance.”

The word *kāca* means “dress,” “decorations,” or “actors’ costumes.” The word *sajja* means “prepare” or “arrange.”

CB Madhya-khaṇḍa 18.014

TEXT 14

ājñāsire kari’ sadāsiva buddhimanta
gr̥he calilena, ānandera nāhi anta

Accepting the Lord’s order on their heads, Sadāsiva and Buddhimanta returned home in unlimited ecstasy.

CB Madhya-khaṇḍa 18.015

TEXT 15

sei-kṣaṇe kāthiyāra-cāndoyāṭāni
yākāca sajja karilena sundara kariyā

They immediately raised a canopy made in Kāthiyāra and prepared many attractive costumes.

The phrase *kāthiyāra cāndoyā* refers to a canopy made in Katihar, Bihar.
CB Madhya-khaṇḍa 18.016

TEXT 16

*laiyā yateka kāca buddhimanta khāna
thuilena lañāthākurerā vidyamāna*

After collecting the necessary costumes, Buddhimanta Khān brought them before the Lord.

CB Madhya-khaṇḍa 18.017

TEXT 17

*dekhiyā hailā prabhu santoṣita mana
sakala vaiṣṇava-prati balilā vacana*

On seeing the costumes, the Lord was satisfied at heart. He spoke to the Vaiṣṇavas as follows.

CB Madhya-khaṇḍa 18.018

TEXT 18

*“prakṛti-svarūpā nṛtya haibe āmāra
dekhite ye jitendriya, tā’ra adhikāra*

“I will dance as the Lord’s potency. Only one who is selfcontrolled is qualified to watch.

CB Madhya-khaṇḍa 18.019

TEXT 19

*sei se yāiba āji bāḍīra bhitare
ye jana indriya dharite śakti dhare”*

“Only those who are in control of their senses will be allowed to

remain within the house.”

CB Madhya-khaṇḍa 18.020

TEXT 20

*lakṣmī-veśe aṅka-nṛtya kariba thākura
sakala vaiṣṇava-raṅga bādila pracura*

Realizing that the Lord would dance in the dress of Lakṣmī, all the Vaiṣṇavas felt great happiness.

CB Madhya-khaṇḍa 18.021

TEXT 21

*śeṣe prabhu kathā-khāni karilena dadha
śuniyā haila sabe viṣādita baḍa*

But then when they heard the Lord’s strict order, they became filled with lamentation.

To test the intelligence of the materialists by proposing to dance in the dress of Lakṣmī, Śrī Gaurasundara revealed that the mental speculators have no qualification to realize the variegated pastimes of the transcendental Lord. Those who in illusion consider themselves enjoyers and the women of this world as objects of enjoyment follow in the footsteps of Rāvaṇa by maintaining the sinful desire to become the husband of Sītā. The service of Lakṣmī is the highest principle of Vaiṣṇavism. Those who rather than serving Lakṣmī attempt to become “master of Lakṣmī” while proudly considering themselves “enjoyers” are not even qualified to become servants of Lakṣmī on the path of awe and veneration, what to speak of becoming qualified to serve the Lord in *mādhurya-rasa*, or conjugal love. Whenever Śrī Gaurasundara displays the pastimes of His internal potencies, realization that He is directly Lord Kṛṣṇa is obstructed. Those who desire to enjoy Gaura as His consorts proudly consider Gaurasundara as simply the object of their enjoyment.

TEXT 22-23

sarvādye bhūmite aṅka dilena ācārya
“āji nṛtya daraśane mora nāhi kārya
āmi se ajitendriya nā yāiba tathā”
śrīvāsa paṇḍita kahe,—“mora oi kathā”

Scratching a line on the ground, Advaita Ācārya was the first to speak, “I am unable to see the dance today. I am not in control of My senses, so I will not attend.” Śrīvāsa Paṇḍita said, “I was going to say the same thing.”

Drawing a line on the ground, Advaita Prabhu was the first to speak. “I am not able to watch such a dance. A person who is not in control of his senses is not qualified to see such a dance, and I am such a person.” Following His example, Śrīvāsa Paṇḍita expressed similar thoughts.

CB Madhya-khaṇḍa 18.024

TEXT 24

śuniyāṭhākura kahe iṣat hāsiyā
“tomarā nā gele nṛtya kāhāre laiyyā”

On hearing their words, the Lord slightly smiled and said, “If you do not go, then who will attend the dance?”

CB Madhya-khaṇḍa 18.025

TEXT 25

sarva-raṅga-cūḍāmaṇi caitanya-gosāṇi
punaḥājñā karilena,—“kāro cintā nāi

Lord Caitanya, the crest jewel of all enjoyers, again declared, “Do not worry.

TEXT 26

*mahāyogeśvara āji tomarā haibādekhiyā
āmāre keha moha nā pāibā”*

“Today you will all become great mystic yogis. None of you will be bewildered while seeing Me dance.”

CB Madhya-khaṇḍa 18.027

TEXT 27

*śuniyā prabhura ājñā advaita, śrīvāsa
sabāra sahita mahā pāila ullāsa*

Upon hearing the Lord’s declaration, Advaita, Śrīvāsa, and the other devotees all became overjoyed.

CB Madhya-khaṇḍa 18.028

TEXT 28

*sarva-gaṇa sahita ṭhākura viśvambhara
calilā ācārya-candraśekharera ghara*

Lord Viśvambhara and His associates then went to the house of Candraśekhara Ācārya.

CB Madhya-khaṇḍa 18.029

TEXT 29

*āi calilena nija vadhūra sahite
lakṣmī-rūpe nr̥tya baḍa adbhuta dekhite*

Mother Śacī and her daughter-in-law went there to see the Lord’s wonderful dance in the role of Lakṣmī.

TEXT 30

*yata āpta vaiṣṇava-gaṇera parivāra
calilā āira saṅge nṛtya dekhibāra*

The family members of all the Vaiṣṇavas also accompanied mother Śacī to see the dance.

CB Madhya-khaṇḍa 18.031

TEXT 31

*śrī-candraśekhara-bhāgya tāra
ei sīmāyāra ghare prabhu prakāśilā e mahimā*

This was the limit of Śrī Candraśekhara's good fortune, for the Lord manifested this pastime at his house.

CB Madhya-khaṇḍa 18.032

TEXT 32

*vasilāṭhākura sarva-vaiṣṇava sahite
sabāre haila ājñā sva-kāca kācite*

Upon arriving there, the Lord sat down with all the Vaiṣṇavas and then ordered them to dress in their costumes.

CB Madhya-khaṇḍa 18.033

TEXT 33

*kara-yoḍe advaita balilā bāra-bāra
“more ājñā prabhu kon kāca kācibāra?”*

With folded hands, Advaita repeatedly asked, “O Lord, tell Me, which dress should I wear?”

TEXT 34

*prabhu bale,—“yata kāca, sakali tomāra
icchā-anurūpa kāca kāca’ āpanāra”*

The Lord replied, “All the costumes are Yours. Put on whichever You wish.”

CB Madhya-khaṇḍa 18.035

TEXT 35

*bāhya nāhi advaitera, ki kariba kāca?
bhrūkuṭi kariyā bule śāntipura-nātha*

Advaita had no external consciousness. What need did He have for a costume? The Lord of Śāntipura wandered around with His eyebrows in a frown.

CB Madhya-khaṇḍa 18.036

TEXT 36

*sarva-bhāve nāce mahā-vidūṣaka-prāya
ānanda-sāgara-mājhe bhāsiyā veḍāya*

He danced in various moods like an expert jester and floated in an ocean of bliss.

CB Madhya-khaṇḍa 18.037

TEXT 37

*mahā-kṛṣṇa-kolāhala uṭhila sakala
ānande vaiṣṇava-saba hailā vihvala*

A tumultuous vibration of Kṛṣṇa’s names arose there, and all the Vaiṣṇavas became overwhelmed in ecstasy.

TEXT 38

*kīrtanera śubhārambha karilā mukunda
“rāma-kṛṣṇa bala hari gopāla govinda”*

Mukunda began to lead *kīrtana* as follows: “Rāma Kṛṣṇa Bala, Hari Gopāla Govinda!”

CB Madhya-khaṇḍa 18.039

TEXT 39

*prathame praviṣṭa hailā prabhu haridāsa
mahā dui gompha kari’ vadane vilāsa*

Haridāsa Prabhu appeared first on stage. His charming face was decorated with a long handlebar moustache.

CB Madhya-khaṇḍa 18.040

TEXT 40

*mahā-pāga śobhe śire dhaṭī-paridhāna
daṇḍa haste sabāre karaye sāvadhāna*

He was dressed in a loincloth, and His head was adorned with a large turban. With a stick in his hand, he cautioned everyone.

CB Madhya-khaṇḍa 18.041

TEXT 41

*“āre āre bhāi saba hao sāvadhāna
nāciba lakṣmīra veśe jagatera prāṇa”*

“O brothers, get ready! The life and soul of the universe will now dance in the dress of Lakṣmī.”

The phrase *jagatera prāṇa* refers to Śrī Gaurasundara.

CB Madhya-khaṇḍa 18.042

TEXT 42

*hāte naḍi cāri-dike dhāiyā veḍāya
sarvāṅge pulaka `kṛṣṇa` sabāre jāgāya*

As he ran about with a stick in his hand alerting everyone, the hairs of his body stood on end out of love for Kṛṣṇa.

The word *naḍi* refers to a bamboo pole, a stick, or a cane.

CB Madhya-khaṇḍa 18.043

TEXT 43

*“kṛṣṇa bhaja, kṛṣṇa seva, bala kṛṣṇa nāma”
dambha kari` haridāsa karaye āhvāna*

Haridāsa proudly invited everyone, “Worship Kṛṣṇa, serve Kṛṣṇa, chant Kṛṣṇa’s names!”

CB Madhya-khaṇḍa 18.044

TEXT 44

*haridāsa dekhiyā sakala-gaṇa hāse
“ke tumi, ekhāya kene”sabei jijñāse*

Everyone laughed as they watched Haridāsa. They inquired, “Who are you, and why are you here?”

CB Madhya-khaṇḍa 18.045

TEXT 45

*haridāsa bale,— “āmi vaikunṭha-koṭāla
kṛṣṇa jāgāiyā āmi buli sarva-kāla*

Haridāsa replied, “I am a watchman of Vaikuṅṭha. I always wander around awakening people to Kṛṣṇa consciousness.

CB Madhya-khaṇḍa 18.046

TEXT 46

*vaikuṅṭha chāḍiyā prabhu āilena ethā
prema-bhakti loṭāiba ṭhākura sarvathā*

“The Lord has left Vaikuṅṭha and come here. He will distribute pure love of God everywhere.

CB Madhya-khaṇḍa 18.047

TEXT 47

*lakṣmī-veśe nṛtya āji kariba āpane
prema-bhakti luṭi’ āji lao sāvadhāne”*

“Today He will personally dance in the dress of Lakṣmī. Therefore carefully plunder that ecstatic love today.”

CB Madhya-khaṇḍa 18.048

TEXT 48

*eta bali’ dui goṃpha mucuḍiyā hāte
baḍa diyā bule gupta-murārira sāthe*

After speaking in this way, he curled his moustache and ran about with Murāri Gupta.

CB Madhya-khaṇḍa 18.049

TEXT 49

*dui mahā-vihvala kṛṣṇera priya-dāsa
du’yere śarīre gauracandrera vilāsa*

Those two dear servants of Kṛṣṇa were both overwhelmed in love, for Gauracandra enjoyed His pastimes in their bodies.

CB Madhya-khaṇḍa 18.050

TEXT 50

*kṣaṇeke nārada-kāca kāciyāśrīvāsa
praveśilā sabhā-mājhe kariyā ullāsa*

Shortly thereafter Śrīvāsa joyfully came on stage dressed as Nārada.

CB Madhya-khaṇḍa 18.051

TEXT 51

*mahā-dīrgha pākā dāḍi, phoṅṭā sarva gāya
vīṇā-kāndhe, kuśa-haste cāri-dike cāya*

He had a long white beard, and His entire body was decorated with dots of sandalwood paste. He carried a *vīṇā* on his shoulder and *kuśa* grass in his hand as he looked all around.

CB Madhya-khaṇḍa 18.052

TEXT 52

*rāmāi paṇḍita kakṣe kariyā āsana
hāte kamaṇḍulu, pāche karilā gamana*

Rāmāi Paṇḍita followed behind him with a waterpot in his hand and a straw mat under his arm.

CB Madhya-khaṇḍa 18.053

TEXT 53

*vasite dilena rāma paṇḍita āsana
sākṣāt nārada yena dila daraśana*

Rāmāi Paṇḍita offered him the straw mat to sit on. It appeared as though Nārada had personally appeared there.

CB Madhya-khaṇḍa 18.054

TEXT 54

*śrīvāsera veśa dekhi' sarva-gaṇa hāse
kariyā gabhīra nāda advaita jijñāse*

On seeing Śrīvāsa's dress, everyone laughed. Advaita questioned him in a grave voice.

CB Madhya-khaṇḍa 18.055

TEXT 55

*"ke tumi āilā ethā, kon vā kārāṇe?"
śrīvāsa balena,— "śuna kahi ye vacane*

"Who are you? Why have you come here?" Śrīvāsa replied, "Please hear my words.

CB Madhya-khaṇḍa 18.056

TEXT 56

*'nārada' āmāra nāma kṛṣṇera gāyana
ananta brahmāṇḍe āmi kariye bhramaṇa*

"My name is Nārada. I sing Kṛṣṇa's glories while wandering throughout innumerable universes.

CB Madhya-khaṇḍa 18.057

TEXT 57

*vaikunṭhe gelāna kṛṣṇa dekhibāra tare
śunilāma kṛṣṇa gelā nadīyā-nagare*

“I went to Vaikuṅṭha to see Kṛṣṇa, but I heard there that Kṛṣṇa had gone to Nadia.

CB Madhya-khaṇḍa 18.058

TEXT 58

*śūnya dekhilāma vaikuṅṭhera ghara-dvāra
gr̥hiṇī-gr̥hastha nāhi, nāhi parivāra*

“I saw that the houses in Vaikuṅṭha were vacant. I could not find any men, women, or families there.

CB Madhya-khaṇḍa 18.059

TEXT 59

*nā pāri rahite śūnya-vaikunṭha dekhiyā
āilāma āpana ṭhākura saṅariyā*

“I could not remain in a deserted Vaikuṅṭha, so remembering the Lord I came here.

CB Madhya-khaṇḍa 18.060

TEXT 60

*prabhu āji nācibena dhari’ lakṣmī-veśa
ataeva e sabhāya āmāra praveśa”*

“Today the Lord will the dance in the dress of Lakṣmī, therefore I have entered this assembly.”

CB Madhya-khaṇḍa 18.061

TEXT 61

*śrīvāsera nārada-niṣṭhā-vākya śuni’
hāsiyā vaiṣṇava-saba kare jaya-dhvani*

After hearing Śrīvāsa speak words that were befitting Nārada, all the Vaiṣṇavas laughed and chanted, “Jaya! Jaya!”

CB Madhya-khaṇḍa 18.062

TEXT 62

*abhinna-nārada yena śrīvāsa paṇḍita
sei rūpa, sei vākya, sei se carita*

Śrīvāsa Paṇḍita looked just like Nārada, with the same form, same words, and same characteristics.

CB Madhya-khaṇḍa 18.063

TEXT 63

*yata pati-vratā-gaṇa—sakala laiṅyā
āi dekhe kṛṣṇa-sudhā-rase magna haiṅyā*

Mother Śacī and the other chaste ladies all became absorbed in the nectarean mellows of Kṛṣṇa consciousness as they watched.

CB Madhya-khaṇḍa 18.064

TEXT 64

*mālinīre bale āi,—“ini ki paṇḍita?”
mālinī balaye,—“śuni ai suniścita”*

Mother Śacī asked Mālinī, “Is that Śrīvāsa Paṇḍita?” Mālinī replied, “Yes, it certainly is.”

CB Madhya-khaṇḍa 18.065

TEXT 65

*parama vaiṣṇavīṅyāi sarva-loka-mātā
śrīvāsera mūrṭi dekhi’ hailā vismitā*

Mother Śacī was a great Vaiṣṇavī and the mother of the universe. She was struck with wonder on seeing Śrīvāsa's form.

CB Madhya-khaṇḍa 18.066

TEXT 66

*ānande paḍilā āi haiyā mūrcchitā
kothāo nāhika dhātu, sabe camakitā*

Mother Śacī fell unconscious out of ecstasy. Everyone was astonished to see that there was no sign of life in her body.

CB Madhya-khaṇḍa 18.067

TEXT 67

*satvare sakala pati-vratā nārī-gaṇa
karṇa-mūle `kṛṣṇa kṛṣṇa' kare saṅgaraṇa*

The chaste ladies there softly chanted the names of Kṛṣṇa into her ear.

CB Madhya-khaṇḍa 18.068

TEXT 68

*samvit pāiyā āi govinda saṅgare
pati-vratā-gaṇe dhare, dharite nā pāre*

As mother Śacī regained her external consciousness, she remembered Govinda. Although the chaste ladies tried to pacify her, they were unable.

CB Madhya-khaṇḍa 18.069

TEXT 69

*ei mata ki ghara-bāhire sarva-jana
bāhya nāhi sphure, sabe karena krandana*

In this way everyone inside and outside the room lost external consciousness and began to cry.

CB Madhya-khaṇḍa 18.070

TEXT 70

*grhāntare veśa kare prabhu viśvambhara
rukmiṇīra bhāve magna hailā nirbhara*

As Lord Viśvambhara put on His dress inside one of the rooms, He became fully absorbed in the mood of Rukmiṇī.

CB Madhya-khaṇḍa 18.071

TEXT 71

*āpanā nā jāne prabhu rukmiṇī-āveśe
vidarbhera sutā yena āpanāre vāse*

Being absorbed in the mood of Rukmiṇī, the Lord forgot Himself and considered Himself the daughter of the Vidarbha King.

CB Madhya-khaṇḍa 18.072

TEXT 72

*nayanera jale patra likhaye āpane
pṛthivī haila patra, aṅgulī kalame*

He then began to write a letter, using His tears as ink, the ground as paper, and His finger as pen.

Being absorbed in the mood of Rukmiṇī, Śrī Gaurasundara began to shed tears of love. Those tears were used as ink, the surface of the earth was used as the letter or paper, and His finger was used as a pen.

CB Madhya-khaṇḍa 18.073

TEXT 73

*rukmiṇīra patra—sapta-śloka bhāgavate
ye āche, paḍaye tāhā kāndite kāndite*

He cried as He read Rukmiṇī’s letter, consisting of seven verses from the Śrīmad Bhāgavatam.

CB Madhya-khaṇḍa 18.074

TEXT 74

*gīta-vandhe śuna sāta ślokerā vyākhyāna
ye kathāśunile svāmī haya bhagavān*

The Supreme Lord becomes the husband of one who hears the purport of those seven verses.

CB Madhya-khaṇḍa 18.075

TEXT 75

The Śrīmad Bhāgavatam (10.52.37) states:

*śrutvā guṇān bhuvana-sundara śṛṇvatām te
nirviśya karṇa-vivarair harato ‘ṅga-tāpam
rūpaṁ dṛśāṁ dṛśimatām akhilārtha-lābhamtvayy
acyutāviśati cittam apatrapaṁ me*

“O most beautiful Kṛṣṇa, I have heard about Your transcendental qualities from others, and therefore all my bodily miseries are relieved. If someone sees Your transcendental beauty, his eyes have attained everything profitable in life. O infallible one, I have become shameless after hearing of Your qualities, and I have become attracted to You.”

CB Madhya-khaṇḍa 18.076

TEXT 76

*‘śuniyā tomāra guṇa bhuvana-sundara
dūra bhela aṅga-tāpa trividha duṣkara*

“O beauty of the worlds, after hearing of Your qualities, the insurmountable threefold miseries have been destroyed.

The phrase *trividha duṣkara tāpa* refers to the three unavoidable miseries of *adhyātmika*, *adhibhautika*, and *adhidaivika*—miseries inflicted by the body and mind, by other living entities, and by natural disturbances.

CB Madhya-khaṇḍa 18.077

TEXT 77

*sarva-nidhi-lābha tora rūpa-daraśana
sukhe dekhe, vidhi yāre dileka locana*

“Seeing Your form is like attaining the greatest treasure. Such a form is seen only by one who has been awarded suitable eyes by the creator.

CB Madhya-khaṇḍa 18.078

TEXT 78

*śuni’ yadu-simha tora yaśera vākhāna
nirlajja haiyā citta yāya tuyā sthāna*

“O lionlike personality of the Yadu dynasty, by hearing the descriptions of Your glories, my heart has shamelessly been drawn to You.

CB Madhya-khaṇḍa 18.079

TEXT 79

*kon kulavatī dhīrā āche jaga-mājhe
kāla pāi’ tomāra caraṇa nāhi bhaje*

“What chaste sober woman of this world would not worship Your lotus feet upon receiving the opportunity?

The phrase *kāla pāi* means “on getting the opportunity.”

The *Śrīmad Bhāgavatam* (10.52.38) states:

*kā tvā mukunda mahatī kula-śīla-rūpa-
vidyā-vayo-draviṇa-dhāmabhir ātma-tulyam
dhīrā patim kulavatī na vṛṇīta kanyā
kāle nṛ-simha nara-loka-mano- 'bhirāmam*

“O Mukunda, You are equal only to Yourself in lineage, character, beauty, knowledge, youthfulness, wealth and influence. O lion among men, You delight the minds of all mankind. What aristocratic, sober-minded, marriageable girl of a good family would not choose You as her husband when the proper time has come?”

CB Madhya-khaṇḍa 18.080

TEXT 80

*vidyā, kula, śīla, dhana, rūpa, veśa, dhāme
sakala viphala haya tomāra vihane*

“Without You one’s education, family, character, wealth, beauty, dress, and residence are all useless.

CB Madhya-khaṇḍa 18.081

TEXT 81

*mora dhārṣṭya kṣamā kara tridaśera rāya
nā pāri ' rākhite citta tomāre miśāya*

“O Tridasa-rāya, please forgive my arrogance, for I am unable to control my heart, which wants to merge with You.

CB Madhya-khaṇḍa 18.082-084

TEXT 82-84

*eteke varila tora caraṇa-yugala
manaḥ, prāṇa, buddhi—tonhe arpila sakala
patnī-pada diyā more kara nija dāsī*

mora bhāge śiśupāla nahuka vilāsī

*kṛpā kari' more parigraha kara nātha
yena simha-bhāga nahe śṛgālera sātha*

“That is why I have accepted Your lotus feet as my life and soul. I have offered my mind, life, and intelligence to You. Please make me Your maidservant by accepting me as Your wife. Do not let me become the object of Śiśupāla’s enjoyment. O Lord, please accept me, because what is meant for the lion should not be taken by the jackal.

The *Śrīmad Bhāgavatam* (10.52.39) states:

*tan me bhavān khalu vṛtaḥ patir aṅga jāyām
ātmārpitaś ca bhavato 'tra vibho vidhehi
mā vīra-bhāgam abhimarśatu caidyā ārād
gomāyu-van mṛga-pater balim ambujākṣa*

“Therefore, my dear Lord, I have chosen You as my husband, and I surrender myself to You. Please come swiftly, O almighty one, and make me Your wife. My dear lotus-eyed Lord, let Śiśupāla never touch the hero’s portion like a jackal stealing the property of a lion.”

CB Madhya-khaṇḍa 18.085-086

TEXT 85-86

*vrata, dāna, guru-dvija-devera arcana
satya yadi seviyāchoṇ acyuta-carāṇa*

*tabe gadāgraja mora hau prāṇeśvara
dūra hau śiśupāla, ei mora vara*

“If I have actually observed any vows, given in charity, worshiped the gurus, brāhmaṇas, and demigods, or served the lotus feet of the Supreme Lord, then, O Gadāgraja, I pray for the benediction that You become the Lord of my life and drive away Śiśupāla.

The *Śrīmad Bhāgavatam* (10.52.40) states:

*pūrteṣṭa-datta-niyama-vrata-deva-vipra
gurv-arcanādibhir alam bhagavān pareśaḥ*

*ārādhito yadi gadāgraja etya pāṇim
gṛhṇātu me na damaghoṣa-sutādayo 'nye*

“If I have sufficiently worshiped the Supreme Personality of Godhead by pious works, sacrifices, charity, rituals, and vows, and also by worshiping the demigods, *brāhmaṇas*, and gurus, then may Gadāgraja come and take my hand, and not Damaghoṣa’s son or anyone else.”

CB Madhya-khaṇḍa 18.087-089

TEXT 87-89

*kāli mora vivāha haiba hena āche
āji jhāṭa āisaha, vilamba kara pāche*

*gupte āsi' rahibā vidarbhapura-kāche
śeṣe sarva-sainya-saṅge āsibe samāje*

*caidya, śālva, jarāsandha—mathiyā sakala
haribeka more dekhāiyā bāhubala*

“My marriage is fixed for tomorrow, so come quickly today without delay. Stay secretly near Vidarbhapura, and later enter the city with Your army. After defeating Śiśupāla, Śālva, and Jarāsandha, display Your strength by kidnapping me.

The *Śrīmad Bhāgavatam* (10.52.41) states:

*śvo bhāvini tvam ajitodvahane vidarbhān
guptaḥ sametya pṛtanā-patibhiḥ parītaḥ
nirmathya caidya-magadhendra-balam prasahya
mām rākṣasena vidhinodvaha vīrya-śulkām*

“O unconquerable one, tomorrow when my marriage ceremony is about to begin, You should arrive unseen in Vidarbha and surround Yourself with the leaders of Your army. Then crush the forces of Caidya and

Magadhendra and marry me in the Rākṣasa style, winning me with Your valor.”

CB Madhya-khaṇḍa 18.090

TEXT 90

*darpa-prakāśera prabhu ei se samaya
tomāra vanitāśiśupāla-yogyā naya*

“O Lord, now is the time to manifest Your pride. Your wife is never meant to be usurped by Śiśupāla.

CB Madhya-khaṇḍa 18.091-092

TEXT 91-92

*vini bandhu vadhi’ more haribā āpane
tāhāra upāya baloṅ tomāra caraṇe*

*vivāhera pūrva-dine kula-dharma āche
nava-vadhu-jana yāya bhavānīra kāche*

“I submit at Your lotus feet a means by which You may kidnap me without killing any well-wishers. There is a custom in our family that the day before marriage, the bride-to-be goes to the temple of goddess Bhavānī.

The *Śrīmad Bhāgavatam* (10.52.42) states:

*antaḥ-purāntara-carīm anihatya bandhūn
tvām udvahe katham iti pravadāmy upāyam
pūrve-dyur asti mahatī kula-deva-yātrāyasyām
bahir nava-vadhūr girijām upeyāt*

“Since I will be staying within the inner chambers of the palace, You may wonder, ‘How can I carry you away without killing some of your relatives?’ But I shall tell You a way: On the day before the marriage there is a grand procession to honor the royal family’s deity, and in this

procession the new bride goes outside the city to visit goddess Girijā.”

CB Madhya-khaṇḍa 18.093

TEXT 93

*sei avasare prabhu haribe āmāre
nā māribā bandhu, doṣa kṣamibā āmāre*

“O Lord, take advantage of this opportunity to kidnap me. Do not kill any well-wisher, and forgive me for my offenses.

CB Madhya-khaṇḍa 18.094-096

TEXT 94-96

*yāhāra caraṇa-dhūli sarva aṅge snāna
umāpati cāhe, cāhe yateka pradhāna
hena dhūli prasāda nā kara yadi more
mariba kariyā vrata, baliluṅ tomāre
yata janme pāṇa tora amūlya caraṇa
tāvāt mariba, śuna kamala-locana*

“If You do not bless me with the dust of Your lotus feet, which is desired by the husband of Umā and other great personalities, then I vow to end my life. O lotus-eyed Lord, I will continue to give up bodies birth after birth until I attain Your invaluable lotus feet.

The *Śrīmad Bhāgavatam* (10.52.43) states:

*yasyāṅghri-paṅkaja-rajah-snapanam mahānto
vāñchanty umā-patir ivātma-tamo- 'pahatyai
yarhy ambujākṣa na labheya bhavat-prasādam
jahyām asūn vrata-kṛśān śata-janmabhiḥ syāt*

“O lotus-eyed one, great souls like Lord Śiva hanker to bathe in the dust of Your lotus feet and thereby destroy their ignorance. If I cannot obtain

Your mercy, I shall simply give up my vital force, which will have become weak from the severe penances I will perform. Then, after hundreds of lifetimes of endeavor, I may obtain Your mercy.”

CB Madhya-khaṇḍa 18.097

TEXT 97

*cala cala brāhmaṇa satvara kṛṣṇa-sthāne
kaha giyā e sakala mora nivedane”*

“O brāhmaṇa, go quickly and inform Kṛṣṇa of my desire.”

CB Madhya-khaṇḍa 18.098

TEXT 98

*ei-mata bale prabhu rukmiṇī-āveśe
sakala vaiṣṇava-gaṇa preme kāṇde hāse*

In this way the Lord spoke in the mood of Rukmiṇī as all the Vaiṣṇavas cried and smiled in ecstatic love of God.

CB Madhya-khaṇḍa 18.099

TEXT 99

*hena raṅga haya candraśekhara-mandire
catur-dike hari-dhvani śuni uccaiḥsvare*

Such blissful pastimes took place at the house of Candraśekhara. The loud vibration of Hari’s names filled the four directions.

CB Madhya-khaṇḍa 18.100

TEXT 100

*ḥjāga jāga jāga’ ḍāke prabhu-haridāsa
nāradera kāce nāce paṇḍita-śrīvāsa*

Haridāsa Prabhu called to everyone, “Wake up! Wake up!” as Śrīvāsa Paṇḍita danced in the dress of Nārada.

CB Madhya-khaṇḍa 18.101

TEXT 101

*prathama prahare ei kautuka-viśeṣa
dvitīya prahare gadādhara-paraveśa*

After three hours passed with these blissful scenes, Gadādhara came on stage.

The phrase *gadādhara-paraveśa* refers to the entry of Gadādhara.

CB Madhya-khaṇḍa 18.102

TEXT 102

*suprabhā tāhāna sakhi kari’ nija-saṅge
brahmānanda tāhāna baḍāi bule raṅge*

He happily wandered about with Brahmānanda, who accompanied Gadādhara in the role of his female companion Suprabhā.

CB Madhya-khaṇḍa 18.103

TEXT 103

*hāte naḍi, kāṅkhe ḍālī, neta paridhāna
brahmānanda ye-hena baḍāi vidyamāna*

With a stick in one hand, a basket under the other arm, and dressed in fine cotton cloth, Brahmānanda looked just like an elderly lady.

CB Madhya-khaṇḍa 18.104

TEXT 104

*ḍāki’ bale haridāsa,—“ke saba tomarā?”
brahmānanda bale,—“yāi mathurā āmarā”*

Haridāsa called out, “Who are you?” Brahmānanda replied, “We are going to Mathurā.”

CB Madhya-khaṇḍa 18.105

TEXT 105

śrīvāsa balaye,— “dui kāhāra vanitā?”
brahmānanda bale,— “kene jijñāsa vāratā?”

Śrīvāsa asked, “Who are your husbands?” Brahmānanda then said, “Why are you asking?”

CB Madhya-khaṇḍa 18.106

TEXT 106

śrīvāsa balaye,— “jānibāre nā juyāya?”
‘haya’ bali’ brahmānanda mastaka dhulāya

Śrīvāsa said, “Is it not proper for us to know?” Brahmānanda shook his head and replied, “That’s right.”

CB Madhya-khaṇḍa 18.107

TEXT 107

gaṅgādāsa bale,— “āji kothāya rahibā?”
brahmānanda bale,— “tumi sthāna-khāni dibā”

Gaṅgādāsa inquired, “Where will you stay today?” Brahmānanda said, “You will give us a place.”

CB Madhya-khaṇḍa 18.108

TEXT 108

gaṅgādāsa bale,— “tumi jijñāsilā baḍa
jijñāsiyā kārya nāhi jhāṭa tumi naḍa”

Gaṅgādāsa then said, “You are asking too much. There is no need to ask. Go somewhere else.”

The word *naḍa* means “go elsewhere.”

CB Madhya-khaṇḍa 18.109

TEXT 109

*advaita balaye,— “eta vicāre ki kāja
`mātr-samā paranārī’ kena deha’ lāja?*

Advaita said, “There is no need for such questions. Other’s wives are equal to one’s mother. Why embarrass them?”

CB Madhya-khaṇḍa 18.110

TEXT 110

*nṛtya-gīte priya baḍa āmāra ṭhākura
ethāya nācaha, dhana pāibā pracura”*

“My Lord is fond of dancing and singing, so dance here and you will obtain great wealth.”

CB Madhya-khaṇḍa 18.111

TEXT 111

*advaitera vākya śuni’ parama santoṣe
nṛtya kare gadādhara prema parakāśe*

Gadādhara was most satisfied on hearing the words of Advaita. He then began to dance in ecstatic love.

CB Madhya-khaṇḍa 18.112

TEXT 112

*ramā-veśe gadādhara nāce manohara
samaya-ucita gīta gāya anucara*

Gadādhara danced wonderfully in the dress of Ramā, the goddess of fortune, as his companion sang appropriate songs.

CB Madhya-khaṇḍa 18.113

TEXT 113

*gadādhara-nṛtya dekhi' āche kon jana
vihvala haiyā nāhi karena krandana?*

Who would not become overwhelmed and cry on seeing the dancing of Gadādhara?

CB Madhya-khaṇḍa 18.114

TEXT 114

*prema-nadī vahe gadādharera nayane
pṛthivī hailā sikta, dhanya kari' māne*

Drenched by tears of love flowing like a river from Gadādhara's eyes, the earth considered herself fortunate.

CB Madhya-khaṇḍa 18.115

TEXT 115

*gadādhara hailā yena gaṅgā mūrti
matīsatya satya gadādhara kṛṣṇera prakṛti*

Gadādhara appeared like the personification of the Ganges. In fact, he is the potency of Lord Kṛṣṇa.

CB Madhya-khaṇḍa 18.116

TEXT 116

*āpane caitanya baliyāche bāra bāra
“gadādhara mora vaikunṭhara parivāra”*

Lord Caitanya has repeatedly declared, “Gadādhara is My consort in Vaikuṅṭha.”

CB Madhya-khaṇḍa 18.117

TEXT 117

*ye gāya, ye dekhe, saba bhāsilena preme
caitanya-prasāde keha bāhya nāhi jāne*

Those who sang and those who watched all floated in waves of ecstatic love. By Lord Caitanya’s mercy, they lost all external consciousness.

CB Madhya-khaṇḍa 18.118

TEXT 118

*‘hari hari’ bali’ kānde vaiṣṇava-maṇḍala
sarva-gaṇe haila ānanda-kolāhala*

All the Vaiṣṇavas cried as they chanted, “Hari! Hari!” A commotion of ecstasy arose among them.

CB Madhya-khaṇḍa 18.119

TEXT 119

*caudike śuniye kṛṣṇa-premera krandana
gopikāra veśe nāce mādharma-nandana*

The sound of crying in ecstatic love for Kṛṣṇa was heard everywhere as the son of Mādhava danced in the dress of a gopī.

The phrase *mādhava-nandana* refers to Śrī Gadādhara Paṇḍita, the son of Mādhava Miśra.

CB Madhya-khaṇḍa 18.120

TEXT 120

henai samaye sarva-prabhu viśvambhara

praveśa karilā ādyā-śakti-veśa-dhara

At that time Viśvambhara, the Lord of lords, came on stage dressed as the supreme goddess.

CB Madhya-khaṇḍa 18.121

TEXT 121

*āge nityānanda buḍī-baḍāira veśe
baṅka baṅka kari' hāṅṅe, prema-rase bhāse*

Nityānanda, in the dress of an elderly lady, floated in waves of ecstasy as He hobbled in a bent position on stage in front of the Lord.

The word *baṅka* means “bent over,” “crooked,” or “hunched.”

CB Madhya-khaṇḍa 18.122

TEXT 122

*maṅḍalī haiyā saba vaiṣṇava rahilā
jaya jaya mahādhvani karite lāgilā*

All the Vaiṣṇavas loudly chanted together, “Jaya! Jaya!”

CB Madhya-khaṇḍa 18.123

TEXT 123

*keha nāre cinite ṭhākura viśvambhara
hena alakṣita veśa ati manohara*

Lord Viśvambhara was disguised in such an enchanting dress that no one could recognize Him.

CB Madhya-khaṇḍa 18.124-125

TEXT 124-125

nityānanda-mahāprabhu—prabhura baḍāi

tānra pāche prabhu, āra kichu cihna nāi

*ataeva sabe cinilena `prabhu ei`
veśe keha lakhite nā pāre `prabhu sei`*

Since the Lord walked behind Nityānanda Prabhu, who was the Lord's elderly lady companion, everyone could understand, "This is the Lord." Otherwise, no one could recognize Him by His dress.

CB Madhya-khaṇḍa 18.126

TEXT 126

*sindhu haite pratyakṣa ki hailā kamalā?
raghusiṁha-grhiṇī ki jānakīāilā?*

Has Kamalā directly appeared from the ocean? Has Jānakī, the wife of the lion of the Raghu dynasty, come?

CB Madhya-khaṇḍa 18.127

TEXT 127

*kibā mahālakṣmī, kibā āilā pārvatī?
kibā vṛndāvanera sampatti mūrtimatī?*

Has Mahā-Lakṣmī or Pārvatī appeared? Has the treasure of Vṛndāvana personally come?

The phrase *vṛndāvanera sampatti*, "the treasure of Vṛndāvana," refers to Vārṣabhānavī, the daughter of King Vṛṣabhānu.

CB Madhya-khaṇḍa 18.128

TEXT 128

*kibā bhāgīrathī, kibā rūpavatī dayā?
kibā sei maheśa-mohinī mahāmāyā?*

Is she Gaṅgā, is she compassion personified, or is she Mahāmāyā, the enchanter of Lord Śiva?

TEXT 129

*ei mate anyonye sarva-jane-jane
nā ciniyā prabhure āpane moha māne*

In this way everyone was bewildered and unable to recognize the Lord.

CB Madhya-khaṇḍa 18.130

TEXT 130

*ājanma dhariyā prabhu dekhaye yāhārā
tathāpi lakhite nāre tilārdheka tā'rā*

Even those who saw the Lord since His birth could not recognize Him at all.

CB Madhya-khaṇḍa 18.131

TEXT 131

*anyera ki dāya, āi nā pāre cinite
āi bale,—“lakṣmī kibā āilā nācite?”*

What to speak of others, even mother Śacī could not recognize Him. She said, “Has Lakṣmī come to dance?”

CB Madhya-khaṇḍa 18.132

TEXT 132

*acintya avyakta kibā mahāyogeśvarī
bhaktira svarūpā hailā āpani śrī-hari*

Has Lord Hari personally become the inconceivable transcendental goddess of all mystic perfections and the personification of devotional

service?

CB Madhya-khaṇḍa 18.133

TEXT 133

*mahāmaheśvara hara ye rūpa dekhiyā
mahāmoha pāilena pārvatī lai yā*

On seeing this form, even Lord Śiva, the best of all demigods, and Pārvatī became illusioned.

One should discuss *Śrīmad Bhāgavatam* (8.12.12-25).

CB Madhya-khaṇḍa 18.134

TEXT 134

*tabe ye nahila moha vaiṣṇava-sabāra
pūrva anugraha āche, ei hetu tāra*

But the assembled Vaiṣṇavas were not bewildered because of the benediction they had previously received.

CB Madhya-khaṇḍa 18.135

TEXT 135

*kṛpā-jala-nidhi prabhu hailā sabāre
sabāra janānī-bhāva haila antare*

The Lord became like an ocean of mercy to everyone. In their hearts they all accepted Him as their mother.

CB Madhya-khaṇḍa 18.136

TEXT 136

*paraloka haite yena āilā janānī
ānande krandana kare āpanā nā jāni'*

Feeling as if their mother had come from the spiritual world, they cried in ecstasy and forgot themselves.

CB Madhya-khaṇḍa 18.137

TEXT 137

*ei mata advaitādi prabhure dekhiyā
kṛṣṇa-prema-sindhu-mājhe bulena bhāsiyā*

As Advaita and the other devotees saw the Lord in this way, they floated in an ocean of ecstatic love for Kṛṣṇa.

CB Madhya-khaṇḍa 18.138

TEXT 138

*jagata-jananī bhāve nāce viśvambhara
samaya-ucita gīta gāya anucara*

As Viśvambhara danced in the mood of the mother of the universe, His followers sang appropriate songs.

CB Madhya-khaṇḍa 18.139

TEXT 139

*hena dadhāite keha nāre kona jana
kon prakṛtira bhāve nāce nārāyaṇa?*

No one was certain in which consort's mood Lord Nārāyaṇa was dancing.

The word *dadhāite* means “to know with conviction.”

CB Madhya-khaṇḍa 18.140

TEXT 140

*kakhanao balaye “dvija, kṛṣṇa ki āilā?”
takhana bujhiye yena vidarbhera bālā*

When He inquired, “O *brāhmaṇa*, has Kṛṣṇa come?” then it was understood that He was in the mood of a young lady of Vidarbha.

The phrase *vidarbhera bālā* refers to Rukmiṇī, the daughter of the King of Vidarbha. As Rukmiṇī inquired from the *brāhmaṇa* after his return from delivering her letter to Kṛṣṇa, Mahāprabhu, being absorbed in the mood of Rukmiṇī, made a similar inquiry.

CB Madhya-khaṇḍa 18.141

TEXT 141

*nayane ānanda-dhārā dekhiye yakhana
mūrtimatī gaṅgā yena bujhiye takhana*

When the devotees saw tears of ecstasy flow from His eyes, they considered Him to be the Ganges personified.

CB Madhya-khaṇḍa 18.142

TEXT 142

*bhāvāveśe yakhana vā aṭṭa aṭṭa hāse
mahācaṇḍī-hena sabe bujhena prakāśe*

When He laughed loudly in ecstatic love, He appeared to everyone just like Mahācaṇḍī.

CB Madhya-khaṇḍa 18.143

TEXT 143

*dhaliyādhaliyā prabhu nācaye yakhane
sākṣāt revatī yena kādambarī-pāne*

When the Lord staggered about while dancing, He appeared just like Revatī after she had drunk some intoxicating beverage.

The word *revatī* refers to the consort of Śrī Baladeva.

CB Madhya-khaṇḍa 18.144

TEXT 144

*kṣaṇe bale,—“cala badāi, yāi vṛndāvane”
gokula-sundarī-bhāva bujhiye takhane*

Another time when He said, “Come, dear old lady, let us go to Vṛndāvana,” they understood that He was in the mood of a beautiful girl from Gokula.

CB Madhya-khaṇḍa 18.145

TEXT 145

*vīrāsane kṣaṇe prabhu vase dhyāna kari’
sabe dekhe yena mahākoṭi-yogeśvarī*

When He sat for meditation in the *vīrāsana* posture, everyone saw Him as the goddess of millions of mystic perfections.

CB Madhya-khaṇḍa 18.146

TEXT 146

*ananta-brahmāṇḍe yata nija-śakti āche
sakala prakāśe prabhu rukmiṇīra kāce*

As the Lord danced in the dress of Rukmiṇī, He manifested the role of all His various consorts from innumerable universes.

Since Rukmiṇī is the fountainhead of all energies, she is the origin of all manifested consorts. All the direct expansions and expansions of the expansions of that fountainhead manifest within the fourteen worlds in female forms to enact the pastimes of serving Kṛṣṇa’s various manifestations (His personal expansions and separated expansions).

CB Madhya-khaṇḍa 18.147

TEXT 147

vyapādeśa mahāprabhu śikhāya sabāre

pāche mora śakti kona jane nindā kare

The Lord manifested this pastime to check everyone from criticizing His energies, or consorts.

The Māyāvāda philosophy, which denies the potency of the Absolute Truth, is based on mundane conceptions. By accepting the potencies of Lord Viṣṇu as equal to the potencies of Rudra, the impersonalists reject the concept of potency. Persons who follow the philosophy of material variegatedness recognize the mother of all universes and living entities and the enchantress of Maheśa as the predominating deity of material happiness and distress and attribute faults on her. So that no one would blaspheme the internal potency by considering her nondifferent from the external potency, Śrī Gaurasundara enacted the pastimes of Rukmiṇī to reveal to all living entities that the energy and the energetic are nondifferent.

CB Madhya-khaṇḍa 18.148

TEXT 148

*laukika vaidika yata kichu kṛṣṇa-śakti
sabāra sammāne haya kṛṣṇe dṛḍha-bhakti*

By respecting the universal and transcendental energies of Kṛṣṇa, one's devotion to Kṛṣṇa becomes fixed.

By respecting Kṛṣṇa's energies that are present within the fourteen worlds and His transcendental energies that are described in the *Vedas*, one's devotion to Kṛṣṇa becomes fixed. Rather than considering the universal energies of Kṛṣṇa as mundane, one should consider them transcendental and pray to them for devotional service to Kṛṣṇa. Rather than seeing the energies of Kṛṣṇa mentioned in the *Vedas* as mundane, if one respects them as maidservants of the *gopīs*, then one's devotion to Kṛṣṇa becomes strengthened.

CB Madhya-khaṇḍa 18.149

TEXT 149

*deva-droha karile kṛṣṇera baḍa duḥkha
gaṇa-saha kṛṣṇa-pūjā karile se sukha*

Kṛṣṇa is unhappy when the demigods are offended. If one worships Kṛṣṇa along with His associates, He is pleased.

According to the demigods' respective qualifications, they are ideal examples for the living entities' acts of enjoyment. Everyone wanders within the heavenly and earthly planets in accordance with the direction of Kṛṣṇa. They are motion pictures of Kṛṣṇa's worship. If one serves Kṛṣṇa with His associates, Kṛṣṇa becomes particularly pleased. By becoming envious of heroes like the demigods and scenes that consist of false ego in the mode of goodness, one denies that they are related to the devotional service of Lord Viṣṇu. When after giving up the desire for material enjoyment one begs all living entities, including the demigods, for the service of Kṛṣṇa, then such natural prayers are devoid of all driving urges for material enjoyment. When living entities freed from the influence of mundane knowledge follow the examples of the Lord's associates and their characteristics, they become liberated from material concepts. Such *mahā-bhāgavatas* are fully capable of pleasing Kṛṣṇa. If after reading this verse one who is engaged in sense gratification dares to collect the ingredients for his own sense gratification from living entities like the demigods, Kṛṣṇa is not pleased. Persons who are intoxicated by material enjoyment pose as enjoyers to enjoy the demigods and human beings. Since this is averse to the service of Kṛṣṇa, Kṛṣṇa becomes greatly unhappy. Knowing that demigod worship of this standard is simply cheating or hostile to the demigods, Kṛṣṇa cannot become pleased. Faith in *Śrīmad Bhāgavatam* and freedom from faultfinding in petty matters are symptoms of a pure devotee. In devotional scriptures there is no prescription for indulgence in blasphemy, even when there is an opportunity; rather, indulgence when induced by such an opportunity is malicious. One should see the presence

of the Supreme Lord in all living entities, and one should consider the demigods as the Supreme Lord's associates. In the *Bhakti-sandarbha* it is stated: "The different demigods like Ganeśa and Durgā that are mentioned in reference to worship of the Lord's abode and associates are eternal associates of the Lord in Vaikuṅṭha like Viṣvaksena and others. Therefore they are not like the Ganeśa and Durgā of the material world. Demigods like Ganeśa and Durgā born of the material energy are different from them. It is stated (*Bhāg.* 2.9.10): *na yatra māyā kim utāpare*—'The illusory, external energy has no jurisdiction in Vaikuṅṭha, so what can be said of qualities like lust and greed?' That is why those forms of Ganeśa and others are manifest from the spiritual energy of the Lord....The mundane Durgā is a portion of and under the control of Yogamāyā. This spiritual energy, Yogamāyā, has engaged Durgā of the material world as her maidservant and entrusted her with the service of protecting mantras [This Durgā hides mantras from anyone who after receiving initiation in *kṛṣṇa-mantra* does not chant that mantra, does not worship the predominating Deity of that mantra, or does not respect that mantra.], not as the predominating deity of service." If one discusses these statements of Śrīmaj Jīva Gosvāmī Prabhu and verses 28 and 29 from *Śrīmad Bhāgavatam*, Eleventh Canto, Chapter Twenty-seven [*nandaṁ sunandaṁ garuḍaṁ pracaṇḍaṁ caṇḍaṁ eva ca, mahābalaṁ balaṁ caiva kumudaṁ kamudekṣaṇam, durgāṁ vināyakaṁ vyāsaṁ viṣvakṣenaṁ gurūn surān, sve sve sthāne tv abhimukhān pūjayet prokṣaṇādibhiḥ*, "One should worship the Lord's associates Nanda and Sunanda, Garuḍa, Pracaṇḍa and Caṇḍa, Mahābala and Bala, and Kumuda and Kumudekṣaṇa. With offerings such as *prokṣaṇa* one should worship Durgā, Vināyaka, Vyāsa, Viṣvaksena, the spiritual masters and the various demigods. All these personalities should be in their proper places facing the Deity of the Lord."], no doubts will remain in this regard.

CB Madhya-khaṇḍa 18.150

*ye śikhāya kṛṣṇacandra, sei satya haya
abhāgya pāpiṣṭha-mati tāhā nāhi laya*

Whatever Lord Kṛṣṇacandra teaches is the truth. Only unfortunate sinful persons do not accept it.

CB Madhya-khaṇḍa 18.151

TEXT 151

*sarva-śakti-svarūpe nācaye viśvambhara
keha nāhi dekhe hena nṛtya manohara*

Viśvambhara thus danced in the form of His various consorts. No one had ever seen such an enchanting dance.

CB Madhya-khaṇḍa 18.152

TEXT 152

*ye dekhe, ye śune, yebā gāya prabhu-saṅge
sabei bhāsenā prema-sāgara-taraṅge*

Those who saw, those who heard, and those who sang with the Lord all floated in waves of the ocean of ecstatic love.

CB Madhya-khaṇḍa 18.153

TEXT 153

*eka vaiṣṇavera yata nayanera jala
sei yena mahā-vanyā vyāpila sakala*

The tears of even one of those Vaiṣṇavas were sufficient to create a flood.

CB Madhya-khaṇḍa 18.154

TEXT 154

*ādyā-śakti-veṣe nāce prabhu gaurasimha
sukhe dekhe tānra yata caraṇera bhṛṅga*

The lionlike Gaura danced in the dress of the supreme goddess, as His servants who were like bees at His lotus feet joyfully watched.

The phrase *ādyā-śakti*, “the supreme goddess,” is explained as follows: From the material point of view, the Lord’s original energy in the material world, which is born from His external energy, is called “*ādyā-śakti*.” The mother of the universe within the limited time factor is called “*ādyā-śakti*.” The eternal energetic Lord has three types of energies. The energy that produces, maintains, and destroys the perishable universe is the Lord’s *bahiraṅgāśakti*, or external energy. This energy has two propensities—covering and throwing. Apart from this, the Supreme Lord’s *antaraṅga-śakti*, or internal energy, manifests the eternal Vaikuṅṭha planets. In this material world, which is a product of the external energy, five types of miseries and three modes of nature are present in mutual contention, but in the eternal self-manifested spiritual world, which is a product of the internal energy, there is no interruption in its blissful state. Between the internal and external energies there is one other energy that sometimes comes under the control of the internal energy and sometimes eagerly pursues the external energy.

Accepting the activities of His *ādyā-śakti*, Lord Gaurasundara enacted the pastime of dancing as a female. By accepting the dress of Rukmiṇī, who is a manifestation of the internal energy, and by manifesting her worship of the Lord, Gaurasundara displayed her worldly connection through the material point of view.

CB Madhya-khaṇḍa 18.155

TEXT 155

*kampa, sveda, pulaka, aśrura anta nāi
mūrtimatī bhakti hailā caitanya-gosāñi*

Lord Caitanya became the personification of devotional service, with

no end to His shivering, perspiring, hairs standing on end, and shedding of tears.

CB Madhya-khaṇḍa 18.156

TEXT 156

*nācena thākura dhari' nityānanda-hāta
se kaṭākṣa-svabhāva balite śakti kā'ta*

The Lord held Nityānanda's hand as He danced. Who has the power to describe the nature of His sidelong glance?

CB Madhya-khaṇḍa 18.157

TEXT 157

*sammukhe deṭṭi dhare paṇḍita śrīmān
catur-dike haridāsa kare sāvadhāna*

Śrīmān Paṇḍita held a lamp before the Lord, and Haridāsa alerted everyone in the four directions.

The word *deṭṭi* refers to a lamp.

CB Madhya-khaṇḍa 18.158

TEXT 158

*henai samaye nityānanda haladhara
paḍila mūrcchita hañā pṛthivī-upara*

At that time Nityānanda-Haladhara suddenly fell unconscious to the ground.

CB Madhya-khaṇḍa 18.159

TEXT 159

*kothāya vā gela buḍi-baḍāira sāja
kṛṣṇāveśe vihvala hailā nāgarāja*

What happened to His role as an elderly lady? The origin of Ananta Śeṣa became overwhelmed with love of Kṛṣṇa.

The word *nāgarāja* refers to Lord Śeṣa. Since Nityānanda Prabhu is the origin of Lord Śeṣa, He has been addressed by this name.

CB Madhya-khaṇḍa 18.160

TEXT 160

*yei mātra nityānanda paḍilā bhūmite
sakala vaiṣṇava-gaṇa kānde cāri-bhite*

As soon as Nityānanda fell to the ground, all the Vaiṣṇavas in the four directions began to cry.

CB Madhya-khaṇḍa 18.161

TEXT 161

*ki adbhuta haila kṛṣṇa-premera krandana
sakala karāya prabhu śrī-śacīnandana*

How wonderful was their weeping out of love for Kṛṣṇa! Everything took place by the will of Śrī Śacīnandana.

CB Madhya-khaṇḍa 18.162

TEXT 162

*kāro galā dhari' keha kānde uccarāya
kāhāro caraṇa dhari' keha gaḍi' yāya*

Some cried loudly as they embraced others around the neck, and some rolled on the ground as they held other's feet.

CB Madhya-khaṇḍa 18.163

TEXT 163

kṣaṇeke ṭhākura gopīnāthe kole kari'

mahālakṣmī-bhāve uthe khaṭṭāra upari

Then the Lord took the Deity of Gopīnātha on His lap and sat on the throne in the mood of Mahā-Lakṣmī.

CB Madhya-khaṇḍa 18.164

TEXT 164

*sammukhe rahilā sabe yoḍa-hasta kari’
`mora stava paḍa’ bale gaurāṅga śrī-hari*

As everyone stood with folded hands before the Lord, Śrī Gaurahari told them, “Offer prayers to Me.”

CB Madhya-khaṇḍa 18.165

TEXT 165

*jananī-āveśa bujhilena sarva-gaṇe
sei-rūpe paḍe stuti, mahāprabhu śune*

Everyone understood that the Lord was absorbed in the mood of the mother, so they offered appropriate prayers, which were heard by the Lord.

CB Madhya-khaṇḍa 18.166

TEXT 166

*keha paḍe lakṣmī-stava, keha caṇḍī-stuti
sabe stuti paḍe yāhāra yena mati*

Some recited prayers to Lakṣmī, and some offered prayers to Durgā. Everyone offered prayers according to their realization.

Seeing Śrī Gaurasundara in the dress of a *śakti*, or consort, persons who were situated in false egos of goodness began to pray to Him as Nārāyaṇī-Mahā-Lakṣmī. Others who were situated in false egos of ignorance offered Him the prayers known as *Caṇḍikā-stotra*.

TEXT 167

*“jaya jaya jagata-jananī mahāmāyā
duḥkhita jīvere deha’ rāṅgā-pada-chāyā*

“All glories to Mahāmāyā, the mother of the universe! Please bestow the shade of Your lotus feet on the suffering living entities.

Mahāmāyā, the mother of the universe, awards various miseries to living entities engaged in material enjoyment. To get freedom from these miseries, they take shelter of her. But at that point they are unable to understand what their actual fate will be when they are freed from those miseries. Only those who are fully surrendered to the Supreme Lord achieve the inclination to serve Kṛṣṇa from Mahāmāyā *ādyā-śakti*. Only they can understand that severe miseries can be vanquished by the influence of unalloyed service to Kṛṣṇa. Service to the son of Nanda is most auspicious for the living entities—this becomes the subject of their prayers to Kātyāyanī.

CB Madhya-khaṇḍa 18.168

TEXT 168

*jaya jaya ananta-brahmāṇḍa-koṭīśvari!
tumi yuge yuge dharma rākha avatari’*

“All glories to the goddess of innumerable universes! You incarnate in every *yuga* to maintain religious principles.

CB Madhya-khaṇḍa 18.169

TEXT 169

*brahmā, viṣṇu, maheśvare tomāra mahimā
balite nā pāre, anye kebā dibe sīmā*

“Brahmā, Viṣṇu, and Maheśvara are unable to describe Your glories, so how can others reach the limit of Your glories?”

“You are the goddess of innumerable universes. By the influence of Your energy, the religious principles of the *yugas* are protected. The three principal deities for the creation, maintenance, and annihilation of the cosmic manifestation are unable to sing Your glories, therefore how will those who are subordinate to them ascertain the limit of Your glories?”

CB Madhya-khaṇḍa 18.170

TEXT 170

*jagat-svarūpā tumi, tumi sarva-śakti
tumi śraddhā, dayā, lajjā, tumi viṣṇu-bhakti*

“You are the form of the universe, and You possess all energies. You are faith, compassion, and shame, and You are the personification of devotional service to Viṣṇu.

In *Śrī Bhagavata-sandarbhā* (117) it is stated: “The Lord was also served by His principal internal potencies—Śrī, Puṣṭi, Gīr, Kānti, Kīrti, Tuṣṭi, Ilā, and Ūrjā His material potencies, Vidyā, Avidyā, and Māyā, and His internal pleasure potency, Śakti.’ (*Bhāg.* 10.39.55). The word *śakti* refers to the internal potency, or energy, in the form of Lakṣmī. When the word *śakti* is mentioned, it refers to the first internal energy, or *mahā-śakti*, and *māyā* is the external energy. But the above energies headed by Śrī have two propensities, because all energies are of two types—material and spiritual. It is to be understood that the energies headed by Śrī act both in the form of consorts and in the form of *māyā*. Among them, Śrī of the former category is the opulence of the Supreme Lord, but she is not the form of Mahā-Lakṣmī because Śrī is the *mūla-śakti*, or original energy. This will be explained later on. The latter category is the opulence of the material world. Regarding her, the Supreme Lord has said (in *Bhāg.* 3.16.7): *na śrīr viraktam api mām vijahāti*—‘The goddess of fortune [Śrī] does not leave Me, even though I have no attachment for

her.’ This is also stated by Śrī Nārada at the end of the Fourth Canto (4.31.22) [*śriyam anucaratīm tad-arthinaś ca, dvipada-patīn vibudhāmś ca yat sva-pūrṇaḥna bhajati nija-bhr̥tya-varga-tantraḥkatham amum udvisṛjet pumān kṛta-jñāḥ*, “Although the Supreme Personality of Godhead is self-sufficient, He becomes dependent on His devotees. He does not care for the goddess of fortune [Śrī], nor for the kings and demigods who are after the favors of the goddess of fortune. Where is that person who is actually grateful and will not worship the Personality of Godhead?”]. Among the above potencies, Ilā, or Bhū-śakti, has the same features as Līlā-śakti. Of the two, the former, or Ilā, is a manifestation of Bhū-śakti and is the cause of knowledge regarding the truth. She is a particular aspect of the *saṁvit* potency. The latter, or Līlā-śakti, is the gateway of knowledge. She is the aspect of ecstatic love based on motherly affection that helps one forget the Lord’s opulences. That is why the *Gopāla-tāpanī Upaniṣad* has described this energy as bewildering to the cowherd residents of Vraja. The other [material] aspect of Līlā-śakti is the covering potency that causes the conditioned souls to forget their own identities. It is to be understood by the use of the word *ca* in the verse beginning *śriyā puṣṭyā* that energies of Bhū-śakti like *sandhinī, saṁvit, hlādinī, bhakti, mūrti, vimalā, jayā, yogā, prahvī, īśānā*, and *anugrahā* are included. These are also known as *sandhinī, satyā, jayā, yogā, yogamāyā, saṁvit, jñānājñāna*, and *śuddha-sattva*. Prahvī is the cause of variegated bliss and ability. Īśānā is the cause of the energy of full control. This is the difference. In the same way, the energy Uttarā (Līlā) has many different propensities. The propensities of Māyā are not described herein because they serve the external energy. But in the original text those propensities have been generally counted as limbs of service. The external position of Māyā is because of her remaining in the distance under the shelter of the plenary portion of the Supreme Lord. Otherwise, in the original verse (*Bhāg.* 10.39.55) the word *śakti* has been used as a noun. The energy *śrī* is the original form, and energies like *puṣṭi* are her parts and parcels. *Vidyā* means knowledge, not ignorance. This

knowledge is described in *Bhagavad-gītā* (9.2) as follows:

*rāja-vidyā rāja-guhyam pavitram idam uttamam
pratyakṣāvagamam dharmyam su-sukham kartum avyayam*

‘This knowledge is the king of education, the most secret of all secrets. It is the purest knowledge, and because it gives direct perception of the self by realization, it is the perfection of religion. It is everlasting, and it is joyfully performed.’ The word *māyā* in the original text refers to the external energy. Her aspects like Śrī are separate from her. The others are the same. Although all these energies are counted among the aspects of the internal or spiritual energy of the Lord, it should be concluded that since the Absolute Truth is *sac-cid-ānanda*, the energy is one yet divided into three.”

CB Madhya-khaṇḍa 18.171

TEXT 171

*yata vidyāsakala tomāra mūrṭi-bheda
‘sarva-prakṛtira śakti tumi’ kahe veda*

“All branches of knowledge are different forms of You. The *Vedas* declare: ‘You are the energy behind all potencies.’

“Since You are devotional service to Viṣṇu, all varieties of knowledge are simply manifestations of You. You are the cause or potency behind all characteristics of the energetic. The Vedic literatures declare that spiritual energy is the power behind the material creation.”

CB Madhya-khaṇḍa 18.172-174

TEXT 172-174

*nikhila-brahmāṇḍa-gaṇera tumi mātāke
tomāra svarūpa kahite pāre kathā?
trijagata-hetu tumi guṇa-traya-mayī
brahmādi tomāre nāhi jāne, ei kahi*

*sarvāśrayā tumi, sarva-jīvera vasati
tumi ādyā, avikārā paramā prakṛti*

“You are the mother of all universes. Who can describe Your actual form? You are the cause of the three worlds, consisting of the three modes of material nature. We can say that personalities like Brahmā do not know You. You are the shelter of everyone, and You are the abode of all living entities. You are the primeval goddess and the changeless supreme consort.

The difference between *brahmāṇḍa*, the material universe, and Vaikuṅṭha, the spiritual world, is that Vaikuṅṭha is a self-manifested object while *brahmāṇḍa* is a created object. The creation, maintenance, and annihilation of the *brahmāṇḍas* are under the jurisdiction of the material time factor, and the eternal existence of Vaikuṅṭha is beyond the jurisdiction of time. There is no mother of Vaikuṅṭha, but there is a mother of the *brahmāṇḍas*. Although by nature she is the spiritual energy of the Lord, she is the creator of the material world, consisting of the three modes of nature. “As the spiritual energy, You alone are the cause of the three worlds. Although You are beyond the three modes of material nature, people become illusioned by considering You from the material point of view as consisting of three modes of material nature. The materialists are never able to describe Your actual nature.”

CB Madhya-khaṇḍa 18.175-176

TEXT 175-176

*jagata jananī tumi dvitīya-rahitā
mahī-rūpe tumi sarva-jīva pāla’ mātā*

*jala-rūpe tumi sarva-jīvera jīvana
tomā’ sañarile khaṇḍe aśeṣa bandhana*

“You are the mother of the universe, and You are without a second. O mother, in the form of earth, You maintain all living entities. In the

form of water, You are the life of all living entities. Remembrance of You destroys all bondage.

“Although You are the unrivaled spiritual energy, in Your specific manifestation You are the mother of this material universe. Another manifestation of You, this earth, is seen as the mother of the conditioned souls. You, in the form of water, are like the life of all living entities. By remembering Your spiritual potencies the living entities become freed from the unlimited material conceptions created by *māyā* and are thus able to give up illusion.”

CB Madhya-khaṇḍa 18.177

TEXT 177

*sādhu-jana-gr̥he tumi lakṣmī-mūrti
matīasādhura ghare tumi kāla-rūpākṛti*

“In the houses of devotees You are the personification of Lakṣmī, and in the houses of nondevotees You appear in the form of time, the destroyer of all.

“In the houses of Vaiṣṇavas attached to the service of the Lord You are present as the personification of Lakṣmī, and in the houses of materialists who are devoid of service to Viṣṇu You entangle them in unlimited varieties of bondage, bewilder them with Your covering and throwing potencies, and destroy them by placing them under the control of the material time factor.”

CB Madhya-khaṇḍa 18.178

TEXT 178

*tumi se karāha trijagatera sṛṣṭi-sthiti
tomā’ nā bhajile pāya trividha durgati*

“You arrange for the creation and maintenance of the three worlds. If one does not worship You, he suffers the threefold miseries.

“Although Your spiritual energy is eternally present in Vaikuṅṭha, it creates transience by arranging the creation, maintenance, and annihilation of the heavenly, earthly, and lower planets. If one does not engage in service under the shelter of Your spiritual energy, one will attain the threefold miseries beginning with those arising from the body and mind.”

CB Madhya-khaṇḍa 18.179

TEXT 179

*tumi śraddhā vaiṣṇavera sarvatra-udayā
rākhaha jananī diyā caraṇera chāyā*

“You are the ever-manifested faith of the Vaiṣṇavas. O mother, please protect us by giving us the shade of Your lotus feet.

“Appearing as the faith of those who are inclined towards the devotional service of Viṣṇu, You increase their devotion. You make those who are bereft of Your compassion maddened with desires for material enjoyment by diverting them from the service of Kṛṣṇa. They then know You only as the provider of their sense gratification. But You become the well-wisher of those who are favored by You, and, rather than becoming the object of their enjoyment, You become the object of their service.”

CB Madhya-khaṇḍa 18.180

TEXT 180

*tomāra māyāya magna sakala saṁsāra
tumi na rākhile mātā ke rākhibe āra*

“The entire world is bewildered by Your illusory energy. O mother, if You do not protect us, then who will?

“Being entangled by Your illusory energy, godless people of the world wander in the cycle of birth and death and suffer miseries. If You, as the object of their worship, do not protect them, then those foolish children

cannot consider You worshipable. As a result, being entangled in tight ropes, they cannot surrender to the Supreme Lord.”

CB Madhya-khaṇḍa 18.181

TEXT 181

*sabāra uddhāra lāgi’ tomāra prakāśa
duḥkhita jīvere mātā kara nija-dāsa*

“You manifest for the deliverance of everyone. O mother, please accept the suffering living entities as Your servants.

“Being tortured by Your covering and throwing potencies, persons desirous of liberation from this material world wish to be delivered by becoming free from material desires. With a desire to benefit such living entities who are inclined towards Your service, You remove their threefold miseries and instruct them to become inclined towards the service of Kṛṣṇa.”

CB Madhya-khaṇḍa 18.182

TEXT 182

*brahmādira vandyā tumi sarva-bhūta-buddhi
tomā’ sañarile sarva-mantrādira śuddhi”*

“You are worshiped by great personalities like Brahmā. You are the intelligence of all living entities. By remembering You, one’s chanting of mantras becomes purified.”

“All demigods worship You. Gayatri-devī delivers the human beings from the concepts of acceptance and rejection and awards them pure intelligence. By remembering You, the restlessness of mental speculators is clarified.”

CB Madhya-khaṇḍa 18.183

TEXT 183

*ei mata stuti kare sakala mahānta
vara-mukha mahāprabhu śunaye nitānta*

As Mahāprabhu attentively listened to all the devotees offer prayers in this way, He became inclined to offer them benedictions.

The phrase *vara-mukha* means “inclined to offer benedictions.”

CB Madhya-khaṇḍa 18.184

TEXT 184

*punaḥ punaḥ sabe daṇḍa-praṇāma
kariyāpunaḥ stuti kare śloka paḍiyā paḍiyā*

The devotees repeatedly offered obeisances and prayers by reciting selected verses.

CB Madhya-khaṇḍa 18.185

TEXT 185

*“sabei laila mātā tomāra śaraṇa
śubha dṛṣṭi kara tora pade bahu mana”*

“O mother, we all take shelter of Your lotus feet. Please glance mercifully on us so that our minds remain fixed at Your lotus feet.”

CB Madhya-khaṇḍa 18.186

TEXT 186

*ei mata sakei karena nivedana
ūrdhva-bāhu kari’ sakei karena krandana*

As everyone offered prayers to the Lord in this way, they cried with their arms raised.

CB Madhya-khaṇḍa 18.187

TEXT 187

*gr̥ha-mājhe kānde saba pati-vratā-gaṇa
ānanda haila candraśekhara-bhavana*

**The chaste ladies cried inside the room, and the house of
Candraśekhara became filled with ecstasy.**

CB Madhya-khaṇḍa 18.188

TEXT 188

*ānande sakala loka bāhya nāhi jāne
henai samaye niśi haila avasāne*

As they all forgot themselves in ecstasy, the night came to an end.

CB Madhya-khaṇḍa 18.189

TEXT 189

*ānande nā jāne loka niśi bhela śeṣa
dāruṇa aruṇa āsi' bhela paraveśa*

**In ecstasy they did not notice that the night had ended and the bright
sun had already risen.**

CB Madhya-khaṇḍa 18.190

TEXT 190

*pohāila niśi, haila nṛtya-avasāna
bājila sabāra buke yena mahābāṇa*

**As the night ended, the dance stopped. This pierced the hearts of
everyone like a sharp arrow.**

CB Madhya-khaṇḍa 18.191

TEXT 191

camakita hai' sabe cāri-dike cāya

‘pohāila niśi’ kari’ kānde ubharāya

**Struck with wonder, they all looked around and loudly cried out,
“The night has come to an end!”**

CB Madhya-khaṇḍa 18.192

TEXT 192

*koṭi-putra-śoke o eteka duḥkha nahe
ye duḥkha janmila saba vaiṣṇava-hṛdaye*

**The distress that the devotees felt could not be compared to that
experienced on losing millions of sons.**

CB Madhya-khaṇḍa 18.193

TEXT 193

*ye duḥkhe vaiṣṇava-saba aruṇere cāhe
prabhura kṛpāra lāgi’ bhasma nāhi haye*

**The devotees looked at the sun with such unhappiness that it would
have burned to ashes if it was not protected by the mercy of the Lord.**

CB Madhya-khaṇḍa 18.194

TEXT 194

*e raṅga rahiba hena viśāda bhāviyā
ataeva gauracandra karilena ihā*

**Gauracandra did that to increase the devotees’ attachment through
their great lamentation on seeing the completion of that pastime.**

CB Madhya-khaṇḍa 18.195

TEXT 195

kānde saba-bhakta-gaṇa viśāda bhāviyā

pati-vratā-gaṇa kānde bhūmite paḍiyā

All the devotees cried in great lamentation, and the chaste ladies cried as they fell to the ground.

CB Madhya-khaṇḍa 18.196

TEXT 196

*yata nārāyaṇī-śakti-jagata-janaṇī
sei saba haiyāche vaiṣṇava-grhiṇī*

All the energies of Nārāyaṇī, the mother of the universe, have appeared as the wives of the Vaiṣṇavas.

The women of this world are bodily expansions of Nārāyaṇī's energies. Unlike the nondevotees, the Vaiṣṇavas are not influenced by the spirit of enjoyment to consider the energies of Nārāyaṇī, the mother of the universe, as “the Supreme.”

CB Madhya-khaṇḍa 18.197

TEXT 197

*anyonye kānde saba pati-vratā-gaṇa
sabei dharena śacīdevīra caraṇa*

All the chaste ladies cried among themselves and grabbed the feet of mother Śacī.

CB Madhya-khaṇḍa 18.198

TEXT 198

*caudike uṭhila viṣṇu-bhaktira krandana
prema-maya haila candraśekhara-bhavana*

The sound of crying in devotion to Viṣṇu arose in the four directions. The house of Candraśekhara became filled with ecstatic love.

CB Madhya-khaṇḍa 18.199

TEXT 199

*sahajei vaiṣṇavera rodana ucita
janma janma jāne yārā kṛṣṇera carita*

Those Vaiṣṇavas who birth after birth know the characteristics of Kṛṣṇa spontaneously cry for Him.

There are two types of crying—shedding tears of joy out of emotion and shedding tears while crying out in affliction from the distress of deficiency. When Vaiṣṇavas see distress within this world, both types of emotions naturally appear in them.

CB Madhya-khaṇḍa 18.200

TEXT 200

*keha bale,—“āre rātri kene pohāile?
hena rase kena kṛṣṇa vañcita karile?”*

Someone said, “O night, why have you come to an end? O Kṛṣṇa, why have You deprived us of such happiness?”

CB Madhya-khaṇḍa 18.201

TEXT 201

*caudike dekhiyā saba vaiṣṇava-rodana
anugraha karilena śrī-śacīnandana*

On seeing the Vaiṣṇavas in all directions crying, Śrī Śacīnandana became compassionate.

CB Madhya-khaṇḍa 18.202

TEXT 202

*mātā-putre yena haya sneha anurāga
ei mata sabāre dilena putra-bhāva*

The Lord felt the same affectionate attachment for the devotees that a mother feels for her child. He then gave everyone the same feelings that a child has for his mother.

CB Madhya-khaṇḍa 18.203

TEXT 203

*mātr-bhāve viśvambhara sabāre dhariyāstana
pāna karāya parama snigdha haiyā*

In the mood of a mother, Viśvambhara affectionately breast-fed everyone.

CB Madhya-khaṇḍa 18.204

TEXT 204

*kamalā, pārvatī, dayā, mahā-nārāya
ṇīāpane hailā prabhu jagata-jananī*

The Lord personally manifest as the mother of the universe in the form of Kamalā, Pārvatī, Dayā, and Mahā-Nārāyaṇī.

The Supreme Personality of Godhead is the object of worship. He is the maintainer of everyone. When His energy becomes inclined towards His service and displays her variegated pastimes, she helps revive the constitutional position of the living entities. And when she directs her covering and throwing potencies to bewilder the living entities, and the conditioned living entities accept this with respect, she then becomes the provider of the living entities' material enjoyment and temporary benefit. Although the manifestation of the Lord's pastimes as a mother in the house of Śrī Candraśekhara refutes the argument that these pastimes are unfit to perpetually exist, the Lord accepted the mood of a devotee to demonstrate that such a form was not the worshipable Supreme Lord's personal form. It is not that simply because Śrī Gaurasundara displayed the ideal example of enacting the pastimes of His various energies that

He is the object of the subordinate conditioned soul's enjoyment. It is seen in the ideal example of a mother in this world that when her child accepts service from her, the child is unable to properly reciprocate because of its undeveloped consciousness. When the mother serves her child like a maidservant, her child is completely unable to serve her at that time. There is no possibility for the child to serve its mother at that point other than by accepting her service. When the child's consciousness is developed, it also develops a strong desire to become the master. Then also the child cannot understand that his mother has been serving him since his birth and that he should clear his debt to her by serving her. When such a mentality does awaken in the child, it no longer exhibits a propensity to enjoy material existence. Yet the illusory energy of Viṣṇu is so powerful that she does not award this qualification to everyone. The Supreme Lord can never become a servant or a maidservant. He is always the Lord and the enjoyer. His subordinate energies are His servants and maidservants. Those who desire to transform the Supreme Lord into a servant or maidservant are bewildered by the illusory energy of Viṣṇu. Lord Viṣṇu is never to be enjoyed by the conditioned living entities. Therefore, by accepting this material world, which is the transformation of the Lord's external energy, as the abode of enjoyment, the living entities, who are transformations of the marginal energy, have ended up becoming masters of the material world, and while establishing the Śākta philosophy they have taken leave from the path of spiritual life. When the conditioned souls feel that material enjoyment is their goal of life, then they engage the Supreme Lord as the supplier of their sense gratification. As a result, they become entangled in the ropes of material enjoyment. In Gaurasundara's pastimes of accepting the mood of a devotee, His exhibition of pastimes as the mother of the universe is to demonstrate that service to the energetic Viṣṇu is the only propensity of the *ādyā-śakti*, which is the worshipable goddess of the followers of Śākta philosophy. Viṣṇu is never to be considered the energy; the energy is always under the shelter of the Supreme Lord. Gaurasundara manifested

such pastimes to confirm that the energies inclined towards the Lord's service are most favorable to the energetic and that the external illusory energy's display of manipulating energies is incompatible with the manipulations of the internal energy.

CB Madhya-khaṇḍa 18.205

TEXT 205

satya karilena prabhu āpanāra gītā
“*āmi pitā, pitāmaha, āmi dhātā, mātā*”

The Lord confirmed His statement in the *Bhagavad-gītā*, “I am the father and grandfather. I am the support and the mother.”

The Supreme Lord is the Absolute Truth. There is an eternal relationship between the Supreme Lord and the living entities, who are His parts and parcels. The Supreme Lord is *vibhu*, or unlimited, and the *anu*, or limited, living entities, who are related to Him, are among His subordinate energies. The function of His illusory energy is to manipulate the Lord's various energies according to time, place, and circumstance. While confirming these topics, the Lord also established that even though the material designations of a living entity have no relationship with his *svarūpa-lakṣaṇa*, or original characteristics, they certainly have a relationship with his *taṭastha-lakṣaṇa*, or marginal characteristics.

CB Madhya-khaṇḍa 18.206

TEXT 206

pitāham asya jagato mātā dhātā pitāmahaḥ

“I am the father of this universe, the mother, the support, and the grandsire.”

CB Madhya-khaṇḍa 18.207

TEXT 207

*ānande vaiṣṇava-saba kare stana-pāna
koṭi koṭi janma yārā mahābhāgyavān*

All those Vaiṣṇavas, who had been most fortunate for millions of lifetimes, now blissfully drank milk from the Lord’s breast.

CB Madhya-khaṇḍa 18.208

TEXT 208

*stana-pāne sabāra viraha gela dūra
prema-rase sabe matta hailā pracura*

By drinking the Lord’s breast milk, their feelings of separation were mitigated and they became greatly maddened in the mellows of ecstatic love.

CB Madhya-khaṇḍa 18.209

TEXT 209

*e saba līlāra kabhu avadhi nā haya
`āvirbhāva, tirobhāva’ vede mātra kaya*

Although the *Vedas* describe the Lord’s “appearance” and “disappearance,” there is actually no end to His pastimes.

CB Madhya-khaṇḍa 18.210

TEXT 210

*mahārāja-rājeśvara prabhu viśvambhara
ei raṅga karilena nadīyā-bhitara*

Lord Viśvambhara, the King of kings, performed such pastimes in Nadia.

CB Madhya-khaṇḍa 18.211

TEXT 211

*nikhila brahmāṇḍe yata sthūla-sūkṣma āche
saba caitanyera rūpa—bheda kare pāche*

All gross and subtle elements in the entire universe are manifestations of Lord Caitanya that later appear separate.

The gross and subtle ingredients that have, according to their various qualities, manifested in this material world, which is a transformation of the external energy, are regarded as the variegatedness of the primary and secondary energies of consciousness. There is a difference between pastimes and activities. In the different concepts of temporary time and eternal time, various material and spiritual energies are situated. These energies are directly and indirectly related to individuals under particular circumstances.

CB Madhya-khaṇḍa 18.212

TEXT 212

*icchāya karaye sṛṣṭi, icchāya milāya
ananta brahmāṇḍa sṛṣṭi karaye līlāya*

Out of His own sweet will He creates and annihilates. He creates innumerable universes as one of His pastimes.

CB Madhya-khaṇḍa 18.213

TEXT 213

*icchā-maya maheśvara icchā-kāca kāce
tāna icchā nāhi kare, hena kon āche?*

He is the Lord of lords and supremely independent. He appears in whatever form He desires. Who is there who will disobey Him?

CB Madhya-khaṇḍa 18.214

TEXT 214

*tathāpi tānhāra kāca—sakali susatya
jīva tāribāra lāgi’ e saba mahattva*

Nevertheless all of His forms are the supreme truth. He manifests such glorious forms to deliver the living entities.

CB Madhya-khaṇḍa 18.215

TEXT 215

*ihā nā bujhiyā kona kona pāpī janā
prabhure balaye `gopī’ khāiyā āpanā*

Without understanding this fact, some sinful persons ruined themselves by calling the Lord a *gopī*.

The Supreme Lord is the object of worship. If He is considered in the category of *āśraya-vigraha*, or devotee, and described as a *gopī*, the Lord would then be relegated to merely an energy rather than the energetic. The Māyāvādīs and nondevotees cannot understand Lord Gaurasundara as the source of all *viṣṇu-tattvas*. The exhibition of pastimes appropriate to an *āśraya* by the *viṣaya-vigraha*, or shelter of all devotees, impedes unfortunate persons’ realization of the truth.

CB Madhya-khaṇḍa 18.216

TEXT 216

*adbhuta gopikā-nṛtya cāri-veda-dhana
kṛṣṇa-bhakti haya ihā karile śravaṇa*

By hearing about the Lord’s wonderful dance as a *gopī*, which is the treasure of the four *Vedas*, one attains devotional service to Kṛṣṇa.

CB Madhya-khaṇḍa 18.217

TEXT 217

hailā baḍāi buḍī prabhu nityānanda

se līlāya hena lakṣmī kāce gauracandra

In that pastime Nityānanda Prabhu played the role of an elderly lady, while Gauracandra took the form of goddess Lakṣmī.

CB Madhya-khaṇḍa 18.218

TEXT 218

*yakhana ye-rūpe gauracandra ye vihare
sei anurūpa rūpa nityānanda dhare*

Whenever Gauracandra enjoys pastimes in a particular form, Nityānanda assumes a form suitable for those pastimes.

CB Madhya-khaṇḍa 18.219

TEXT 219

*prabhu hailena gopī, nityānanda baḍāi
ke bujhibe ihā, yā'ra anubhava nāi*

The Lord became a gopī, and Nityānanda became an elderly lady. Who can understand this other than one who has realization of it?

CB Madhya-khaṇḍa 18.220

TEXT 220

*kṛṣṇa-anugraha yāre, se e marma jāne
alpa-bhāgye nityānanda-svarūpa nā cine*

Only one who is favored by Kṛṣṇa can understand this in truth. Less fortunate persons cannot recognize Nityānanda.

CB Madhya-khaṇḍa 18.221

TEXT 221

kibā yogī nityānanda, kibā bhakta jñānī

yāra yena mata icchā nā bolaye kenī

Someone may consider Nityānanda a yogi, someone may consider Him a devotee, and someone may consider Him a *jñānī*. They may say whatever they like.

CB Madhya-khaṇḍa 18.222

TEXT 222

*ye se kene caitanyera nityānanda nahe
tathāpi se pāda-padma rahuka hṛdaye*

Even if Nityānanda is a most insignificant servant of Lord Caitanya, I would still keep His lotus feet in my heart.

CB Madhya-khaṇḍa 18.223

TEXT 223

*eta parihāre o ye pāpī nindā kare
tabe lāthi māroṅ tāra śirera upare*

Therefore I kick the head of any sinful person who disregards the glories of Lord Nityānanda and dares to criticize Him.

Those who are sinful-minded because of their previous misdeeds cannot understand the truth about Śrī Nityānanda-Baladeva or His transcendental activities, and thus they blaspheme Him. Topics of the author's kicking them on their heads have been mentioned to reveal that the conceptions of such abominable sinful persons are extremely disgusting and contemptible. By receiving such chastisement from a Vaiṣṇava, the good fortune of those who are averse to the service of Hari is awakened, but ordinary foolish people cannot understand this.

CB Madhya-khaṇḍa 18.224

TEXT 224

*madhya-khaṇḍa-kathāyena amṛta-śravaṇa
yahin lakṣmī-veśe nṛtya kailā nārāyaṇa*

The topics of the *Madhya-khaṇḍa*, wherein Lord Nārāyaṇa's dance in the form of Lakṣmī are narrated, are just like a shower of nectar.

CB Madhya-khaṇḍa 18.225

TEXT 225

*nācila jananī-bhāve bhakti śikhāi
yāsabāra pūriḷā āśā stana piyāiyā*

The Lord danced in the mood of a mother and taught devotional service. He then fulfilled everyone's desires by feeding them breast milk.

By displaying the activities of His spiritual and material energies, the Lord taught devotional service, which is the eternal propensity dormant in conditioned souls. He taught self-realized souls the principles of distributing foodstuffs required in this material world and offering service to the Supreme Lord rather than taking service from Him.

CB Madhya-khaṇḍa 18.226

TEXT 226

*sapta-dina śrī-ācārya-ratnera mandire
parama adbhuta teja chila nirantare*

There was a wonderful effulgence manifest for seven days at the house of Śrī Ācāryaratna.

CB Madhya-khaṇḍa 18.227

TEXT 227

*candra, sūrya, vidyut ekatra yena jvale
dekhaye sukṛti-saba mahā-kutūhale*

It appeared that the moon, sun, and lightning were simultaneously illuminating the house. Fortunate persons were greatly pleased to see this.

CB Madhya-khaṇḍa 18.228

TEXT 228

*yateka āise loka ācāryera ghare
cakṣu melibāre śakti keha nāhi dhare*

Those who came to Ācāryaratna’s house were unable to open their eyes.

CB Madhya-khaṇḍa 18.229

TEXT 229

*loke bale,—“ki kārāṇe ācāryera ghare
dui cakṣu melite phuṭiyā yena paḍe?”*

People inquired, “Why do our eyes become blinded when we open them in Ācārya’s house?”

CB Madhya-khaṇḍa 18.230

TEXT 230

*śuniyā vaiṣṇava-gaṇa mane mane hāse
keha āra kichu nāhi karaye prakāśe*

On hearing this, the Vaiṣṇavas became jubilant at heart, but they did not offer any explanation.

CB Madhya-khaṇḍa 18.231

TEXT 231

*hena se caitanya-māyā parama gahana
tathāpiha keha kichu nā bujhe kārāṇa*

Lord Caitanya's potencies are most confidential, yet no one can understand how this is so.

The potencies of Śrī Caitanyadeva are most confidential. There is not a tinge of devotional service in the hearts of those who desire to enjoy Gaura (who accept service from Gaurasundara by considering Him the object of their enjoyment, in other words, who consider themselves something like *nāgarīs*, or enjoyers). Śrī Caitanyadeva did not allow foolish persons to understand this.

CB Madhya-khaṇḍa 18.232

TEXT 232

*e-mata acintya-līlā gauracandra kare
navadvīpe saba bhakta sahite vihare*

In this way Gauracandra enjoyed inconceivable pastimes with the devotees in Navadvīpa.

CB Madhya-khaṇḍa 18.233

TEXT 233

*śuna śuna āre bhāi caitanyera kathā
madhya-khaṇḍe ye ye karma kaila yathā yathā*

O brothers, hear the descriptions of the activities and places of Lord Caitanya's pastimes in *Madhya-khaṇḍa*.

CB Madhya-khaṇḍa 18.234

TEXT 234

*śrī-caitanya-nityānanda-cānda pahuṅ jāna
vṛndāvana-dāsa tachu pada-yuge gāna*

Accepting Śrī Caitanya and Nityānanda Prabhu as my life and soul, I, Vṛndāvana dāsa, sing the glories of Their lotus feet.

Thus ends the English translation of the Gauḍīya-bhāṣya commentary on Śrī Caitanya-bhāgavata, Madhya-khaṇḍa, Chapter Eighteen, entitled, “Mahāprabhu’s Dancing as a Gopī.”

Chapter Nineteen:

The Lord's Pastimes in Advaita's House

This chapter describes Śrīman Mahāprabhu's visit to devotees' houses with Nityānanda, Advaita's distress resulting from being offered respect by Gaurasundara, Advaita's tricks to remove that distress, Gaurasundara's wandering in the city and His visit with Nityānanda to the house of a *vāmācāri sannyāsī*, Their acceptance of fruits at the house of the *sannyāsī*, Gaura and Nityānanda's arrival at the house of Advaita Ācārya, Advaita's explanation of *jñāna-yoga*, the Lord's beating Advaita and revelation of His glories after hearing His explanations, Advaita Ācārya's happiness and declaration, examples of the inauspicious results of worshiping demigods, the Lord's warning to everyone about blasphemy of Vaiṣṇavas, the Lord's acceptance of food at Advaita's house, and Advaita's glorification of Nityānanda on the pretext of expressing anger.

Śrīman Mahāprabhu and Nityānanda visited the houses of all the devotees in Navadvīpa. When the Lord was pleased, all the devotees became intoxicated with happiness. Among them, Śrī Advaita Ācārya was the most pleased. In ecstatic love, He had no external consciousness yet He was extremely distressed because Gaurasundara would offer Him respect and take dust from His feet. He therefore attempted to make the Lord angry with Him by explaining *Yoga-vāsiṣṭha* on the pretense of establishing the superiority of *jñāna* over bhakti.

One day while Mahāprabhu and Nityānanda were wandering about the city, the demigods saw that the two resembled two moons. They thus

considered heaven to be earth, themselves to be human beings, and the earth to be heaven, and in this way they went on speculating in various ways among themselves.

On the way to Advaita Ācārya's house, Śrī Nityānanda and Śrī Gaurasundara went to the house of a *dārī sannyāsī*, or tantric *sannyāsī* who keeps women. When Mahāprabhu offered His obeisances to the *sannyāsī*, the *sannyāsī* became overwhelmed on seeing the most enchanting form of Mahāprabhu and blessed Him to achieve worldly opulence. When Mahāprabhu established the abomination and impermanence of such benedictions, the *dārī sannyāsī*, out of his enjoying mentality, praised sense gratification with objects like wealth and children. Mahāprabhu then explained to the *sannyāsī* that it is not necessary to pray for things like wealth and good birth, because they are all temporary. All living entities enjoy happiness and distress according to their own past deeds. Because of not understanding the purport of the *Vedas*, people consider religiosity, economic development, and sense gratification as the goals of the *Vedas* and achievement of opulences like wealth and good birth as the fruit of taking bath in the Ganges and chanting the names of Hari. But this is not the actual purport of the *Vedas*; devotional service alone is the goal of the *Vedas*. Praying for anything else does not indicate proper intelligence.

After hearing Mahāprabhu's words, the *dārī sannyāsī* considered Gaurasundara a crazy child and himself, who had traveled to all holy places, as most intelligent. Nityānanda Prabhu laughed at the words of the *dārī sannyāsī* and pacified him with words of praise. He then informed the *sannyāsī* that They had to leave for some work and asked him for some food. After the *dārī sannyāsī* requested the two Prabhus to accept lunch at his house, Śrī Gaura-Nityānanda went for bath in the Ganges, returned, and sat down to eat milk and fruits in the *sannyāsī*'s house. When the *dārī sannyāsī* then invited Nityānanda to have some wine, the two Prabhus understood that the *sannyāsī* was a *vāmācāri*, so They washed Their hands and left that house. They then swam down the

Ganges to the house of Advaita Ācārya in Śāntipura. Realizing that Mahāprabhu had arrived, Advaita Prabhu began to describe the glories of *jñāna-yoga*. When Mahāprabhu inquired from Advaita Prabhu, “Between bhakti and *jñāna*, which is superior?” Advaita Prabhu replied that *jñāna* was superior. On hearing this, Mahāprabhu repeatedly struck Advaita’s back with His fist, and after revealing His own glories, He stopped the beating. Advaita Prabhu then began to dance in ecstasy, and after describing how Mahāprabhu had previously given Him respect, He begged for Gaura’s service birth after birth, took dust from Mahāprabhu’s feet, and smeared it all over His body. Advaita’s house then became flooded with tears of love. Mahāprabhu awarded Advaita the benediction that His (Gaura’s) mercy would be easily available to those who took shelter at Advaita Prabhu’s feet for even a moment. Thereafter, citing the example of the Śaivite King Sudakṣiṇa, Advaita Prabhu said that if anyone neglects Mahāprabhu and worships only Him (Advaita Ācārya), then that same devotional service will ruin that person. On hearing Advaita’s words, Mahāprabhu declared that if anyone worships Him (Gaura) while disregarding His devotee, He will never accept such worship, as such devotional service feels like fire burning His body. After ordering Advaita’s wife to cook, Mahāprabhu and the others went to take bath in the Ganges, and after completing their bath, they returned to eat. As they finished eating, Nityānanda Prabhu threw rice all over the room, whereupon Advaita recited Nityānanda’s unlimited glories on the pretext of criticizing Him. After Mahāprabhu spent the next few days in the house of Advaita, He returned home with His associates.

CB Madhya-khaṇḍa 19.001

TEXT 1

*jaya viśvambhara sarva-vaiṣṇavera nātha
bhakti diyā jīve prabhu kara ātmasāt*

All glories to Viśvambhara, the Lord of all Vaiṣṇavas! O Lord, please

deliver the living entities by giving them Your devotional service.

Viśvambhara is the maintainer of the universe. He is the object of all devotional service. Induced by the spirit of enjoyment, the conditioned soul has forgotten pure service to the Lord. Unless the Supreme Lord accepts the service of the living entity by becoming the object of his service-inclined propensities, the living entity's natural propensity for enjoyment becomes prominent. That is why the merciful Lord, as the *viṣaya-vigraha*, or object of worship, awards the subordinate, separated living entity the opportunity to serve and thus accepts him as His own.

CB Madhya-khaṇḍa 19.002

TEXT 2

*hena-mate navadvīpe prabhu viśvambhara
krīḍā kare, nahe sarva-nayana-gocara*

In this way Lord Viśvambhara performed pastimes in Navadvīpa that were not seen by all.

CB Madhya-khaṇḍa 19.003

TEXT 3

*āpana bhaktera saba mandire mandire
nityānanda-gadādhara-saṁhati vihare*

In the company of Nityānanda and Gadādhara, the Lord enjoyed pastimes in the houses of His devotees.

CB Madhya-khaṇḍa 19.004

TEXT 4

*prabhura ānande pūrṇa bhāgavata-gaṇa
kṛṣṇa-paripūrṇa dekhe sakala bhuvana*

All the devotees were filled with the Lord's ecstasy. They saw the

entire world in relationship to Kṛṣṇa.

Śrī Mahāprabhu is the source of complete ecstasy for devotees inclined to the service of the Lord. The conditioned souls are subjected to the threefold miseries of material existence. But since the liberated devotees of the Lord are filled with ecstasy in Kṛṣṇa consciousness, they do not experience any material distress. Wherever the object of happiness is temporary and the living entities' endeavors are imperfect there is a lack of complete ecstasy in Kṛṣṇa consciousness. Experiencing the ecstasy of Kṛṣṇa consciousness everywhere is perception of the living entities' complete happiness.

CB Madhya-khaṇḍa 19.005

TEXT 5

*niravadhi bhāvāveśe kāro nāhi bāhya
saṅkīrtana vinā āra nāhi kona kārya*

They were constantly absorbed in love of God and had no external consciousness. They had no engagement other than the performance of *saṅkīrtana*.

Since the devotees of the Lord are absorbed in the service of Kṛṣṇa, they cannot even glance towards the material world under the influence of external knowledge. Rather they constantly remain intoxicated by glorifying Kṛṣṇa's names, forms, qualities, and pastimes.

CB Madhya-khaṇḍa 19.006

TEXT 6

*sabā haite matta baḍa ācārya gosāñī
agādha caritra, bujhe hena keha nāi*

Of all the devotees, Ācārya Gosāñī was most blissful. No one was able to understand His unfathomable characteristics.

CB Madhya-khaṇḍa 19.007

TEXT 7

*jāne jana-katho śrī-caitanya-kṛpāya
caitanyaera mahābhakta śāntipura-rāya*

The glories of Lord Caitanya's great devotee, Advaita, the Lord of Śāntipura, are known by the mercy of Lord Caitanya to only a few devotees.

CB Madhya-khaṇḍa 19.008

TEXT 8

*bāhya haile viśvambhara sarva-vaiṣṇavere
mahābhakti karena, viśeṣa advaitere*

When Viśvambhara regained His external consciousness, He would offer respect to all the Vaiṣṇavas, and particularly to Advaita.

Mahāprabhu always displayed intense eagerness to please Kṛṣṇa and acted like He did not even glance at the world of material enjoyment. The moment His glance fell on the external world, He immediately engaged in the service of Viṣṇu's devotees. He thus displayed the pastime of serving Śrī Advaita Ācārya with awe and reverence, but Advaita Prabhu was not pleased by this. His only purpose in life was to serve Śrī Caitanya. Therefore He considered the Lord's exhibition of respect to Him as a frustration of His own good fortune.

CB Madhya-khaṇḍa 19.009

TEXT 9

*ihāte asukhī baḍa śāntipura-nātha
mane mane garje, citte nā pāya soyātha*

As a result of this, the Lord of Śāntipura was unhappy. His mind rumbled, and His heart felt no relief.

CB Madhya-khaṇḍa 19.010

TEXT 10

*“niravadhi corā more viḍambanā kare
prabhutva chāḍiyā mora caraṇe se dhare*

“This thief constantly harasses Me by giving up His superior position and grabbing hold of My feet.

CB Madhya-khaṇḍa 19.011

TEXT 11

*bale nāhi pāroṅ mui prabhu mahābalī
dhariyā o laya mora caraṇera dhūli*

“The Lord is most powerful, so by force I cannot check Him from taking dust from My feet.

CB Madhya-khaṇḍa 19.012

TEXT 12

*bhakti-bala sabe mora āchaye upāya
bhakti vinā viśvambhare cinana nā yāya*

“The only alternative I have is the power of devotional service, for no one can recognize Viśvambhara without devotional service.

CB Madhya-khaṇḍa 19.013

TEXT 13

*tabe se `advaita-simha`-nāma loke ghoṣe
cūrṇa karoṅ māyā yabe aśeṣa viśeṣe*

“When I smash His illusion into pieces, then only will My name Advaita-simha be glorified.

CB Madhya-khaṇḍa 19.014

TEXT 14

*bhṛgure jiniyā āśa pāiyāche cora
bhṛgu-hena śata śata śiṣya āche mora*

“This thief has become proud after defeating Bhṛgu, but He doesn’t know that I have hundreds of disciples like Bhṛgu.

There is a story among people that Lord Nārāyaṇa accepted Bhṛgu’s footprint on His chest to exhibit His affection for His devotees and demonstrate that he [Bhṛgu] was a fool. Since ignorant people are more prone to be deceived, they consider Bhṛgu more respectable than the Supreme Lord. But, as Śrī Advaita Prabhu is “Mahā-Viṣṇu” and a Vaiṣṇava *ācārya*, He recognized the foolishness of Bhṛgu. Therefore, while displaying His external anger and pride, He declared that He has hundreds of disciples like Bhṛgu. Śrī Gaurasundara, who is nondifferent from Vrajendra-nandana, could not hide the stealing propensities of His Śyāmasundara pastimes from Advaita Prabhu. The forgetfulness of the Supreme Lord in those who are tortured by the illusory energy and who cannot understand their own constitutional position or the position of the Supreme Lord awakens in them a spirit of enjoyment at every step. But since Śrī Advaita Prabhu was a remarkably intelligent and most clever devotee of Gaura, His thoughts were not like those of foolish living entities. He endeavored with a desire to obtain punishment from Śrī Caitanyadeva to reverse the concept that He was worshipable. Thinking in this way, He desired to place artificial obstacles in the *gaura-avatāra*’s preaching of devotional service to belittle the Lord’s pastimes as a servant.

CB Madhya-khaṇḍa 19.015

TEXT 15

*hena krodha janmāiba prabhura śarīre
svahaste āpane yena mora śāsti kare*

“I will make the Lord so angry that He will punish Me by His own hand.

CB Madhya-khaṇḍa 19.016

TEXT 16

*‘bhakti bujhāite se prabhura avatāra
hena bhakti nā māninu’—ei mantra sāra*

“Although the Lord has incarnated to preach devotional service, I will not show any respect to such devotional service—this is My resolution.

CB Madhya-khaṇḍa 19.017

TEXT 17

*bhakti nā mānile krodhe āpanā pāsari’
prabhu mora śāsti karibena cule dhari’”*

“If I do not accept devotional service, then the Lord will forget Himself out of anger and punish Me by pulling My hair.”

CB Madhya-khaṇḍa 19.018

TEXT 18

*ei mata cintiyā advaita mahā-raṅge
vidāya hailā prabhu haridāsa-saṅge*

After contemplating in this way, Advaita Prabhu happily departed with Haridāsa.

CB Madhya-khaṇḍa 19.019

TEXT 19

*kona kārya lakṣya kari’ grhete āilā
āsiyā mānasa-mantra paḍite lāgilā*

He came home on the pretext of some work and contemplated His resolution.

CB Madhya-khaṇḍa 19.020

TEXT 20

*niravadhi bhāvāveśe dole matta haiyā
vākhāne vāśiṣṭha-śāstra `jñāna` prakāśiyā*

Intoxicated with ecstasy, He constantly swayed back and forth as He glorified *jñāna* while commenting on the book named *Yoga-vāśiṣṭha*.

While explaining the nondevotional Māyāvādī book named *Yoga-vāśiṣṭha*, Śrī Advaita Prabhu made a show of aversion to the path of devotional service. His purpose was to obstruct Mahāprabhu’s preaching of devotional service, so that He [Gaura] would punish Him [Advaita] rather than worship Him.

CB Madhya-khaṇḍa 19.021

TEXT 21

*`jñāna` vinā kibāśakti dhare viṣṇu-bhakti
ataeva sabāra prāṇa, jñāna—sarva-śakti*

“Without *jñāna*, what power does devotional service to Viṣṇu have? Therefore *jñāna* has all potency, and it is the life of all.

“Without *jñāna*, in the form of cultivation of impersonal Brahman, devotional service to Viṣṇu cannot have any potency. *Jñāna* is the life of devotional service. *Jñāna* is certainly full of all potencies. Giving up such impersonal *jñāna* is like giving up the wealth in one’s own home and searching for wealth in the forest, where it is not available.”

CB Madhya-khaṇḍa 19.022

TEXT 22

hena jñāna nā bujhiyā kona kona jana

ghare dhana hārāiyā cāhe giyā vana

“One who does not understand such *jñāna* is comparable to a person who leaves his wealth at home and then searches for it in the forest.

CB Madhya-khaṇḍa 19.023

TEXT 23

*viṣṇu-bhakti—darpaṇa, locana haya—`jñāna`
cakṣu-hīna janera darpaṇe kon kāma?*

“Devotional service to Viṣṇu is like a mirror, while *jñāna* is like the eyes. What is the use of a mirror if one has no eyes?

“Devotional service to Viṣṇu is like a mirror. But if one is not endowed with eyes in the form of *jñāna*, then this mirror has no use. If there are no eyes, then what is the use of a mirror?”

CB Madhya-khaṇḍa 19.024

TEXT 24

*ādi anta āmi paḍilāma sarva-śāstra
bujhilāma sarva-abhiprāya—`jñāna` mātra*

“I have studied all the scriptures from beginning to end and come to the conclusion that *jñāna* is the essence of everything.”

“After studying all scriptures from beginning to end, I have understood that *jñāna* is supreme.”

CB Madhya-khaṇḍa 19.025

TEXT 25

*advaita-caritra bhāla bujhe haridāsa
vyākhyāna śuniyā mahā-aṭṭa-aṭṭa-hāsa*

Haridāsa knew well the characteristics of Advaita, therefore on hearing this explanation he laughed loudly.

TEXT 26

*ei mata advaitera caritra agādha
sukṛtira bhāla, duṣkṛtira kārya-vādha*

Such are the unfathomable characteristics of Advaita Prabhu. They are auspicious for the devotees and impediments for the miscreants.

Those who were fortunate understood the characteristics of the devotee Advaita and thus realized the supremacy of devotional service to the Lord. Those who were unfortunate and sinful could not understand the purpose of Advaita Prabhu and attained inauspiciousness by accepting impersonal *jñāna* as superior to devotional service. They obtained only impediments on their path of progress.

CB Madhya-khaṇḍa 19.027

TEXT 27

*sarva-vāñchā-kalpa-taru prabhu viśvambhara
advaita-saṅkalpa citte haila gocara*

Lord Viśvambhara is like a desire tree that fulfills everyone's desires, therefore He understood Advaita's resolution.

Mahāprabhu is the original source of fulfilment for everyone's desires. Therefore He could certainly understand the internal mood of Advaita. When Śrī Advaita Prabhu saw the Lord offer Him great respect despite His endeavor to serve Mahāprabhu with His body, mind, and speech, then to counteract this situation He made a show of establishing bhakti as less enlightening by giving more importance to *jñāna*.

CB Madhya-khaṇḍa 19.028

TEXT 28

eka-dina nagara bhramaye prabhu raṅge

One day the Lord was joyfully wandering about the city looking at His creation with Nityānanda.

CB Madhya-khaṇḍa 19.029

TEXT 29

*āpanāre `sukṛti' kariyā vidhi māne
“mora śilpa cāhe prabhu sadaya nayane”*

Brahmā considered himself fortunate, “The Lord is mercifully looking at my artistic work.”

When Brahmā, the creator of the universe, saw that Śrī Gaurasundara had incarnated in this world, he considered himself fortunate. Lord Brahmā, the engineer of the universe, considered himself fortunate when he realized that he had attained the merciful glance and attention of the Lord.

CB Madhya-khaṇḍa 19.030

TEXT 30

*dui candra yena dui cali āise yāya
nati-anurūpa sabe daraśana pāya*

It appeared that two moons were wandering about, and everyone appreciated Their presence according to their surrender.

The phrase *dui candra* refers to Śrī Gauracandra and Śrī Nityānanda-candra. The phrase *āise yāya* means “coming and going.”

The phrase *nati-anurūpa* is explained as follows: Everyone saw Gaura and Nitāi differently according to their service propensity; in other words, they saw Gaurasundara according to the degree of their devotional service. Another reading is *mati-anurūpa*, which would mean “according to their mentality.”

CB Madhya-khaṇḍa 19.031

TEXT 31

*antarīkṣe thāki' saba dekhe deva-gaṇa
dui candra dekhi' sabe gaṇe mane mana*

All the demigods watched from outer space. On seeing the two moons, various thoughts went through their minds.

CB Madhya-khaṇḍa 19.032

TEXT 32

*āpana lokera haila vasumatī jñāna
cānda dekhi' pṛthivīre haila svarga bhāna*

On seeing the presence of the moonlike Lords, they considered their planets to be the earth and earth to be heaven.

The demigods considered their respective abodes to be earth and the earth to be heaven. On seeing the two moonlike Lords, Gauracandra and Nityānanda-candra, their vision was bewildered as by the illusory representations of water seen in fire or land seen on water.

CB Madhya-khaṇḍa 19.033

TEXT 33

*nara-jñāna āpanāre sabāra janmila
candrera prabhāve nare deva-buddhi haila*

By the influence of the moonlike Lords, they considered themselves to be human beings and human beings to be demigods.

The demigods began to consider themselves as less powerful human beings, and they considered the human beings, who were refreshed by the rays of the two moons, Gaura and Nitāi, to be superior to themselves.

CB Madhya-khaṇḍa 19.034

TEXT 34

dui candra dekhi' sabe karena vicāra
“kabhu svarge nāhi dui candra adhikāra”

On seeing the two moons, they thought, “We have never seen two moons together in heaven.”

“There is only one moon in heaven. There is no question of two moons at the same time. Therefore the earth is a heaven superior to heaven.”

CB Madhya-khaṇḍa 19.035

TEXT 35

kona deva bale,— “śuna vacana āmāra
mūla candra—eka, eka pratibimba āra”

One of the demigods said, “Listen to my words. One is the original moon, and the other is a reflection.”

Svayaṁ-rūpa Lord Kṛṣṇacandra is the original moon, and *svayaṁ-prakāśa* Baladeva is His manifestation. In *Laghu-bhāgavatāmṛta* (1.21) it is stated:

anekatra prakāṣatā rūpasyaikasya yaikadā
sarvathā tat-svarūpaiva sa prakāśa itīryate

“If numerous forms, all equal in their features, are displayed simultaneously, such forms are called *prakāśa-vigrahas* of the Lord.”

CB Madhya-khaṇḍa 19.036

TEXT 36

kona deva bale,— “hena bujhi nārāyaṇa
bhāgye vā candrera vidhi karila yojana”

Another demigod said, “I think that out of our good fortune Lord Nārāyaṇa has provided us with two moons.”

One of the demigods said, “Perhaps because of our good fortune the creator has made these two moons appear simultaneously.”

TEXT 37

*keha bale—“pitā-putra eka-rūpa haya
hena bujhi eka—`budha` candrera tanaya”*

Someone said, “The father and the son are one. I think one is Mercury, the son of the moon.”

“According to the Vedic statement, *ātmā vai jāyate putrah*—‘A man is born as his own son,’ there is a similarity between the father and the son. Mercury is the son of the moon and therefore as good as his father. Perhaps of these two moons, one is the son of the other.”

CB Madhya-khaṇḍa 19.038

TEXT 38

*vede nāre niścāite ye prabhura rūpa
tāhāte ye deva mohe`, e nahe kautuka*

It was not at all wonderful that the demigods were bewildered by the Lord’s form, which even the Vedas cannot ascertain.

In the *Śrīmad Bhāgavatam* (1.1.1) it is stated:

*tene brahma hṛdā ya ādi-kavaye muhyanti yat sūrayaḥ
tejo-vāri-mṛdām yathā vinimayo yatra tri-sargo `mṛṣā*

“It is He only who first imparted the Vedic knowledge unto the heart of Brahmājī, the original living being. By Him even the great sages and demigods are placed into illusion, as one is bewildered by the illusory representations of water seen in fire, or land seen on water. Only because of Him do the material universes, temporarily manifested by the reactions of the three modes of nature, appear factual, although they are unreal.”

CB Madhya-khaṇḍa 19.039

TEXT 39

*hena-mate nagara bhramaye dui jana
nityānanda, jagannātha-miśrera nandana*

In this way Nityānanda and the son of Jagannātha Miśra wandered about the city.

CB Madhya-khaṇḍa 19.040

TEXT 40

*nityānanda sambodhiyā bale viśvambhara
“cala yāi śāntipura—ācāryera ghara”*

Addressing Nityānanda, Viśvambhara said, “Let us go to Advaita Ācārya’s house in Śāntipura.”

CB Madhya-khaṇḍa 19.041

TEXT 41

*mahāraṅgī dui prabhu parama cañcala
sei pathe calilena ācāryera ghara*

The two joyful, most restless Lords then set out on the path to Advaita Ācārya’s house.

CB Madhya-khaṇḍa 19.042

TEXT 42

*madhya-pathe gaṅgāra samīpe eka grāma
mullukera kāche se ‘lalitapura’ nāma*

Halfway down the road near Mulluka is a village named Lalitapura, which is situated near the Ganges.

Mulluka, or Muluka (derived from the Persian word *milik*), is situated on the eastern bank of the Ganges opposite Ambikā. Places like Piyārī-gaṅja

are situated on the western side of the Ganges. The village of Lalitapura is situated near Śāntipura; in other words, it is on the eastern side of the Ganges halfway between Māyāpur and Śāntipura. It is on the eastern side directly adjacent to the village of Hāṭa-dhāṅga.

CB Madhya-khaṇḍa 19.043

TEXT 43

*sei grāme gṛhastha-sannyāsī eka āche
pathera samīpe ghara jāhnavīra kāche*

In that village lived a householder *sannyāsī*. His house was on the side of the road near the Ganges.

The phrase householder *sannyāsī*, or householder *bāula*, refers to those who identify themselves as *tyāgīs*, or renunciants, while maintaining extreme attachment to home. The tamasic *tantras* encourage such *dārī sannyāsīs*, or immoralists. As in the logic of *soṇāra pāthara bāṭī*—“stone bowls made of gold,” those householder *bāulas* who are extremely attached to home and who dress themselves as renunciants, wearing red cloth with the support of Śākta philosophy, claim that maintaining maidservants and wives is approved by the *śāstras*. At present Śrīmān Annadācaraṇa Mitra wears red cloth even though he is a householder, and Śrīyukta Madhusūdana Gosvāmī of Vṛndāvana used to wear red cloth as a preacher even though he was a householder. Accepting the saffron dress of a renunciant is included among the rules for a *sannyāsī* on the path of regulative principles, just as all Vaiṣṇava *ācāryas* of the medieval age used saffron cloth. In the course of preaching their own spontaneously manifested *paramahansa-dharma*, Śrī Rūpa and Sanātana, who inaugurated *anurāga-mārga*, the path of attachment, were not inclined towards Śrī Gaurasundara’s *ekadaṇḍa-sannyāsa*. Śrī Gopāla Bhaṭṭa Gosvāmī’s spiritual master, Tridaṇḍī Sannyāsī Śrīla Prabodhānanda Sarasvatī, exhibited the superiority of *paramahansa* dress and the path of attachment by wearing saffron dress befitting an *ācārya*. Śrīmaj

Jīvacaraṇa, who followed Śrī Rūpa, has in the course of imparting instructions befitting an *ācārya* preached *svakīya-rasa* to help easily understand the concept of *parakīya-rasa* and to uproot the poisonous teeth of the fraudulent followers of *parakīya-rasa*. Actually the concept of *svakīya-rasa* preached by Śrī Jīvapāda has simply established the supremacy of *parakīya-rasa* of the spiritual world.

CB Madhya-khaṇḍa 19.044

TEXT 44

nityānanda-sthāne prabhu karaye jijñāsā
“*kāhāra maṇḍapa jāna kaha kāra vāsā?*”

The Lord asked Nityānanda, “Do You know whose *āśrama* this is and who stays here?”

The word *maṇḍala* [*sic*] means “surrounding area,” “camp,” “hermitage,” “estate,” or “one’s own land.”

CB Madhya-khaṇḍa 19.045

TEXT 45

nityānanda bale,— “prabhu, sannyāsī-ālaya”
prabhu bale,— “tā’re dekhi, yadi bhāgya haya”

Nityānanda replied, “O Lord, this is the house of a *sannyāsī*.” The Lord then said, “If We are fortunate, We can meet him.”

CB Madhya-khaṇḍa 19.046

TEXT 46

hāsi’ gelā dui prabhu sannyāsīra sthāne
viśvambhara sannyāsīre karilā praṇāme

The two Prabhus smiled as They went to the *sannyāsī*’s house. Viśvambhara thereupon offered obeisances to the *sannyāsī*.

TEXT 47-48

*dekhiyā mohana-mūrti dvijera nandana
sarvāṅga-sundara rūpa, praphulla vadana*

*santoṣe sannyāsī kare bahu āśīrvāda
“dhana, vaṁśa, suvivāha, hau vidyā lābha”*

On seeing Viśvambhara’s most enchanting form, beautiful limbs, and smiling face, the *sannyāsī*, in great satisfaction, offered Him various benedictions, “May You achieve wealth, family, good wife, and learning.”

CB Madhya-khaṇḍa 19.049

TEXT 49

*prabhu bale,—“gosāñi e nahe āśīrvāda”
hena bala—“tore hau kṛṣṇera prasāda*

The Lord said, “O Gosāñi, this is not a benediction. Rather you should say, ‘May you attain the mercy of Kṛṣṇa.’”

The followers of the modern day, late Mr. Nandi, who was an extremely attached householder worshiper of Gaurāṅga, support this *dārī sannyāsī’s* philosophy. The *dārī sannyāsīs’* conception of “blessings” is to attain a beautiful wife, wealth for exploiting the poor, materialistic education, and the thirst to maintain the prestige of one’s hereditary caste to impress inferiors. Śrī Gaurasundara did not approve the conceptions of such extremely attached householder “BābāṬhākuras” and pointed out the faults in the *dārī sannyāsī’s* blessings. Since lusty people cannot understand the mentality of the desireless *paramahaṁsa* Vaiṣṇavas, they consider the Vaiṣṇavas to be like themselves. The *dārī sannyāsīs* have gradually embraced the philosophy of the caste Gosvāmīs. Śrīman Mahāprabhu has not at all accepted the philosophy of the caste Gosvāmīs.

Rather, He established that the mercy of Kṛṣṇa is the topmost benediction to teach the married Gosvāmīs. People who pray for material benedictions highly esteem activities that are devoid of devotion to Viṣṇu and that fulfill their lust. In that state they cannot understand the principles of *niṣkāma paramahaṁsa bhāgavata-dharma*, selfless pure devotional service to the Supreme Lord, and they consider non-Vaiṣṇavism created by *smārtas* to be Vaiṣṇavism. The caste Gosvāmīs and *dārī sannyāsīs* are anxious to acquire the title of “Gosāñi” from the people of this world. On the pretext of offering respect to the *sannyāsī*, Mahāprabhu also addressed the *sannyāsī* as “Gosāñi.” Actually they can never become Gosvāmīs. The mentality of Śrī Caitanyadeva has already been revealed in such verses as the *Śrīmad Bhāgavatam* (7.5.30) *adānta-gobhir viśatām tamisram* and Śrī Rūpa Gosvāmī’s *vāco vegam manasaḥ krodha-vegam* [*matir na kṛṣṇe parataḥ svato vāmitho ‘bhipadyeta grha-vratānām*

adānta-gobhir viśatām tamisrapunaḥ punaś carvita-carvaṇānām, “Because of their uncontrolled senses, persons too addicted to materialistic life make progress toward hellish conditions and repeatedly chew that which has already been chewed. Their inclinations toward Kṛṣṇa are never aroused, either by the instructions of others, by their own efforts, or by a combination of both.” *vāco vegam manasaḥ krodha-vegamjihvā-vegam udaropastha-vegam, etān vegān yo viśaheta dhīraḥsarvām apīmām pṛthivīm sa śiṣyāt*, “A sober person who can tolerate the urge to speak, the mind’s demands, the actions of anger and the urges of the tongue, belly and genitals is qualified to make disciples all over the world.”].

CB Madhya-khaṇḍa 19.050

TEXT 50

*viṣṇu-bhakti-āśīrvāda—akṣaya avyaya
ye balilā gosāñi, tomāra yogya naya”*

“The benediction of devotional service to Viṣṇu is inexhaustible and indestructible. Whatever you have said, O Gosāñi, does not befit you.”

“Wealth, children, beautiful wife, and material education are all temporary, whereas Lord Viṣṇu is eternal, the Vaiṣṇavas are eternal, and the Vaiṣṇavas’ devotional service to Viṣṇu is eternal. The benediction of devotional service to Viṣṇu is not destructible and not exhaustible. People address you as ‘Guru’ and ‘Gosāñi’; if you are so, then it is never proper for you to award such worldly, temporary benedictions.”

CB Madhya-khaṇḍa 19.051

TEXT 51

*hāsiyā sannyāsī bale,—“pūrve ye śunila
sākṣāte tāhāra āji nidāna pāila*

The *sannyāsī* smiled and said, “I am now directly experiencing what I have previously heard about.

CB Madhya-khaṇḍa 19.052

TEXT 52

*bhāla se balite loka theṅgā lañā dhāya
e vipra-putrera sei-mata vyavasāya*

“If good advice is given, people will chase you with a stick. The behavior of this son of a *brāhmaṇa* is just like that.

The *dārī sannyāsī* said, “If good advice is given to people, they respond with outrage. Today I have direct evidence of that. This son of a *brāhmaṇa* has taken on the business of perverting the truth.”

CB Madhya-khaṇḍa 19.053

TEXT 53

dhana-vara dila āmi parama santōṣe

kothā gela upakāra, āro āmā' doṣe!”

“I happily awarded Him the benediction of wealth, and what to speak of appreciating it, He found fault in me!”

“I happily gave this son of a *brāhmaṇa* the benediction, ‘May You achieve wealth,’ but rather than feel grateful, He condemned me. This is certainly the work of Kali!”

CB Madhya-khaṇḍa 19.054

TEXT 54

*sannyāsī balaye,— “śuna brāhmaṇa-kumāra
kene tumi āśīrvāda nindile āmāra?*

The *sannyāsī* said, “Listen, O son of a *brāhmaṇa*, why do You criticize my benediction?”

CB Madhya-khaṇḍa 19.055-056

TEXT 55-56

*pr̥thivīte janmiyā ye nā kaila vilāsa
uttama kāmīnī yāra nā rahila pāśa
yāra dhana nāhi, tāra jīvane ki kāja
hena dhana-vara dite, pāo tumi lāja*

“If one who has taken birth in this world does not engage in sense gratification, does not enjoy beautiful women, and does not accumulate wealth, then what is the use of his life? And You are embarrassed to accept the benediction of such wealth?”

“If after coming into this material world a person does not enjoy the intimate association of women, then there is no use of his life. What use is there in the life of one who after receiving a human birth does not accumulate wealth? I awarded You the benediction that You would achieve wealth and women, but You are embarrassed to accept them. This

is astonishing. There is no way to progress in this world without wealth. I cannot understand how one can fill his stomach by possessing devotional service to Viṣṇu.”

CB Madhya-khaṇḍa 19.057

TEXT 57

*haila vā viṣṇu-bhakti tomāra śarīre
dhana vinā ki khāibā, tāhā kaha more”*

“Tell me, even if You have devotion to Viṣṇu, what will You eat if You do not have wealth?”

CB Madhya-khaṇḍa 19.058

TEXT 58

*hāse prabhu, sannyāsīra vacana śuniyā
śrī-hasta dilena nija kapāle tuliyā*

On hearing the words of the *sannyāsī*, the Lord smiled and raised His hand to His forehead.

On hearing the foolish arguments of the *dārī sannyāsī*, Gaurasundara hit His forehead with His hand while saying, “Haya! Haya!”

CB Madhya-khaṇḍa 19.059

TEXT 59

*vyapadeśe mahāprabhu sabāre śikhāya
bhakti vinā keha yena kichui nā cāya*

By this action, Mahāprabhu taught everyone not to aspire for anything other than devotional service.

In this pastime Śrīman Mahāprabhu clearly revealed the importance of devotional service and the insignificance of all other activities and thus taught everyone that they should not desire anything else. In the course of

teaching He included the instruction to give up desires for material enjoyment.

CB Madhya-khaṇḍa 19.060

TEXT 60

*“śuna śuna sannyāsī-gosāñi, ye khāiba
nija-karme ye āche, se āpane miliba*

“Listen, O Sannyāsī Gosāñi, we will all certainly eat whatever is destined by our karma.

In answer to the *dārī sannyāsī*’s question, “How will You eat without the benediction of attaining wealth?” Mahāprabhu said, “Living entities will get the opportunity of receiving unsolicited foodstuffs as a result of their respective karma. Food will certainly come automatically, just as a newborn baby automatically gets its mother’s milk as food without endeavor.”

CB Madhya-khaṇḍa 19.061

TEXT 61

*dhana-vaṁśa-nimitta saṁsāra kāmya kare
bala tāra dhana-vaṁśa tabe kene mare?*

“If wealth and family are the aim of life, then tell Me why are they taken away at the time of death?

“If human beings have a natural taste for desiring material objects like wealth and children, then in spite of their desire why are they forced to relinquish wealth and children?”

CB Madhya-khaṇḍa 19.062

TEXT 62

*jvarera lāgiyā keha kāmanā nā kare
tabe kena jvara āsi’ pīḍaye śarīre*

“No one wants fever. Why then does fever appear and afflict one’s body?”

“If simply by desiring a benediction one would attain the result, then why does unsolicited fever appear and afflict the body of a living entity? Even without prayer one automatically obtains an object, and if one does not obtain an object despite prayer, the uselessness of one’s desire is established.”

CB Madhya-khaṇḍa 19.063

TEXT 63

*śuna śuna gosāñi ihāra hetu—karma
kon mahāpuruṣe se jāne ei marma*

“Listen, Gosāñi, the cause of this is karma. What great personality knows this in truth?”

CB Madhya-khaṇḍa 19.064

TEXT 64

*vede o bujhāya `svarga`, bale janā janā
mūrkhā-prati kevala se vedera karuṇā*

“Some people claim that the *Vedas* indicate the heavenly planets are the goal of life, but such teachings are simply the compassion of the *Vedas* on the foolish.

As a result of one’s karma, fruits such as wealth are achieved. It is also heard that by the influence of pious activities one can achieve fruits like heavenly pleasures; and greedy, materialistic, ignorant people have been shown compassion by Vedic injunctions prescribed to rectify their respective natures. In this regard one should discuss verses such as *parokṣa-vādo vedo `yam* and *loke vyavāyāmiṣam* [*parokṣa-vādo vedo `yam bālānām anuśāsanam, karma-mokṣāya karmāṇi vidhatte hy agadaṁ yathā*], “Childish and foolish people are attached to materialistic, fruitive

activities, although the actual goal of life is to become free from such activities. Therefore, the Vedic injunctions indirectly lead one to the path of ultimate liberation by first prescribing fruitive religious activities, just as a father promises his child candy so that the child will take his medicine.” (*Bhāg.* 11.3.44), *loke vyavāyāmiṣa-madya-sevānityā hi jantor na hi tatra codanāvyavasthitis teṣu vivāha-yajña, surā-grahair āsu nivṛttir iṣṭā*, “In this material world the conditioned soul is always inclined to sex, meat-eating and intoxication. Therefore religious scriptures never actually encourage such activities. Although the scriptural injunctions provide for sex through sacred marriage, for meat-eating through sacrificial offerings and for intoxication through the acceptance of ritual cups of wine, such ceremonies are meant for the ultimate purpose of renunciation.” (*Bhāg.* 11.5.11)]. People who are averse to the Supreme Lord take great pleasure in becoming lords of mundane objects. That is why Vedic literatures give various forms of encouragement that are favorable to their taste. Yet this is not the actual purpose of the *Vedas*.

CB Madhya-khaṇḍa 19.065

TEXT 65

*viṣaya-sukhete baḍa lokera santoṣa
citta bujhi’ kahe veda, vedera ki doṣa*

“People take great pleasure in material happiness, and the *Vedas* offer directions according to their mentality. What is the fault of the *Vedas*?”

CB Madhya-khaṇḍa 19.066

TEXT 66

*’dhana-putra pāi gaṅgā-snāna hari-nāme’
śuniyā calaye loka vedera kāraṇe*

“The *Vedas* declare, ‘By taking bath in the Ganges and chanting the name of Hari, one will achieve wealth and children,’ and people therefore engage in such activities.

Ordinary people think that by taking bath in the Ganges and chanting the name of Hari one can achieve worldly wealth and a large family. That is why they glorify the *Vedas* as helpful to their sense enjoyment. But by engaging in activities like taking bath in the Ganges and chanting the name of Hari their natural contamination is destroyed and an inclination for the Lord’s service is awakened.

CB Madhya-khaṇḍa 19.067

TEXT 67

*ye-te-mate gaṅgā-snāna-hari-nāma kaile
dravyera prabhāve ‘bhakti’ haibeka hele*

“If one somehow or other takes bath in the Ganges and chants the name of Hari, then by the influence of those activities one will easily achieve devotional service.

CB Madhya-khaṇḍa 19.068

TEXT 68

*ei veda-abhiprāya mūrkhā nāhi bujhe
kṛṣṇa-bhakti chāḍiyā viṣaya-sukhe maje*

“Foolish people do not understand this intention of the *Vedas*, so they give up devotional service to Kṛṣṇa and engage in sense gratification.

Those who cannot understand the intention of the *Vedas* certainly become intoxicated in this material world by disregarding the necessity of serving the Supreme Lord.

CB Madhya-khaṇḍa 19.069

TEXT 69

*bhāla-manda vicāriyā bujhaha gosāñi
kṛṣṇa-bhakti-vyatirikta āra vara nāi*”

“O Gosāñi, try to understand what is good and what is bad. There is no benediction other than devotional service to Kṛṣṇa.”

Mahāprabhu instructed the *dārī sannyāsī* about what is good and what is bad, and by doing so He proved that no benediction other than service to Kṛṣṇa is able to offer complete perfection.

CB Madhya-khaṇḍa 19.070

TEXT 70

*sannyāsīra lakṣye śikṣā-guru bhagavān
'bhakti-yoga' kahe veda kariyā pramāṇa*

While instructing the *sannyāsī*, the Supreme Lord and spiritual master of everyone taught devotional service through Vedic evidence.

CB Madhya-khaṇḍa 19.071

TEXT 71

*ye kahe caitanyacandra, sei satya haya
paraninde pāpī-jīva tāhā nāhi laya*

Whatever Lord Caitanya speaks is the Absolute Truth. Sinful living entities who blaspheme others do not accept His words.

Not understanding Śrī Caitanyacandra’s statements, which are the complete Absolute Truth, sinful people who blaspheme others perpetually remain sinful-minded and do not respect devotional service to Kṛṣṇa.

CB Madhya-khaṇḍa 19.072

TEXT 72

*hāsaye sannyāsīsuni' prabhura vacana
'e bujhi pāgala dvija—mantrera kāraṇa*

On hearing the Lord’s words, the *sannyāsī* smiled and thought, “I can understand that this *brāhmaṇa* has become crazy because of misguidance.

CB Madhya-khaṇḍa 19.073

TEXT 73

*hena bujhi ei vā sannyāsī buddhi diyālai’
yāya brāhmaṇa-kumāra bhulāiyā”*

“It appears that this *sannyāsī* has spoiled this *brāhmaṇa* boy’s mind and is taking Him away somewhere.”

After hearing Mahāprabhu establish the supremacy and great necessity of devotional service, the *dārī sannyāsī*, being unable to approve it, considered Mahāprabhu a crazy boy. And on seeing Nityānanda Prabhu dressed as a *sannyāsī* with Mahāprabhu, the *dārī sannyāsī* thought that Nityānanda Prabhu had certainly deceived this *brāhmaṇa* boy by polluting His intelligence.

CB Madhya-khaṇḍa 19.074

TEXT 74

*sannyāsī balaye,—“hena kāla se haila
śīśura agrete āmi kichu nā jānila*

The *sannyāsī* said, “The time has come when I appear ignorant before a child.

CB Madhya-khaṇḍa 19.075

TEXT 75

*āmi karilāma ye pṛthivī-paryaṭana
ayodhyā, mathurā, māyā, badarikāśrama*

“I have traveled throughout the world to Ayodhyā, Mathurā,

TEXT 76

*gujarāṭa, kāśī, gayā, vijaya-nagarīsim
hala gelāma āmi, yata āche purī*

“I have been to all the holy places like Gujarat, Kāśī, Gayā, Vijayanagara, and Śrī Laṅkā.

CB Madhya-khaṇḍa 19.077

TEXT 77

*āmi nā jānila bhāla, manda haya kāya
dugdhera chāoyāla āji āmāre śikhāya”*

“Yet I could not understand what is good and what is bad. Now this child, who is still drinking His mother’s milk, is teaching me.”

“I am experienced, mature, expert in material activities, and I have taken good advice from intelligent persons at various holy places in the course of my pilgrimage throughout India, but this *brāhmaṇa* boy with no appreciation of my experience or understanding of His position as a suckling child has come to teach me. I am fully aware of the sense of good and bad.”

CB Madhya-khaṇḍa 19.078

TEXT 78

*hāsi bale nityānanda,— “śunaha gosāñi
śiśu-saṅge tomāra vicāre kārya nāñi*

Nityānanda smiled and said, “Listen, Gosāñi, there is no need to argue with a child.

CB Madhya-khaṇḍa 19.079

TEXT 79

*āmi se jāniye bhāla tomāra mahimā
āmāre dekhiyā tumi saba kara kṣamā”*

“I know well your glories. For My sake, forgive all His offenses.”

Śrī Nityānanda Prabhu offered respect to the *dārī sannyāsī*, who was intoxicated with material enjoyment, by begging forgiveness. And since He established that Mahāprabhu was an ignorant child, the *dārī sannyāsī* displayed compassion on Nityānanda Prabhu.

CB Madhya-khaṇḍa 19.080

TEXT 80

*āpanāra ślāghāśuni’ sannyāsī santōṣe
bhikṣā karibāre jhāṭa balaye hariṣe*

When the *sannyāsī* heard glorification of himself, he became pleased and immediately invited Them for lunch.

CB Madhya-khaṇḍa 19.081

TEXT 81

*nityānanda bale,— “kārya-gaurave caliba
kichu deha’ snāna kari’ pathete khāiba”*

Nityānanda said, “We have to leave immediately for some important work. You may give Us something that We can eat on the way after taking bath.”

The phrase *kārya-gaurave* means “We have something more important to do than this.” This was the reason that was cited for Their departure.

CB Madhya-khaṇḍa 19.082

TEXT 82

sannyāsī balaye,— “snāna kara eikhāne

kichu khāi ' snigdha hai ' karaha gamane''

The *sannyāsī* said, “Take bath here, eat something, feel refreshed, and then go.”

CB Madhya-khaṇḍa 19.083

TEXT 83

*pātakī tārīte dui prabhu avatāre
rahilena dui prabhu sannyāsīra ghare*

The two Prabhus incarnated to deliver the sinful living entities, so They agreed to remain in the *sannyāsī*'s house.

CB Madhya-khaṇḍa 19.084

TEXT 84

*jāhnavīra majjane ghucila patha-śrama
phalāhāra karite vasilā dui-jana*

“After getting relief from Their journey by taking bath in the Ganges, the two Prabhus came and sat down to eat some fruit.

CB Madhya-khaṇḍa 19.085

TEXT 85

*dugdha, āmra, panasādi kari ' kṛṣṇasāt
śeṣe khāye dui prabhu sannyāsī-sākṣāt*

First They offered items like milk, mangoes, and jackfruit to Lord Kṛṣṇa, and then They sat down to eat before the *sannyāsī*.

CB Madhya-khaṇḍa 19.086

TEXT 86

vāmapathi-sannyāsī madirā pāna kare

The sinful *sannyāsī* drank wine. Making some signs to Nityānanda, he spoke as follows.

The *dārī sannyāsī* was in favor of accepting a path opposed or contrary to *sannyāsa*. Since he was extremely attached to drinking wine, he even indicated that Nityānanda Prabhu should also drink. The *dārī sannyāsī* repeatedly endeavored to get Him to drink.

The word *vāmapathi* refers to a *vāmācāri*, or one who acts contrary to Vedic principles. According to the *Ācāra-bheda-tantra*: “A *vāmācāri*’s principal duty is to drink wine, eat meat, eat fish, enjoy sex, associate with women, worship other women with the menstrual discharge of his wife, and take and distribute intoxicants such as wine. Afterwards he should consider himself a woman and worship the supreme female energy.” He should mark his forehead with vermilion and meditate on his guru and worshipable deity while holding a container of wine in his hand. He should offer prayers to the container of wine held in his hand by reciting mantra five times followed each time by a drink of that wine. Then he should continue drinking until all his senses are agitated. Thereafter he should recite prayers invoking peace such as the *Śānti-stotra*. One should discuss *Prāṇa-toṣaṇī-tantra* and *Kulārṇava* for more elaborate prescriptions.

CB Madhya-khaṇḍa 19.087

TEXT 87

*“śunaha śrīpāda, kichu ānanda āniba?
tomā’-hena atithi vā kothāya pāiba?”*

“Listen, Śrīpāda, shall I bring You some *ānanda*? Where else can I find guests like You?”

CB Madhya-khaṇḍa 19.088

TEXT 88

*deśāntara phiri' nityānanda saba jane
`madyapa sannyāsī' hena jānilena mane*

Since Nityānanda had visited various places, He could understand that this person was a drunkard *sannyāsī*.

CB Madhya-khaṇḍa 19.089

TEXT 89

*`ānanda āniba'—nyāsī bale bāra-bāra
nityānanda bale,—“tabe laḍa se āmāra”*

**The *sannyāsī* repeatedly asked, “Shall I bring some *ānanda*?”
Nityānanda replied, “We should go now.”**

When Śrīman Nityānanda Prabhu saw the *dārī sannyāsī*'s eagerness to make Them drink wine, He told him They had to leave.

CB Madhya-khaṇḍa 19.090

TEXT 90

*dekhiyā doṅhāra rūpa madana-samāna
sannyāsīra patnī cāhe juḍiyā dheyāna*

On seeing the Cupidlike beauty of the two Lords, the *sannyāsī*'s wife watched Them with full concentration.

CB Madhya-khaṇḍa 19.091

TEXT 91

*sannyāsīre niṣedha karaye tāra nārī
“bhojanete kene tumi virodha ācari?”*

She told her husband, “Why are you disturbing Their meal?”

Persons who have not married are fit to be called *sannyāsīs* or *bhikṣus*. Those who are averse to *sannyāsa* disturb and contend with *sannyāsīs* by expressing a desire to establish that sinful activities like gathering

women and snatching other's wives are approved by religious principles. In this case, however, the *sannyāsī*'s wife forbade her husband from entering into conflict.

CB Madhya-khaṇḍa 19.092

TEXT 92

prabhu bale,—“ki ānanda balaye sannyāsī?”
nityānanda balaye,—“madirā hena vāsī”

**The Lord said, “What is this *ānanda* the *sannyāsī* is talking about?”
Nityānanda replied, “I think he is talking about wine.”**

CB Madhya-khaṇḍa 19.093

TEXT 93

viṣṇu viṣṇu’ smaraṇa karaye viśvambhara
ācamana kari’ prabhu calilā satvara

Viśvambhara remembered Lord Viṣṇu. He washed His hands and immediately left.

When Mahāprabhu understood that this cheating, sinful person who had usurped the title “*sannyāsī*” was encouraging Them to drink wine and supporting such sinful activities, He immediately remembered the Supreme Lord, left His meal, washed His hands while chanting *amṛtāpidānam asi svāhā*, and then the two Lords jumped into the Ganges.

CB Madhya-khaṇḍa 19.094

TEXT 94

dui-prabhu cañcala, gaṅgāya jhāṅpa diyācalilā
ācārya-gr̥he gaṅgāya bhāsiyā

After jumping into the Ganges the two restless Lords went to the house of Advaita Ācārya by floating in the waters of the Ganges.

TEXT 95

*straiṇa-madyapere prabhu anugraha kare
nindaka vedāntī yadi, tathāpi saṁhāre*

The Lord bestowed mercy on womanizers and drunkards, but He annihilates blasphemers even if they are well-versed in Vedānta.

Ordinary people who are intoxicated by material enjoyment and who follow worldly morality give more respect to impersonalists than to drunkards and womanizers, but the supremely independent Lord, who is most merciful to the living entities, does not approve of their consideration, which is born of external perception. Realizing that the conception of the Vedāntists who are averse to the Vaiṣṇavas is completely opposed to devotional service, He refutes it. And He displays compassion on the weak, the womanizers, and the drunkards according to their respective qualifications.

CB Madhya-khaṇḍa 19.096

TEXT 96

*nyāsī haiyā madya piye, strī-saṅga ācare
tathāpi ṭhākura gelā tāhāra mandire*

Although this *sannyāsī* drank wine and intimately associated with women, the Lord visited his house.

People who enjoy other's wives and drink wine are not accepted as pious in this world. No one goes to the house of a sinful person to associate with him. Śrī Gaura-Nityānanda bestowed mercy on even this *dārī sannyāsī* to reveal that in a comparison of various kinds of association the association of Māyāvādīs is more abominable and undesirable than the association of drunkards. But They revealed that the association of the Māyāvādī Vedāntists of Kāśī was even more undesirable. The licentious

drunkards are only sinful, but the Māyāvādīs are envious of the Supreme Lord and His devotees, therefore they are eternally offenders. Sins are exhaustible, but imperishable sins like spiritual suicide resulting from offense do not allow one to give up his false identification. As a result of offenses, the eternal good fortune and supreme auspiciousness of living entities are destroyed forever. When piety is accumulated, sinful reactions are destroyed. But the result of offenses is more inauspicious than sin in all respects.

CB Madhya-khaṇḍa 19.097

TEXT 97

*vākyāvākya kailā prabhu, śikhāila dharma
viśrāma kariyā kailā bhojanera karma*

In the course of their conversation, the Lord taught him religious principles. He took rest in his house and ate there.

CB Madhya-khaṇḍa 19.098

TEXT 98

*nā haya e janme bhāla, haiba āra janme
sabe nindakere nāhi vāse bhāla-marme*

Even if the *sannyāsī* could not attain perfection in this life, he would in the next. But the blasphemers will never achieve perfection.

CB Madhya-khaṇḍa 19.099

TEXT 99

*dekhā nāhi pāya yata abhakta sannyāsī
tāra sākṣī yateka sannyāsī kāśī-vāsī*

That is why nondevotee *sannyāsīs* cannot see the Lord. The *sannyāsīs* of Kāśī are evidence of this.

TEXT 100

*śeṣa-khaṇḍa yakhane calilā prabhu kāśī
śunileka kāśī-vāsī yateka sannyāsī*

As described in the *Antya-khaṇḍa*, when the Lord went to Kāśī, all the *sannyāsīs* there heard about His arrival.

CB Madhya-khaṇḍa 19.101

TEXT 101

*śuniyā ānanda haila sannyāsīra gaṇa
'dekhiba caitanya', baḍa śuni mahājana*

Those *sannyāsīs* became happy to hear about the arrival of that great personality and thought, “We will see Caitanya.”

CB Madhya-khaṇḍa 19.102

TEXT 102

*sabei vedāntī-jñānī, sakei tapasvī
ājanma kāśīte vāsa, sakei yaśasvī*

They were all conversant with Vedānta and practiced at austerities. They had lived their entire lives in Kāśī and were greatly renowned.

CB Madhya-khaṇḍa 19.103

TEXT 103

*eka doṣe sakala guṇera gela śakti
paḍāya vedānta, nā vākhāne viṣṇu-bhakti*

Yet all their good qualities were nullified by one fault—they taught Vedānta but did not explain devotional service to Viṣṇu.

Persons inclined to Lord Viṣṇu's devotional service, which negates the philosophy of impersonalism, are pure followers of Vedānta. Māyāvādīs are pseudo followers of Vedānta. Therefore since they regard the illusory energy of the Lord and the Absolute Truth to be on the same level, such faulty persons become offenders at the feet of the eternal Lord and His devotees. All good qualities abandon the Māyāvādīs and destroy their constitutional propensity of devotional service to Viṣṇu.

CB Madhya-khaṇḍa 19.104

TEXT 104

*antaryāmī gaurasiṁha ihā saba jāne
giyā o kāśīte nā dilā darśane*

The lionlike Gaura, the Supersoul of all, knows everything. Although He went to Kāśī, He did not give *darśana* to those *sannyāsīs*.

CB Madhya-khaṇḍa 19.105

TEXT 105

*rāmacandra-purīra maṭhete lukāi
yārahilena dui māsa vārāṇasī giyā*

While in Vārāṇasī He hid in Rāmacandra Purī's *āśrama*, where He stayed for two months.

Śrī Gaurasundara stayed at Candraśekhara's house in Vārāṇasī. By profession, the *sūdra* Candraśekhara was a doctor. Ṭhākura Vṛndāvana, the author of *Śrī Caitanya-bhāgavata*, understood that Śrī Caitanya Mahāprabhu secretly stayed at the *āśrama* of Rāmacandra Purī. Rāmacandra Purī was a pseudo-disciple of Mādhavendra Purī. He had a strong inclination for Māyāvāda philosophy. The Lord openly declared that He stayed in the *āśrama* of Rāmacandra Purī, whereas He actually stayed elsewhere in the association of Kṛṣṇa's devotees. Rāmacandra Purī was a sectarian *sannyāsī*, therefore the general public could not criticize

the Lord, as a *sannyāsī*, for staying at his *āśrama*.

CB Madhya-khaṇḍa 19.106

TEXT 106

*viśvarūpa-kṣaurera divasa dui āche
lukāiyā calilā, dekhaye keha pāche*

Two days before the observance of Viśvarūpa-kṣaura, the Lord departed secretly, so that He would not be seen by others.

The phrase *viśvarūpa-kṣaura* is explained as follows: The *ekadaṇḍi-sannyāsīs* shave their heads on the full moon day of every second month. The observance of shaving that takes place at the middle of Cāturmāsya, after the first two months, is called “Viśvarūpa-kṣaura.” According to the regulations for Cāturmāsya, enjoyment like shaving the head is prohibited. But in the course of observing the vow of shaving the head every two months, there is a special allowance for *ekadaṇḍi-sannyāsīs* to shave their heads on the full moon day that falls in the month of Śrāvaṇa or Bhādra. This does not break their observance of Cāturmāsya. After the observance of Viśvarūpa-kṣaura, rituals like worshiping the spiritual master and recitation of the *viśva-rūpa* chapter of *Bhagavad-gītā* are prescribed. On the thirteenth day of the waxing moon Mahāprabhu left Kāśī in secret, unseen by ordinary people. The *sannyāsīs* of Kāśī knew that on the day of Viśvarūpa-kṣaura they would get the *darśana* of Śrī Caitanyadeva. The *sannyāsīs* thought that Śrī Caitanyadeva was a Māyāvādī *sannyāsī* like themselves, so when they came to know that Mahāprabhu had secretly left, even on the day of Viśvarūpa-kṣaura, they merged in an ocean of disappointment.

CB Madhya-khaṇḍa 19.107

TEXT 107

*pāche śunilena saba sannyāsīra gaṇa
calilena caitanya, nahila daraśana*

Later, the *sannyāsīs* heard that Lord Caitanya had left, so they would not be able to see Him.

CB Madhya-khaṇḍa 19.108

TEXT 108

*sarva-buddhi harileka eka nindā-pāpa
pāche o kāhāra citte nā janmila tāpa*

All their intelligence was stolen away simply because of their indulgence in the sin of blasphemy. Yet even after His departure they did not feel remorse.

CB Madhya-khaṇḍa 19.109

TEXT 109

*āro bale,—“āmarā sakala pūrvās
ramāmā sabā’ sambhāṣiyā vinā gelā kenī?”*

They said, “We all have a common lineage, so why did He leave without speaking to us?”

CB Madhya-khaṇḍa 19.110

TEXT 110

*dui dina lāgi’ kene svadharmā chāḍiyā
kene gelā `viśvarūpa-kṣaura’ laṅghiyā?”*

“Why did He forsake His religious duties by leaving two days before Viśvarūpa-kṣaura?”

CB Madhya-khaṇḍa 19.111

TEXT 111

*bhakti-hīna haile e-mata buddhi haya
nindakera pūjāśiva kabhu nāhi laya*

If one is devoid of devotional service, this type of mentality develops. Lord Śiva never accepts the worship of a blasphemer.

Since living entities who have not awakened to devotional service, which is the eternal propensity of the soul, are attached to the performance of ritualistic activities like Viśvarūpa-kṣaura, they cannot understand the sweetness of the devotional service preached by Śrī Caitanyadeva. Sadāśiva, the Lord of Kāśī, never accepts the worship of those who blaspheme Vaiṣṇavas.

CB Madhya-khaṇḍa 19.112

TEXT 112

*kāśīte ye para ninde, se śivera daṇḍya
śiva-aparādhe viṣṇu nahe tāra vandya*

Those who blaspheme others in Kāśī are punished by Lord Śiva, and those who offend Śiva cannot become devotees of Viṣṇu.

Mahādeva, the proprietor of Kāśī, punishes the residents of Kāśī who blaspheme the Supreme Lord. The topmost Vaiṣṇava Mahādeva punishes such condemned living entities for their offenses against the Vaiṣṇavas and makes them bereft of devotion to Viṣṇu.

CB Madhya-khaṇḍa 19.113

TEXT 113

*sabāra kariba gaurasundara uddhāra
vyatirikta vaiṣṇava-nindaka durācāra*

Lord Gaurasundara will deliver everyone except the sinful people who blaspheme Vaiṣṇavas.

Śrī Gaurasundara's preaching of devotional service is meant to deliver everyone in the world, but Mahāprabhu did not display any compassion for delivering the sinful Māyāvādīs who indulge in blaspheming Vaiṣṇavas. Rather, He enacted the pastime of accepting the hospitality of

a drunken debauchee. Yet He did not award the Māyāvādī Vedāntists who were envious of Vaiṣṇavas the good fortune of attaining His *darśana*.

CB Madhya-khaṇḍa 19.114

TEXT 114

*madyapera ghare kailā snāna (se) bhojana
nindaka vedāntī nā pāila daraśana*

He took bath and ate at the house of a drunkard, but the blasphemous Vedāntists could not get His *darśana*.

CB Madhya-khaṇḍa 19.115

TEXT 115

*caitanyera daṇḍe yā'ra citte nāhi bhaya
janme janme sei jīva yama-daṇḍya haya*

A living entity who does not fear Lord Caitanya's punishment is punished by Yamarāja, birth after birth.

Śrī Caitanyadeva punished the Māyāvādī Vedāntists by adopting the principle of noncooperation with them. Those who are not afraid of such severe punishment are sufficiently punished in every life by Yamarāja. All demigods are servants of the Supreme Lord; they constantly engage in glorifying topics of the Supreme Lord. People who are averse to the service of the demigods and *brāhmaṇas* can never become attached to the lotus feet of Śrī Gaurasundara. If one does not have intense attachment for the lotus feet of Śrī Caitanya, then useless inclination towards impersonalism is completely futile. Activities like studying Māyāvāda Vedānta, becoming devoid of devotion to Viṣṇu, and renouncing material enjoyment are all useless and futile for people who are bereft of Śrī Mahāprabhu's service.

CB Madhya-khaṇḍa 19.116-117

TEXT 116-117

*aja, bhava, ananta, kamalā sarva-mātā
sabāra śrī-mukhe nirantara yānra kathā*

*hena gauracandra-yaśe yāra nahe rati
vyartha tā'ra sannyāsa, vedānta-pāṭhe mati*

The acceptance of *sannyāsa* and the study of Vedānta of one who has no attachment for the glorification of Śrī Gauracandra, who is constantly praised by Brahmā, Śiva, Ananta, and Kamalā, the mother of all, is useless.

CB Madhya-khaṇḍa 19.118

TEXT 118

*hena mate dui prabhu āpana ānande
sukhe bhāsi' calilena jāhnavī-taraṅge*

In this way the two Lords blissfully floated in the waves of the Ganges.

CB Madhya-khaṇḍa 19.119

TEXT 119

*mahāprabhu viśvambhara karaye huṅkāra
`muñi sei, muñi sei' bale bāra bāra*

Viśvambhara Mahāprabhu roared loudly and repeatedly exclaimed, “I am He! I am He!”

CB Madhya-khaṇḍa 19.120

TEXT 120

*“mohāre ānila nāḍāśayana bhāṅgiyā
ekhāne vākhāne `jñāna' bhakti lukāiyā*

“Nāḍā disturbed My sleep and brought Me here, and now He is covering the glories of devotional service by preaching *jñāna*.”

CB Madhya-khaṇḍa 19.121

TEXT 121

*tāra śāsti karoṅāji dekha parateke
ke-mate dekhuka āji jñāna-yoga rākhe”*

“See Yourself how I punish Him today! Today We will see how He defends the process of *jñāna*.”

CB Madhya-khaṇḍa 19.122

TEXT 122

*tarje garje mahāprabhu, gaṅgā-srote bhāse
mauna hai’ nityānanda mane mane hāse*

As Mahāprabhu threatened and roared while floating in the current of the Ganges, Nityānanda remained silent and smiled to Himself.

CB Madhya-khaṇḍa 19.123

TEXT 123

*dui prabhu bhāsi’ yāya gaṅgāra upare
ananta mukunda yena kṣīroda-sāgare*

The two Lords floated in the waves of the Ganges like Mukunda and Ananta in the ocean of milk.

The comparison of Śrī Gaurasundara with Mukunda and Nityānanda with Ananta, who acts as the bed of Lord Viṣṇu in the ocean of milk, is illustrated in the example of Gaura-Nityānanda’s floating in the waters of the Ganges.

CB Madhya-khaṇḍa 19.124

TEXT 124

*bhakti-yoga-prabhāve advaita mahābala
bujhīlena citte `mora haibeka phala`*

By the influence of His devotional service, Advaita Prabhu was most powerful. He understood that His desire to be punished by the Lord would soon be fulfilled.

CB Madhya-khaṇḍa 19.125

TEXT 125

*`āise thākura krodhe` advaita jāniyā
jñāna-yoga vākhāne` adhika matta haiyā*

Advaita Prabhu realized that the Lord was coming in an angry mood, and He began to explain *jñāna* more enthusiastically.

CB Madhya-khaṇḍa 19.126

TEXT 126

*caitanya-bhaktera ke bujhite pāre līlā
gaṅgā-pathe dui prabhu āsiyā mililā*

Who can understand the pastimes of Lord Caitanya's devotees? In this way the two Lords floated down the Ganges to Advaita's house.

CB Madhya-khaṇḍa 19.127

TEXT 127

*krodha-mukha viśvambhara nityānanda-saṅge
dekhaye, advaita dole jñānānanda-raṅge*

Accompanied by Nityānanda, the angry Viśvambhara saw Advaita rocking back and forth in the happiness of *jñāna*.

Śrī Advaita Prabhu desired to achieve abundant mercy in the form of

chastisement from Śrī Gaurasundara, so He rocked back and forth out of respect for Māyāvāda, which is averse to devotional service. Therefore, on arriving there with Nityānanda, Mahāprabhu displayed anger towards those envious of devotional service.

CB Madhya-khaṇḍa 19.128

TEXT 128

*prabhu dekhi' haridāsa daṇḍavat haya
acyuta praṇāma kare advaita-tanaya*

When Haridāsa and Acyuta, the son of Advaita, saw the Lord, they offered their obeisances.

At that time Haridāsa Ṭhākura was living at the house of Advaita in Śāntipura. When Mahāprabhu arrived there, Acyuta, the son of Advaita, and Ṭhākura Haridāsa both offered their obeisances.

CB Madhya-khaṇḍa 19.129

TEXT 129

*advaita-gr̥hiṇī mane mane namaskare
dekhiyā prabhura mūrti cintita antare*

The wives of Advaita offered their obeisances to the Lord within their minds. They were filled with anxiety on seeing the Lord's mood.

According to worldly etiquette the two wives of Advaita did not externally offer obeisances to Mahāprabhu, but they internally accepted subordination to Him by giving up false ego.

CB Madhya-khaṇḍa 19.130

TEXT 130

*viśvambhara-tejaḥ yena koṭi-sūryamaya
dekhiyā sabāra citte upajila bhaya*

**Viśvambhara’s bodily effulgence was like that of millions of suns.
Everyone became frightened on seeing this.**

CB Madhya-khaṇḍa 19.131

TEXT 131

*krodha-mukhe bale prabhu,—“āre āre
nāḍābala dekhi jñāna-bhakti duite ke bādā?”*

**In an angry mood the Lord said, “O Nāḍā! Tell Me, which is superior
—jñāna or bhakti?”**

CB Madhya-khaṇḍa 19.132

TEXT 132

*advaita balaye,—“sarva-kāla baḍa `jñāna`
yāra nāhi jñāna, tā`ra bhaktite ki kāma?”*

**Advaita replied, “Jñāna is always superior. What is the use of
devotional service for one who does not have jñāna?”**

On being asked by Mahāprabhu to ascertain the difference between *jñāna* and *bhakti*, Advaita informed Him that *jñāna* was superior to *bhakti*. He also informed Him that for a person on the path of *jñāna* there was no need to remain on the path of devotional service.

CB Madhya-khaṇḍa 19.133

TEXT 133

*`jñāna—baḍa` advaitera śuniyā vacana
krodhe bāhya pāsarila śacīra nandana*

**On hearing Advaita say that *jñāna* was superior, the son of Śacī lost
His external consciousness out of anger.**

CB Madhya-khaṇḍa 19.134

TEXT 134

*piḍā haite advaitere dhariyā
āniyāsvahaste kilāya prabhu uṭhāne pāḍiyā*

He dragged Advaita from His seat into the courtyard and began beating Him with His own hands.

Since Advaita said that *jñāna* was more glorious than bhakti, Mahāprabhu dragged Him into the courtyard and began to profusely beat Him in order to teach people.

CB Madhya-khaṇḍa 19.135

TEXT 135

*advaita-gr̥hiṇī pati-vratā jagan-mātā
sarva-tattva jāniyā o karaye vyagratā*

Although she knew everything, Advaita's chaste wife and mother of the universe tried to restrain the Lord.

CB Madhya-khaṇḍa 19.136

TEXT 136

*“buḍā vipra, buḍā vipra, rākha rākha prāṇa
kāhāra śikṣāya eta kara apamāna?”*

“Spare His life, He is an old *brāhmaṇa*! For whose benefit do You chastise Him?”

CB Madhya-khaṇḍa 19.137

TEXT 137

*“etha buḍā vāmanere, āra ki karibā?
kona kichu haile eḍāite nā pāribā”*

“This *brāhmaṇa* is so old. What more will You do to Him? If

something happens to Him, You will be responsible for the consequences.”

The wife of Advaita said, “Advaita has become very old. Killing a *brāhmaṇa* is prohibited in the scriptures. If a *brāhmaṇa* is killed by excessive beating, then it is impossible for the person responsible to become free from the offense.”

CB Madhya-khaṇḍa 19.138

TEXT 138

*pati-vratā-vākya śuni’ nityānanda hāse
bhaye `kṛṣṇa’ saṅgaraye prabhu haridāse*

On hearing those words befitting a chaste wife, Nityānanda smiled. Haridāsa Prabhu remembered Kṛṣṇa in fear.

CB Madhya-khaṇḍa 19.139

TEXT 139

*krodhe prabhu pati-vratā-vākya nāhi śune
tarje garje advaitere sadambha-vacane*

In His anger, the Lord did not hear those words befitting a chaste wife. He roared and threatened Advaita with proud words.

CB Madhya-khaṇḍa 19.140

TEXT 140

*śutiyā āchilun kṣīra-sāgarera mājhe
āre nādā nidrā-bhaṅga mora tora kāje*

“I was sleeping in the ocean of milk when You, Nādā, woke Me to fulfill Your mission.

CB Madhya-khaṇḍa 19.141

TEXT 141

*bhakti prakāśili tui āmāre āniyā
ebe vākhānis jñāna bhakti lukāiyā*

“You brought Me to reveal the science of devotional service, but now You are covering devotional service with Your explanations on *jñāna*.

Śrī Advaita Prabhu revealed the glories of devotional service by inducing Śrīman Mahāprabhu to appear in this material world. But since at this point He was misguiding people with His explanations on *jñāna* that cover the propensity of service to the Supreme Lord, His original purpose was being frustrated. This was revealed by Mahāprabhu.

CB Madhya-khaṇḍa 19.142

TEXT 142

*yadi lukāibi bhakti, tora citte āche
tabe mora prakāśa karili kon kāje?*

“If Your intention was to cover devotional service, then why did You have Me incarnate?”

CB Madhya-khaṇḍa 19.143

TEXT 143

*tomāra saṅkalpa muñi nā kari anyathā
tumi more viḍambanā karaha sarvathā?*

“I never frustrate Your resolve, but You always deceive Me.”

CB Madhya-khaṇḍa 19.144

TEXT 144

*advaita eḍiyā prabhu vasilā duyāre
prakāśe āpana tattva kariyā huṅkāre*

After releasing Advaita, the Lord sat down at the doorway and began to loudly reveal His own glories.

After He stopped beating Advaita Prabhu, the Lord sat down at the doorway and began to loudly reveal the topics of His wonderful pastimes.

CB Madhya-khaṇḍa 19.145

TEXT 145

*“āre āre kaṁsa ye mārila, sei muñi
āre nāḍā sakala jānis dekha tui*

“O Nāḍā, it was I who killed Kaṁsa. You know everything, don’t You?

He who killed Kaṁsa is the Supreme Lord Gaurasundara—this fact was well known to Advaita Ācārya.

CB Madhya-khaṇḍa 19.146

TEXT 146

*aja, bhava, śeṣa, ramā kare, mora sevā
mora cakre marila śṛgāla-vāsudevā*

“Brahmā, Śiva, Śeṣa, and Lakṣmī all engage in My service. The cunning imposter Vāsudeva was killed by My *cakra*.

Brahmā, Śiva, Anantadeva, and Lakṣmī all engage in the service of the Supreme Lord. The Lord killed Śṛgāla Vāsudeva with His Sudarśana *cakra*.

For a description of Śṛgāla Vāsudeva, one should discuss *Śrīmad Bhāgavatam*, Tenth Canto, Chapter 66 and *Brahma-vaivarta Purāṇa*, *Śrī Kṛṣṇa-janma-khaṇḍa*, Chapter 121.

CB Madhya-khaṇḍa 19.147

TEXT 147

mora cakre vārāṇasī dahila sakala

mora bāṇe marila rāvaṇa mahābala

“Vārāṇasī was completely burned by My *cakra*, and the mighty Rāvaṇa was killed by My arrow.

CB Madhya-khaṇḍa 19.148

TEXT 148

*mora cakre kāṭila bāṇera bāhu-gaṇa
mora cakre narakera haila maraṇa*

“My *cakra* cut off the arms of Bāṇāsura, and My *cakra* destroyed Narakāsura.

For a description of these incidents, one should discuss *Śrīmad Bhāgavatam*, Tenth Canto, Chapters 63 and 59.

CB Madhya-khaṇḍa 19.149

TEXT 149

*muñi se dhariluṅ giri diyā vāma hāta
muñi se āniluṅ svarga haite pārijāta*

“It was I who held up Govardhana Hill with My left hand, and it was I who brought the *pārijāta* flower from heaven.

For a description of these incidents, one should discuss *Śrīmad Bhāgavatam*, Tenth Canto, Chapters 25 and 59.

CB Madhya-khaṇḍa 19.150

TEXT 150

*muñi se chaliluṅ bali, kariluṅ prasāda
muñi se hiraṇya māri’ rākhiluṅ prahlāda”*

“I deceived Bali and then bestowed mercy on him. It was I who killed Hiranyakaśipu to save Prahlāda.”

For a description of these incidents, one should see *Śrīmad Bhāgavatam*,

TEXT 151

*ei mata prabhu nija aiśvarya prakāśe
śuniyā advaita prema-sindhu-mājhe bhāse*

In this way the Lord revealed His opulences, and Advaita floated in an ocean of ecstatic love while listening.

CB Madhya-khaṇḍa 19.152

TEXT 152

*śāsti pāi, advaita paramānanda-maya
hāte tāli diyā nāce kariyā vinaya*

Advaita was filled with ecstasy after receiving His punishment. He clapped His hands and danced in humility.

CB Madhya-khaṇḍa 19.153

TEXT 153

*“yena aparādha kailuṅ, tena śāsti pāiluṅ
bhālai karilā prabhu alpe eḍāiluṅ*

“I have received proper punishment for My offense. O Lord, You are very kind and have actually given Me only a token punishment.

CB Madhya-khaṇḍa 19.154

TEXT 154

*ekhana se ṭhākurāla bujhiluṅ tomāra
doṣa-anurūpa śāsti karilā āmāra*

“Now I have realized Your supremacy. You have suitably punished Me for My fault.

TEXT 155

*ihāte se prabhu bhr̥tye citte bala pāya
”baliyā ānande nāce śāntipura-rāya*

“Now the relationship between the Lord and His servant has been strengthened.” After speaking in this way, the Lord of Śāntipura danced in ecstasy.

CB Madhya-khaṇḍa 19.156

TEXT 156

*ānande advaita nāce sakala aṅgane
bhrukūṭi kariyā bale prabhura carāṇe*

Advaita danced in ecstasy throughout the courtyard. He frowned and spoke to the Lord as follows.

CB Madhya-khaṇḍa 19.157

TEXT 157

*“kothā gela ebe more tomāra se stuti?
kothā gela ebe tora se saba dhāṅgāti?*

“Where has Your glorification of Me gone now? Where has all Your deceitful behavior gone now?

The word *dhāṅgāti* means “pretension.” Advaita said, “Where has all Your glorification of Me gone now? When I began preaching a nondevotional path, You beat Me rather than glorify Me. I never desired any service from You, I only desired to serve You. According to Your pretentious nature You have unrightfully offered Me prayers, but now You cannot continue doing so. I am Your eternal servant and You are My eternal master. It is not proper for You to offer prayers to Your servant.

Your nature is to chastise Your servant and accept his prayers. Rather than doing so, You have unrightfully glorified Me. Now, rather than glorifying Me, You have properly punished Me.”

CB Madhya-khaṇḍa 19.158

TEXT 158

*durvāsā nā haṇa muñi yāre kadhāthibe
yāra avaśeṣa-anna sarvāṅge lepibe*

“I am not Durvāsā Muni, who You insulted by smearing his remnants all over Your body.

“I am Your eternal servant. I am not an oppressor of the Lord and the devotees as is Durvāsā. If I had actually become envious of the devotional service of Hari like Durvāsā, then You could have condemned Me. But I am Your devotee.”

It is mentioned in the *Purāṇas* that the Lord smeared the remnants of Durvāsā’s rice all over His body.

CB Madhya-khaṇḍa 19.159

TEXT 159

*bhṛgu-muni nahuñ muñi, yāra pada-dhūli
vakṣe diyā `śrīvatsa` haibā kutūhalī*

“I am not Bhṛgu Muni, whose foot-dust You happily accepted on Your chest as Śrīvatsa.

For a description of this incident one may refer to the *Śrīmad Bhāgavatam*, Tenth Canto, Chapter 89.

CB Madhya-khaṇḍa 19.160

TEXT 160

*mora nāma advaita—tomāra śuddha dāsa
janme janme tomāra ucchiṣṭe mora āśa*

“My name is Advaita, and I am Your unalloyed servant. My only wish is to honor Your remnants birth after birth.

CB Madhya-khaṇḍa 19.161

TEXT 161

*ucchiṣṭa-prabhāve nāhi gaṇoṇ tora māyā
karilā ta' śāsti, ebe deha' pada-chāyā”*

“By the influence of Your remnants I am unaffected by Your illusory energy. You have punished Me, now give Me the shelter of Your lotus feet.”

In the *Śrīmad Bhāgavatam* (11.6.46) it is stated:

*tvayopabhukta-srag-gandha-
vāso- 'laṅkāra-carcitāḥ
ucchiṣṭa-bhojino dāsās
tava māyāṁ jayema hi*

“Simply by decorating ourselves with the garlands, fragrant oils, clothes, and ornaments that You have already enjoyed, and by eating the remnants of Your meals, we, Your servants, will indeed conquer Your illusory energy.”

CB Madhya-khaṇḍa 19.162

TEXT 162

*eta bali' bhakti kari' śāntipura-nātha
paḍilā prabhura pada lāiyā māthāta*

After saying this, the Lord of Śāntipura devotedly fell down and placed His head at the Lord's feet.

CB Madhya-khaṇḍa 19.163

TEXT 163

*sambhrame uṭhiyā kole kaila viśvambhara
advaitere kole kari' kāndaye nirbhara*

Viśvambhara respectfully picked Advaita up and cried profusely as He embraced Him.

CB Madhya-khaṇḍa 19.164

TEXT 164

*advaitera bhakti dekhi' nityānanda-rāya
krandana karaye yena nadī vahi' yāya*

On seeing Advaita's devotion, Nityānanda Prabhu cried so profusely that it appeared as if a river was flowing from His eyes.

CB Madhya-khaṇḍa 19.165

TEXT 165

*bhūmite paḍiyā kānde prabhu haridāsa
advaita-gṛhiṇī kānde, kānde yata dāsa*

Haridāsa Prabhu fell to the ground and cried. The wife of Advaita and all their servants began to cry.

CB Madhya-khaṇḍa 19.166

TEXT 166

*kāndaye acyutānanda—advaita-tanaya
advaita-bhavana haila kṛṣṇa-prema-maya*

Acyutānanda, the son of Advaita, also cried. Advaita's entire house became filled with ecstatic love of Kṛṣṇa.

CB Madhya-khaṇḍa 19.167

TEXT 167

*advaitere māriyā lajjita viśvambhara
santoṣe āpane dena advaitere vara*

Viśvambhara felt embarrassed for having beaten Advaita, so He happily awarded Advaita a benediction.

CB Madhya-khaṇḍa 19.168-169

TEXT 168-169

*“tilārdheko ye tomāra karaye āśraya
se kene pataṅga, kīṭa, paśu, pakṣī naya
yadi mora sthāne kare śata aparādha
tathāpi tāhāre muñi kariba prasāda”*

“I will bestow mercy on any living entity—even an ant, insect, animal, or bird—who takes shelter of You for even a moment, even if that living entity commits hundreds of offenses against Me.”

CB Madhya-khaṇḍa 19.170

TEXT 170

*vara śuni’ kāndaye advaita mahāśaya
caraṇe dhariyā kahe kariyā vinaya*

On hearing the benediction, Advaita Mahāśaya began to cry. He caught hold of the Lord’s feet and humbly spoke as follows.

CB Madhya-khaṇḍa 19.171

TEXT 171

*“ye tumi balilā prabhu kabhu mithiyā naya
mora eka pratijñāśunaha mahāśaya*

“O Lord, whatever You spoke can never prove false, but please listen to My declaration.

TEXT 172

*yadi tore nā māniyā more bhakti kare
sei mora bhakti tabe tāhāre saṁhāre*

“If one worships Me but does not accept You, then may his devotion to Me annihilate him.

Advaita said, “O Lord Viśvambhara, may the devotion of My descendants and so-called disciples who give up Your service and eagerly engage in My service destroy them. This is My declaration.” Since the ignorant descendants and foolish disciples of Advaita do not consider Śrī Advaita Prabhu as the eternal servant of Śrī Caitanyadeva but consider Him “Viṣṇu” and consider Gaurasundara as “Lakṣmī,” they fall from the path of devotional service and bring about their own ruination.

CB Madhya-khaṇḍa 19.173

TEXT 173

*ye tomāra pāda-padma nā kare bhajana
tore nā mānile kabhu nahe mora jana*

“One who does not worship Your lotus feet and accept You as the Supreme Lord is not dear to Me.

“O Viśvambhara, I will not accept anyone as My own if they have no love for the service of Your lotus feet. I am prepared to totally forsake all such descendants and disciples.” Even today the Gauḍīya Vaiṣṇavas consider such descendants of Advaita and their disciples as forsaken descendants and forsaken disciples. The prediction of Śrī Advaita Prabhu has born fruit. The intimate disciples and descendants of Advaita Prabhu accepted subordination of Paṇḍita Gadādhara, but the hostile sons and disciples of Advaita did not accept Gadādhara Paṇḍita Gosvāmī’s guidance and could not accept him as spiritual master.

TEXT 174

*ye tomāre bhaje prabhu se mora jīvana
nā pāroṅ sahite muṅi tomāra laṅghana*

“Anyone who worships You is My life and soul. I cannot tolerate a person who disregards You.

Since Mahāprabhu assumed the mood of a devotee, the foolish followers of Advaita accepted Viśvambhara as the *āśraya-vigraha* (worshiper) rather than as the *viṣaya-vigraha* (the object of worship). As a result, they disregard Viśvambhara, and even though out of foolishness they illegitimately try to become members of Viṣṇu’s family, they end up as forsaken descendants and forsaken disciples. The nonduplicious servants of Lord Caitanya are the topmost devotees. Mahāprabhu’s own servant, Advaita, is like the Lord’s own life. Those who give up the service of Śrī Caitanyadeva, the *viṣaya-vigraha*, and exploit Advaita’s glories to maintain their own self-interest remain eternally bereft of the Lord’s mercy and become attached to pride and false prestige. Even today some people who identify themselves as Advaita’s descendants try to establish that the pure devotees’ execution of pure devotional service is for gaining false prestige. This reveals their illegitimate pride. Such puffed-up people with no understanding of the actual glories of devotional service proudly consider themselves as either Vaiṣṇavas belonging to Lord Viṣṇu’s family or servants of that family’s descendants and thus merge into the abysmal waters of the ocean of *pratiṣṭhāśā*, the desire for material reputation. Pure devotees simply pray that Śrī Advaita Prabhu may forgive their offenses and give them good intelligence.

CB Madhya-khaṇḍa 19.175

TEXT 175

yadi mora putra haya, haya vā kiṅkara

`vaiṣṇavāparādhī' muñi nā dekhoṅ gocara

“I cannot look at the face of a *vaiṣṇava-aparādhī*, even if he happens to be My son or servant.

When three of Śrī Advaita’s sons and a few of His so-called disciples became offensive towards Śrī Caitanyadeva and His pure devotees, Advaita Prabhu severed all ties and affection with them. This is understood from Advaita’s statement. From the time of His presence up to today His forsaken sons and disciples of His descendants have no connection whatsoever with Śrī Advaita or Śrī Caitanyadeva. They glorify their nondevotional credentials even today.

CB Madhya-khaṇḍa 19.176

TEXT 176

*tomāre laṅghiyā yadi koṭi-deva bhaje
sei deva tāhāre saṁhāre kona vyāje*

“If one transgresses You and worships millions of demigods, those demigods will kill him on some pretext.

The Supreme Lord’s acceptance of the mood of a devotee with a desire to preach the beauty of His own devotional service, which has never been preached before, is the ideal example of mercy. If the worship offered to millions of demigods disregards *prema-bhakti* and rejects the service of Śrī Gaurahari, who is resplendent with the radiance of molten gold, such worship can never counteract the offense committed by transgressing Viśvambhara. Even if so-called learned people who are averse to Śrī Gaura become totally overwhelmed with the worship of various sanctified demigods, those very objects of worship certainly destroy their misguided worshipers on some pretext or other.

CB Madhya-khaṇḍa 19.177

TEXT 177

*muñi nāhi baloṅ ei vedera vākhāna
sudakṣiṇa-maraṇa tāhāra paramāṇa*

“These are not simply My words, they are the words of the *Vedas*. The killing of Sudakṣiṇa is evidence of this.

The *Purāṇas* composed by Śrī Vedavyāsa are expansions of the original Vedic histories. The *Purāṇas* are written in Sanskrit. They are simple presentations of histories. Since respect has diminished for the *Vedas*, which were written in the ancient language of the gods, and since they are not easily found because of being ravaged in the course of time, it is simply foolishness to consider the *Purāṇas* as separate from the *Vedas*. The histories that explain the *Vedas* have been compiled in the *Purāṇas*. In those *Purāṇas* (*Śrīmad Bhāgavatam*, Tenth Canto, Chapter 66) the narration of Sudakṣiṇa’s destruction should be accepted as evidence for Advaita’s statements.

CB Madhya-khaṇḍa 19.178

TEXT 178

*sudakṣiṇa nāma-kāśī-rājera nandana
mahā-samādhiye śiva kaila ārādhana*

“Sudakṣiṇa was the son of the King of Kāśī. He worshiped Lord Śiva with full attention.

The phrase *mahā-samādhiye* means “with full absorption.”

CB Madhya-khaṇḍa 19.179

TEXT 179

*parama santoṣe śiva bale,—“māga vara
pāibe abhīṣṭa, abhicāra-yajña kara*

“In great satisfaction, Śiva told him, ‘Ask for a benediction. You will achieve your goal by performing the *abhicāra-yajña*.

Abhicāra-yajña refers to violent activities described in the *Atharva Veda*

like killing and torturing. Topics of violent activities like killing, bewildering, paralyzing, inducing envy, hypnotizing, and torturing are also found in the *tantras*. That is why prescriptions for worshiping goddesses and performing fire sacrifices are also found therein.

CB Madhya-khaṇḍa 19.180

TEXT 180

*viṣṇu-bhakta-prati yadi kara apamāna
tabe sei yajñe tora laiba parāṇa*

“But if you insult a devotee of Viṣṇu, I will kill you in the course of your sacrifice.”

CB Madhya-khaṇḍa 19.181

TEXT 181

*śiva kahilena vyāje, se ihā nā bujhe
śivājñāya abhicāra-yajña giyā bhaje*

“Without understanding the true intention of Śiva’s words, Sudakṣiṇa performed the *abhicāra-yajña* on the order of Śiva.

CB Madhya-khaṇḍa 19.182

TEXT 182

*yajña haite uṭhe eka mahā-bhayaṅkara
tina kara, caraṇa, triśira-rūpa dhara*

“A formidable demon with three hands, three legs, and three heads appeared from the sacrificial fire.

CB Madhya-khaṇḍa 19.183

TEXT 183

tālajaṅgha paramāṇa bale,—`vara māga’

rājā bale,—`dvārakā poḍāo mahābhāga`

“That demon with legs as long as palm trees said, `Ask for a benediction.’ The King replied, `O fortunate one, burn Dvārakā to ashes.’

CB Madhya-khaṇḍa 19.184

TEXT 184

*śuniyā duḥkhita haila mahā-śaiva-mūrti
bujhilena ihāra icchāra nāhi pūrti*

“On hearing this order, that great demon, who was the creation of Śiva, became distressed. He realized that the King’s desire could not be fulfilled.

CB Madhya-khaṇḍa 19.185

TEXT 185

*anurodhe gelā mātra dvārakāra pāśe
dvārakā-rakṣaka cakra khedāḍiyā āse*

“The demon was obliged to go to Dvārakā, yet as soon as he arrived there, he was chased by Sudarśana, the protector of Dvārakā.

CB Madhya-khaṇḍa 19.186

TEXT 186

*palāile nā eḍāi sudarśana-sthāne
mahāśaiva paḍi’ bale cakrera caraṇe*

“Thinking that he would not be spared by Sudarśana if he tried to run away, the great creation of Śiva fell at Sudarśana’s feet and spoke as follows.

CB Madhya-khaṇḍa 19.187

TEXT 187

*“yāre palāite nāhi pārila durvāsā
nārila rākhite aja-bhava-digvāsā*

“Durvāsā was unable to escape from you, and Brahmā and Śiva were unable to protect him.

CB Madhya-khaṇḍa 19.188

TEXT 188

*hena mahā-vaiṣṇava-tejera sthāne muñi
kothā palāiba prabhu ye karis tui*

“Therefore, Prabhu, how can I escape from you, who are endowed with the prowess of a great Vaiṣṇava?”

CB Madhya-khaṇḍa 19.189

TEXT 189

*jaya jaya prabhu mora sudarśana nāma
dvitīya śaṅkara-teja jaya kṛṣṇa-dhāma*

“All glories to my master, who is named Sudarśana! You are as powerful as Lord Śiva. All glories to the abode of Lord Kṛṣṇa!”

CB Madhya-khaṇḍa 19.190

TEXT 190

*jaya mahācakra, jaya vaiṣṇava-pradhāna
jaya duṣṭa-bhayaṅkara, jaya śiṣṭa-trāṇa”*

“All glories to Sudarśana *cakra*, the best of the Vaiṣṇavas! All glories to the destroyer of the miscreants and the protector of the pious!”

CB Madhya-khaṇḍa 19.191

TEXT 191

*stuti śuni' santoṣe balila sudarśana
poḍā giyā yathā āche rājāra nandana*

“Sudarśana heard his prayer with satisfaction and then instructed him to go burn the King’s son.

CB Madhya-khaṇḍa 19.192

TEXT 192

*punaḥ sei mahā-bhayaṅkara bāhuḍiyā
calilā kāśīra rāja-putra poḍāiyā*

“That terrifying creature then returned to Kāśī and burned the prince to ashes.

CB Madhya-khaṇḍa 19.193

TEXT 193

*tomāre laṅghiyā prabhu śiva-pūjā kaila
ataeva tāra yajñe tāhāre mārila*

“He transgressed You, O Lord, and worshiped Śiva. Therefore he was killed in the course of his sacrifice.

CB Madhya-khaṇḍa 19.194

TEXT 194

*teñi se baliluṅ prabhu tomāre laṅghi
yāmora sevā kare tāre mārī poḍāiyā*

“That is why I declare that I will burn to ashes anyone who transgresses You and serves Me.

One who becomes anxious to envy the servants of Śrī Caitanya and who tries to introduce himself as “a servant” by assuming a relationship with

Advaita is burned to ashes by Advaita like Sudakṣiṇa. Advaita Prabhu and Mahādeva never accept worship from worshipers who are envious of Lord Viṣṇu and the Vaiṣṇavas. Even today proud people try to malign devotional service by proudly organizing rival assemblies, rival *kīrtanas*, and rival preaching, but Lord Viṣṇu and the Vaiṣṇavas, who are the objects of *kīrtana*, perpetually destroy their propensity for serving Vaiṣṇavas by engaging them in their own selfish interests. By their own behavior, such people destroy themselves by becoming servants of lust and anger, therefore pure devotional service takes leave of them forever.

CB Madhya-khaṇḍa 19.195

TEXT 195

*tumi mora prāṇa-nātha, tumi mora dhana
tumi mora pitā-mātā, tumi bandhu-jana*

“You are the Lord of My life, and You are My wealth. You are My father and mother, and You are My dear friend.

Many people wrongly consider Śrī Gaurasundara in the position of an ordinary mother, ordinary father, ordinary friend, or similar ordinary relationship, but Advaita Prabhu considered Gaurasundara completely transcendental to all worldly designations and established Him as the transcendental father, mother, wealth, and beloved. Material relationships are based on the platform of unpalatable material enjoyment; there is no tinge of service attitude in them. The *prākṛta-sahajiyās*’ mood as lover, the prosperous *prākṛta-sahajiyās*’ wealth, and the *prākṛta-sahajiyās*’ relationships as friend, father, mother, and son are all situated in the atmosphere of material enjoyment. To become free from material enjoyment they take shelter of voidism in the atmosphere of renunciation and thus become impersonalists. But those who realize that all objects of this material world are related to Lord Viṣṇu can eternally remain aloof from the spirit of enjoyment and sensual knowledge. In Vaiṣṇava philosophy there is no spirit of material enjoyment and there is no

concept that visible objects are “enjoyable;” rather than the attitude of enjoyment, the attitude of service is prominent.

CB Madhya-khaṇḍa 19.196

TEXT 196

*ye tore laṅghiyā kare more namaskāra
se jana kāṭiyāsira kare pratikāra*

“One who transgresses You and offers Me obeisances is cutting off the head of his worshipable Lord and then trying to remedy the situation.

The service and the superficial rejection of false ego displayed by conditioned souls who are covered by the three modes of nature and who consider themselves the enjoyers and the doers of all activities are simply insults to the worshipable Lord. *Darśana* without service is simply an exhibition of aversion to the service of Hari by living entities inclined towards material enjoyment. Therefore the show of devotion offered to one’s material father, mother, friend, or lover is simply improper behavior intended to convert the worshipable object into a servant. The external show of service without the actual inclination for service is like severing the head of one’s worshipable object; in other words, it is meant to lord it over one’s worshipable object.

CB Madhya-khaṇḍa 19.197

TEXT 197

*sūryera sākṣāt kari’ rājā satrājīta
bhakti-vaśe sūrya tāna hailā vidita*

“Being pleased by the devotion of King Satrājīta, the sun-god directly appeared before him.

CB Madhya-khaṇḍa 19.198

TEXT 198

*laṅghiyā tomāra ājñā ājñā-bhaṅga-duḥkhe
dui bhāi mārā yāya, sūrya dekhe sukhe*

“Yet because of the offense of transgressing Your order, he and his brother were killed. The sun-god saw this with satisfaction.

CB Madhya-khaṇḍa 19.199

TEXT 199

*baladeva-śiṣyatva pāiyā duryodhana
tomāre laṅghiyā pāya savaṁśe maraṇa*

“Although Duryodhana was a disciple of Baladeva, he and his family members were killed because he disregarded You.

CB Madhya-khaṇḍa 19.200

TEXT 200

*hiraṇyakaśipu vara pāiyā brahmāra
laṅghiyā tomāre gela savaṁśe saṁhāra*

“Hiraṇyakaśipu received benedictions from Brahmā, yet he and his family members were killed when he disregarded You.

CB Madhya-khaṇḍa 19.201

TEXT 201

*śiraś-chedi, śiva pūjyā o daśānana
tomā' laṅghi' pāileka savaṁśe maraṇa*

“The ten-headed Rāvaṇa, who took pleasure in cutting off other's heads, worshiped Śiva, yet he was nevertheless killed along with his family members when he disregarded You.

CB Madhya-khaṇḍa 19.202-203

TEXT 202-203

*sarva-deva-mūla tumi sabāra īśvara
dṛśyādr̥śya yata—saba tomāra kiṅkara*

*prabhure laṅghiyā ye dāsere bhakti kare
pūjā khāi’ sei dāsa tāhāre saṁhāre*

“You are the origin of all demigods and the controller of everyone. All living entities, seen and unseen, are Your servants. O Lord, if one disregards You and devotedly makes offerings to Your servant, that servant accepts the offerings and kills that worshiper.

“O Viśvambhara Caitanyadeva, You are the original source of all demigods. You are the supreme controller of all controllers. You are the object of love. The living entities of all manifested and unmanifested worlds act as Your servants by engaging in various activities under Your authority. Some of Your servants appear before living entities averse to the service of Hari as objects of their sensual knowledge and become similar to fuel for their sense gratification. Those greedy, ignorant people averse to the service of Hari do not display any attitude of service to the Supreme Lord and are convinced that aversion to Hari is completely justified. Those servants misguide such people by teaching them to disrespect You, while You are in fact the supreme worshipable object for all manifested and unmanifested objects driven by external perception. Such qualified servants of the Supreme Lord collect the ingredients for satisfying their own senses from their respective deceitful worshipers and make those worshipers more averse to the service of Kṛṣṇa. Those worshipers’ lusty external conceptions born of sensual knowledge destroy them by increasing their false sense of domination.

CB Madhya-khaṇḍa 19.204

TEXT 204

tomāre laṅghiyā ye śivādi-deva bhaje

“Worshiping the demigods headed by Śiva while disregarding You is like watering the leaves of a tree after cutting its root.

Being filled with pride and, according to *viśiṣṭādvaita* philosophy, being fallen from Viṣṇu’s devotional service, Śrīkara, Śrīkaṇṭha, the current Śaivites like Apyaya Dīkṣita, Māṇikyā Bhāskara, and Jñāneśvara from the Liṅgāyet-sampradāya, as well as the *ācāryas* of the impersonal school have introduced a type of devotion to Śiva, yet because they have no knowledge of their constitutional position that same Mahādeva does not accept their worship and more or less entangles them in the philosophy of impersonalism and thus dispels their propensity for worship. Those who in the course of analyzing the science of the energetic Lord, which establishes the temporary nature of Viṣṇu’s partial manifestation, this material world, give up the service of Viṣṇu and worship the demigods headed by Śiva, who are in contact with matter and who belong to the external energy of Viṣṇu, do nothing more than uproot the tree while serving its leaves and branches. In this regard, one should discuss the verse beginning *yathā taror mūla-niṣecanena* [*yathā taror mūla-niṣecanena, tṛpyanti tat-skandha-bhujopasākhāḥ prāṇopahārāc ca yathendriyāṇāmtathaiva sarvārhaṇam acyutejyā*, “As pouring water on the root of a tree energizes the trunk, branches, twigs and everything else, and as supplying food to the stomach enlivens the senses and limbs of the body, simply worshiping the Supreme Personality of Godhead through devotional service automatically satisfies the demigods, who are parts of that Supreme Personality.” (*Bhāg.* 4.31.14)] as well as the verses of *Brahma-saṁhitā* that describe the distinction between the essential characteristics of Viṣṇu and those of the five demigods.

CB Madhya-khaṇḍa 19.205

TEXT 205

veda, vipra, yajña, dharma—sarva-mūla tumi

ye tomā' nā bhaje, tā'ra pūjya nahi āmi"

“You are the root of the *Vedas*, *brāhmaṇas*, sacrifice, and religious principles. I do not accept the worship of one who does not worship You.”

If Advaita Prabhu is approached and offered worship by those who have no taste for the rarely achieved *kṛṣṇa-prema* taught by Śrī Caitanyadeva, or by those who could not fully surrender themselves at the feet of Śrī Caitanya, the bestower of *kṛṣṇa-prema*, Advaita will never accept their worship. A few ignorant people deceived by the portion of the *Vedas* known as *karma-kāṇḍa* have introduced ritualistic sacrificial performances. If because of not understanding the actual purport of the *Vedas* they become bereft of Lord Caitanya's service, their external conceptions will make them more or less rivals with the Buddhists, engage them in battle with the demons, encourage them to praise their respective performances of sacrifice, and induce them to forget the Supreme Lord. People under the influence of the three modes of material nature in their respective states full of *anarthas*, or unwanted things, who do not accept the Vaiṣṇava conclusions found in the manifested and unmanifested worlds as the goal of life falsely think of themselves as the doer of activities. “Yet You are the original source and shelter of all objects and the cause of external conceptions of all temporary objects. I will never consider materialistic people predominately engaged with pride in activities that are neglectful of You as my own, because they are offenders at the feet of Viṣṇu and the Vaiṣṇavas.” Gaurasundara became pleased as He heard Advaita Prabhu's irrefutable glorification of the Absolute Truth, and when He heard Advaita Prabhu explain the purport of the Absolute Truth described in the verse *vadanti tat tattva-vidaḥ* [*vadanti tat tattva-vidas tattvaṃ yaj jñānam advayam, brahmeti paramātmēti bhagavān iti śabdyate*, “Learned transcendentalists who know the Absolute Truth call this nondual substance Brahman, Paramātmā or Bhagavān.” (*Bhāg.* 1.2.11)], Śrī Caitanyadeva regarded Mahā-Viṣṇu Advaita Prabhu as the *ācārya* of *acintya-bhedābheda-tattva*,

which establishes that everything is simultaneously one with and different from the Personality of Godhead.

CB Madhya-khaṇḍa 19.206

TEXT 206

*mahātattva advaitera śuniyā vacana
huṅkāra kariyā bale śrī-śacīnandana*

When Śrī Śacīnandana heard Advaita’s explanation of the Absolute Truth, He roared loudly and spoke.

CB Madhya-khaṇḍa 19.207-208

TEXT 207-208

*“mora ei satya sabe śuna mana diyāye
āmāre pūje mora sevaka laṅghiyā
se adhama jane more khaṇḍa khaṇḍa kare
tāra pūjā mora gāye agni-hena poḍe*

“Everyone listen to My words. Any fallen soul who disrespects My servant and worships Me cuts Me into pieces. His worship feels like fire to My body.

After hearing Advaita’s explanation of *acintya-bhedābheda-tattva*, Śrī Gaurasundara instructed all of His followers to discuss it with attention. Approving Advaita’s statement and establishing Himself as the object of worship, Gaurasundara said, “There is an inseparable relationship between the servant and the object of service. Therefore it is stated in the scriptures:

*arcayitvā tu govindam tadīyān nārcayet tu
yaḥna sa bhāgavato jñeyah kevalam dāmbhikah smṛtaḥ*

One who worships Lord Govinda but fails to worship His devotees should be understood to be not a devotee of the Lord but simply a victim

of false pride.’ Considering the Absolute Truth as a product of matter amounts to cutting the body of the Supreme Lord to pieces. In the name of such religions based on envy various religious systems are created that distract people from the actual truth. I am Puruṣottama and I am the object of service. If I am disconnected from My devotees, if I am deprived of variegated pastimes, if I am placed in the prison of impersonalism, and if My limbs are separated from My self, the mockery of perfection in religiosity and useless flowery preaching found in this world by such worship and cultivation of religious principles are simply attempts at setting fire to My Puruṣottama body and burning Me.” The envy and violence of people devoid of devotional service to Viṣṇu are simply attempts at creating duality by attributing the Absolute Truth, Viṣṇu, with mundane abomination. Otherwise, disregarding the eternal variegated pastimes of the Lord by considering them comparable to material enjoyment simply denies complete enjoyment. Persons who are conversant with the philosophy of *acintya-bhedābheda* do not hesitate to point out the disparity in the twelve types of temporary mellows called *rasas* that are found in mundane relationships. Spiritual realization devoid of material conceptions amounts to inclination for the service of Viṣṇu.

CB Madhya-khaṇḍa 19.209

TEXT 209

*ye āmāra dāsera sakṛt nindā kare
mora nāma kalpa-taru saṁhāre tāhāre*

“My wish-fulfilling holy names destroy one who blasphemes My servant.

By the will of the Lord, the illusory energy of Viṣṇu stimulates ignorant people’s conceptions of “I am the doer” and “I am the enjoyer,” and thus deceives them. Greedy living entities by misuse of their independence sometimes consider themselves “Māyāvādīs” and sometimes out of false

ego consider themselves, who are tortured by the three modes of nature, as “demigods.” The endeavors of the attracted to become distracted from the attraction of Kṛṣṇa are called *bhoga*, or material enjoyment, and the endeavors to become inclined towards the service of Kṛṣṇa are called *bhakti*, or devotional service. Those foolish two-legged animals who attribute on the living entities the concept of doership within the tribulation of the three modes of nature by considering them independent even though they are parts and parcels of the supreme shelter simply engage in enjoying the external world and do not respect Kṛṣṇa or His devotees. When they engage in the service of the Supreme Lord with a desire to diminish their conception of doership, in the form of animalistic propensities, and yet become cheated from achieving the service of the devotees, then they develop a desire to portray envy of devotees as devotional service to the Lord. That is why Gaurasundara is saying, “I set an example of My compassion by killing those who pretended to worship Me while discriminating between Me and the incarnations of My *prakāśa-vigraha*, My confidential associates, and the spiritual master, who is the *āśraya-vigraha*, or shelter, of those who have taken shelter of Me.” All transcendental qualities are present in the devotees of the Lord. Liberation is their maidservant and material enjoyment is their order carrier. So if gross materialists engage with pride in activities like censuring, blaspheming, and abusing the devotees from the material point of view and through mundane considerations, then the Supreme Lord destroys them.

CB Madhya-khaṇḍa 19.210

TEXT 210

*ananta brahmāṇḍe yata, saba mora dāsa
eteke ye para himse sei yāya nāśa*

“All living entities in the innumerable universes are My servants, so anyone who blasphemes any living entity is ruined.

Because of aversion to Hari, materialistic people accept the service of the six enemies headed by lust and anger as their only shelter. All living entities of the visible and invisible worlds are established as servants of the Supreme Lord. If a person exhibits envy of another person, then that envious person confirms that he is malicious of those who are inclined to the Lord's service rather than confirming himself as a Vaiṣṇava.

Whatever envy is exhibited in such considerations is more or less envy of the Supreme Lord. Moreover, since the devotees' propensity for performing service or welfare activities is so strong, those who are envious consider that the endeavors of such servants of Śrī Caitanya to increase ignorant people's inclination towards Kṛṣṇa are similar to their own variegated pastimes of envy; this guarantees their inauspiciousness. People become envious of objects that are not related to the Absolute Truth because of their propensity for enjoyment. Pure devotees are never driven by the three modes of nature to merge in the waters of goodness, passion, and ignorance. Therefore without taking shelter of nonenvious devotees, the envious materialistic enjoyers of the temporary material world fall into inconvenience as a result of their karma by accepting philosophies like Māyāvāda and thus bring about their own ruination. One can never realize one's self by unconstitutional propensities. Aspiring mankind has no alternative to realization of the Supreme Lord. Therefore, those who are inimical to the spiritual master accept enmity of the spiritual master, pride, and other worthless objects as wealth; they merge into the darkness of ignorance; and they give importance to impersonalism (*kevalādvaita-vāda*), which denies *svajātīya-vijātīya bheda*, the distinctions among both similar and dissimilar objects. This is their downfall. Unalloyed service to the *sac-cid-ānanda* Supreme Lord is the opportunity to become self-realized, otherwise one certainly falls down.

CB Madhya-khaṇḍa 19.211

*tumi ta' āmāra nija-deha haite baḍa
tomāre laṅghile daive nā sahaye daḍha*

“You are more important than My own body, so if anyone transgresses You, he will be unable to tolerate his fate.

CB Madhya-khaṇḍa 19.212

TEXT 212

*sannyāsī o yadi anindaka nindā kare
adhaḥ-pāte yāya, sarva dharma ghuce tāre”*

“If even a *sannyāsī* blasphemes an innocent person, he goes to hell and all his religious principles are destroyed.”

CB Madhya-khaṇḍa 19.213

TEXT 213

*bāhu tuli' jagatere bale gaura-dhāma
“anindaka hai' sabe bala kṛṣṇa-nāma*

Raising His arms, Lord Gaurāṅga declared to the world, “Avoid offenses and chant the names of Kṛṣṇa!”

To attribute faults when faults are not present is called *nindā*, or “blasphemy.” It is most necessary to remain aloof from blasphemy while chanting the names of Kṛṣṇa. Persons who are free from blasphemy are the best of all. One who is devoid of desires to enjoy the fruits of his karma is called a *sannyāsī*. If even such a *sannyāsī* who is free from blasphemy happens to blaspheme a Vaiṣṇava, then all his principles of renunciation and abstinence from talking about others are destroyed and he falls down.

CB Madhya-khaṇḍa 19.214

TEXT 214

*anindaka hai' ye sakṛt `kṛṣṇa' bale
satya satya muñi tāre uddhāriba hele"*

“If one who is free from blasphemy chants the name of Kṛṣṇa even once, I will certainly deliver him.”

One who chants the names of Kṛṣṇa while remaining aloof from attributing false faults in the course of talking about others becomes free from the bondage of material existence. Blaspheming the devotees of Kṛṣṇa earns one the qualification to enjoy the threefold miseries of material existence. When a living entity becomes free from blasphemy of Vaiṣṇavas he attains liberation. The three classes of materialistic people—Māyāvādīs, karmis, and gross materialists—are blasphemers of Vaiṣṇavas. It is impossible for them to chant the names of Kṛṣṇa.

CB Madhya-khaṇḍa 19.215

TEXT 215

*ei yadi mahāprabhu balilā vacana
`jaya jaya jaya' bale sarva-bhakta-gaṇa*

When Mahāprabhu spoke these words, all the devotees chanted, “Jaya! Jaya!”

CB Madhya-khaṇḍa 19.216

TEXT 216

*advaita kāndaye dui caraṇe dhariyā
prabhu kānde advaitere kolete kariyā*

Advaita cried and grabbed the Lord’s two lotus feet. The Lord also began to cry as He embraced Advaita.

CB Madhya-khaṇḍa 19.217

TEXT 217

*advaitera preme bhāse sakala medinī
ei mata mahācintya advaita-kāhinī*

The entire world floated in Advaita's ecstatic love. Such are the inconceivable topics of Advaita.

CB Madhya-khaṇḍa 19.218

TEXT 218

*advaitera vākya bujhibāra śakti kāra
jāniha īśvara-sane bheda nāhi yāra*

Who has the power to understand Advaita's words? One should know that there is no difference between Him and the Supreme Lord.

CB Madhya-khaṇḍa 19.219

TEXT 219

*nityānanda-advaita ye gālāgāli bāje
sei se paramānanda yadi jane bujhe*

If one understands the superficial quarrels between Nityānanda and Advaita, he will attain supreme happiness.

CB Madhya-khaṇḍa 19.220

TEXT 220

*durvijñeya viṣṇu-vaiṣṇavera vākya-karma
tāna anugrahe se bujhiye tāra marma*

The words and activities of Viṣṇu and the Vaiṣṇavas are incomprehensible. Only by their mercy can one understand them.

All words current in the world are indicative of material objects. Material activities are aimed at providing fruits to the performer. But the words of Viṣṇu and the Vaiṣṇavas are not like that. Their activities are not similar to the activities of those who are not Viṣṇu and who are not Vaiṣṇavas.

The difference between the words and activities of Viṣṇu and the Vaiṣṇavas and the words and activities of others is that the latter are under the control of sensual knowledge whereas the former are beyond the control of sensual knowledge. Only by the mercy of Viṣṇu and the Vaiṣṇavas can one attain the qualification to enter that difficult-to-comprehend kingdom.

CB Madhya-khaṇḍa 19.221-222

TEXT 221-222

*ei mata yata āra hai kathana
nityānandādvaita prabhu āra yata gaṇa
ihā bujhibāra śakti prabhu balarāma
sahasra vadane gāya ei guṇa-grāma*

Only Lord Balarāma has the power to understand the pastimes that took place between Nityānanda, Advaita, and Their associates. In His form as Ananta, He sings their glories with His thousand mouths.

CB Madhya-khaṇḍa 19.223

TEXT 223

*kṣaṇekei bāhya-drṣṭi diyā viśvambhara
hāsiyā advaita-prati balaye utara*

Viśvambhara then glanced at Advaita and smiled as He spoke to Him.

CB Madhya-khaṇḍa 19.224

TEXT 224

*“kichu ni cāñcalya muñi kariyā
choṅśiśu?” advaita balaye,—
“upādhika nahe kichu”*

“Have I been mischievous like a child?” Advaita replied, “Not

particularly.”

Viśvambhara said to Advaita, “With childish restlessness I came to punish You.” In reply, Śrī Advaita Prabhu said, “Your activities like these are never real. They are simply temporary incidents situated near reality. Therefore they are actually superficial rather than factual. A spirit soul’s absorption in mental activities and gross bodily activities is only temporary; that is, it is not full of eternal knowledge or uninterrupted bliss, and it is simply a temporary conception.”

CB Madhya-khaṇḍa 19.225

TEXT 225

*prabhu bale,— “śuna nityānanda mahāśaya
kṣamibā cāñcalya yadi mora kichu haya”*

The Lord said, “Listen, Nityānanda Mahāśaya, if I have been restless, please forgive Me.”

CB Madhya-khaṇḍa 19.226

TEXT 226

*nityānanda, caitanya, advaita, haridāsa
paraspara sabā’ cāhi sabe haila hāsa*

Then Nityānanda, Caitanya, Advaita, and Haridāsa looked at one another and began to laugh.

CB Madhya-khaṇḍa 19.227

TEXT 227

*advaita-gr̥hiṇī mahāsatī pati-vratā
viśvambhara mahāprabhu yāre bale `mātā’*

Viśvambhara Mahāprabhu would address the most chaste wife of Advaita as “mother.”

TEXT 228

*prabhu bale,—“śīghra giyā karaha randhana
kṛṣṇera naivedya kara, kariba bhojana”*

The Lord said to her, “Go quickly and cook an offering for Kṛṣṇa. Then we will eat.”

CB Madhya-khaṇḍa 19.229

TEXT 229

*nityānanda, haridāsa, advaitādi-saṅge
gaṅgā-snāne viśvambhara calilena raṅge*

Thereafter Viśvambhara went to take bath in the Ganges with His associates headed by Nityānanda, Haridāsa, and Advaita.

CB Madhya-khaṇḍa 19.230

TEXT 230

*se saba ānanda vede varṇibe vistara
snāna kari’ prabhu saba āilena ghara*

These ecstatic pastimes will be described in the *Vedas*. After taking bath, the Lord and His associates returned to the house.

The Vedic literatures are the disseminators of actual knowledge rather than superficial knowledge. Actual, pure, real knowledge manifests in the hearts of the living entities from the descriptions of the *Vedas*.

CB Madhya-khaṇḍa 19.231

TEXT 231

*carāṇa pākhāli’ mahāprabhu viśvambhara
kṛṣṇere karaye daṇḍa-praṇāma vistāra*

After washing His lotus feet, Mahāprabhu Viśvambhara offered His obeisances to Kṛṣṇa.

CB Madhya-khaṇḍa 19.232

TEXT 232

*advaita paḍilā viśvambhara-pada-tale
haridāsa paḍilā advaita-pada-mūle*

Advaita then fell at the feet of Viśvambhara, and Haridāsa fell at the feet of Advaita.

CB Madhya-khaṇḍa 19.233

TEXT 233

*apūrva kautuka dekhi' nityānanda hāse
dharma-setu yena tina vighraha prakāśe'*

Nityānanda smiled while watching those wonderful pastimes. These three personalities are the bridge of transcendental religious principles.

The three separate manifestations—Śrī Nityānanda, Śrī Advaita, and Śrī Mahāprabhu—are the bridge for approaching the Absolute Truth. By following the conceptions preached by these three personalities, the living entities can easily cross the ocean of material existence.

CB Madhya-khaṇḍa 19.234

TEXT 234

*uṭhi' dekhi' thākura advaita-pada-tale
āthe vyathe uṭhi' prabhu `viṣṇu viṣṇu' bale*

When the Lord began to rise, He saw Advaita at His lotus feet. He therefore quickly stood up and exclaimed, “Viṣṇu! Viṣṇu!”

CB Madhya-khaṇḍa 19.235

TEXT 235

*advaitera hāte dhari' nityānanda-saṅge
calilā bhojana-gr̥he viśvambhara-raṅge*

Thereafter Viśvambhara took Advaita by the hand and went with Nityānanda to the dining room.

CB Madhya-khaṇḍa 19.236

TEXT 236

*bhojane vasilā tina prabhu eka ṭhāñi
viśvambhara, nityānanda, ācārya-gosāñi*

The three Lords—Viśvambhara, Nityānanda, and Advaita Ācārya—then sat down together to eat.

CB Madhya-khaṇḍa 19.237

TEXT 237

*svabhāva cañcala tina prabhu nijāveśe
upādhika nityānanda ati bālya-rase*

By nature the three Lords were restless in Their own ecstasies. Nityānanda, however, was especially so because of His childish mood.

CB Madhya-khaṇḍa 19.238

TEXT 238

*dvāre vasi' bhojana karaye haridāsa
yā'ra dekhibāra śakti sakala prakāśa*

Haridāsa, who was qualified to see those pastimes, sat down by the door and ate.

CB Madhya-khaṇḍa 19.239

TEXT 239

*advaita-grhiṇī mahāsatī yogeśvarī
pariveśana karena sañari `hari hari`*

Advaita's most chaste wife, who was an exalted devotee, remembered Lord Hari as she served them food.

CB Madhya-khaṇḍa 19.240

TEXT 240

*bhojana karena tina ṭhākura cañcala
divya anna, ghr̥ta, dugdha, pāyasa sakala*

The three restless Lords ate the finest rice with ghee along with milk and sweet rice.

CB Madhya-khaṇḍa 19.241

TEXT 241

*advaita dekhiyā hāse nityānanda rāya
eka vastu dui bhāga kṛṣṇera līlāya*

Nityānanda looked at Advaita and smiled. They are one, yet They have appeared as two for the purpose of assisting Kṛṣṇa's pastimes.

CB Madhya-khaṇḍa 19.242

TEXT 242

*bhojana haila pūrṇa, kichu mātra śeṣa
nityānanda hailā parama bālyāveśa*

When they had almost finished their meal, Nityānanda became fully absorbed in the mood of a child.

CB Madhya-khaṇḍa 19.243

TEXT 243

*saba ghare anna chaḍāiyā haila hāsa
prabhu bale `hāya hāya`, hāse haridāsa*

As Nityānanda laughed loudly and threw rice all about the room, the Lord exclaimed, “Haya! Haya!” and Haridāsa smiled.

CB Madhya-khaṇḍa 19.244

TEXT 244

*dekhiyā advaita krodhe agni-hena jvale
nityānanda-tattva kahe krodhāveśa-chale*

On seeing this, Advaita began to burn like fire with anger. On the pretext of anger, He then began to describe the glories of Nityānanda.

CB Madhya-khaṇḍa 19.245

TEXT 245

*“jāti nāśa karileka ei nityānanda
kothā haite āsi’ haila madyapera saṅga*

“This Nityānanda has ruined My caste. I don’t know where this drunkard has come from.

Drunkards and crazy people do not discriminate between pure and contaminated or acceptable and unacceptable foods. When out of His childish restlessness Nityānanda threw rice all about the dining room, Śrī Advaita Prabhu considered that such actions were contrary to the codes of proper conduct and began to accuse Śrī Nityānanda of having no conception of caste or whether something was touchable or untouchable. “No one knows what village Śrī Nityānanda belongs to, who His father is, or who His guru is. Since He has traveled to many places, He has eaten with various classes of people. Therefore such a naturally intoxicated person is spoiling us.” Śrī Advaita Prabhu enacted the pastimes of a

householder *brāhmaṇa* of Bengal. Therefore, since Nityānanda had associated with the Yavanas of western Bengal, Advaita Prabhu accused Him of deviating from His caste and religious principles by their association. Actually Nityānanda was not a wine-drinking tantric *sannyāsī*. From these incidents, devious people mistakenly consider Nityānanda to be as undisciplined as themselves. But Nityānanda Prabhu has never given any teaching to encourage such sinful activities. In this regard one should discuss the following verse from *Padyāvalī*:

*parivadatu jano yathā tathā
vānanu mukharo na vyaṁ vicārayāmaḥ
hari-rasa-madirā-madāti-mattābhuvī
viluṭhāmo naṭāmo nirviśāmaḥ*

“Let the garrulous populace say whatever they like; we shall pay them no regard. Thoroughly maddened by the ecstasy of the intoxicating beverage of love for Kṛṣṇa, we shall enjoy life running about, rolling on the ground, and dancing in ecstasy.”

CB Madhya-khaṇḍa 19.246

TEXT 246

*guru nāhi, balaye `sannyāsī` kari` nāma
janmilā nā jāniye niścaya kon grāma*

“We don’t know who His guru is, yet He poses as a *sannyāsī*. We don’t know for certain which village He was born in.

CB Madhya-khaṇḍa 19.247

TEXT 247

*keha ta` nā cine, nāhi jāni kon jāti
dhuliyādhuliyā bule yena matta hātī*

“No one knows Him, and no one knows to which caste He belongs. He wanders about like a mad elephant.

TEXT 248

*ghare ghare paścimāra khāiyāche bhāta
ekhāne haila āsi' brāhmaṇera sātha*

“He has eaten in the houses of Westerners. Now He is mingling here with the *brāhmaṇas*.

CB Madhya-khaṇḍa 19.249

TEXT 249

*nityānanda madyape karilā sarva-nāśa
satya satya satya ei śuna haridāsa”*

“Listen, Haridāsa, I tell you the truth, this drunkard Nityānanda has ruined everything.”

CB Madhya-khaṇḍa 19.250

TEXT 250

*krodhāveśe advaita haila digvāsa
hāte tāli diyā nāce aṭṭa aṭṭa hāsa*

Out of anger, Advaita lost His cloth. He clapped His hands as He danced and laughed loudly.

CB Madhya-khaṇḍa 19.251

TEXT 251

*advaita-caritra dekhi' hāse gaura-rāya
hāsi' nityānanda dui aṅguli dekhāya*

Lord Gaurāṅga laughed on seeing the characteristics of Advaita. Nityānanda laughed and displayed His two thumbs pointing up.

TEXT 252

*śuddha-hāsya-maya advaitera krodhāveśe
kibā vṛddha kibāśiśu hāsaye viśeṣe*

Seeing Advaita's anger, everyone from child to old age burst into blissful laughter.

CB Madhya-khaṇḍa 19.253

TEXT 253

*kṣaṇeke pāiyā bāhya kaila ācamana
paraspara ānande karilā āliṅgana*

Shortly thereafter Advaita regained external consciousness. They then all washed their hands and mouths and embraced one another.

CB Madhya-khaṇḍa 19.254

TEXT 254

*nityānanda-advaita hai kolākulī
prema-rase dui prabhu mahā-kutūhalī*

As Nityānanda and Advaita embraced each other, the two Prabhus became overwhelmed in the mellows of ecstatic love.

CB Madhya-khaṇḍa 19.255

TEXT 255

*prabhu-vigrahera dui bāhu dui jana
prīti-bai aprīti nāhika kona kṣaṇa*

Those two Prabhus are the two arms of the Lord. They had only love for each other; there were no bad feelings between Them for even a moment.

Prabhu Nityānanda and Prabhu Advaita are the right and left hands of Gaurasundara. Therefore there is factually no possibility of any bad feelings or misunderstanding between Them. Both are intoxicated with love of God.

CB Madhya-khaṇḍa 19.256

TEXT 256

*tabe ye kalaha dekha, se kṛṣṇera līlā
bālakera prāya viṣṇu-vaiṣṇavera khelā*

The quarreling that is seen between Them is part of Kṛṣṇa's pastimes. The sporting of Viṣṇu and the Vaiṣṇavas is like that of children.

CB Madhya-khaṇḍa 19.257

TEXT 257

*hena mate mahāprabhu advaita-mandire
svānubhāvānande kṛṣṇa-kīrtane vihare*

In this way Mahāprabhu was absorbed in His own ecstatic mood while enjoying the glorification of Kṛṣṇa in the house of Advaita.

CB Madhya-khaṇḍa 19.258

TEXT 258

*ihā bujhibāra śakti prabhu balarāma
anye nāhi jānaye e-saba guṇa-grāma*

Only Lord Balarāma has the power to understand these pastimes. No one else can understand the nature of these pastimes.

CB Madhya-khaṇḍa 19.259

TEXT 259

*sarasvatī jāne balarāmera kṛpāya
sabāra jihvāya sei bhagavatī gāya*

By the mercy of Balarāma, goddess Sarasvatī also knows these pastimes. That goddess glorifies these pastimes through the tongues of those who are qualified.

By the mercy of Śrī Baladeva, the teachings of Śrī Caitanya are established on the tongues of those who engage in *kīrtana*. Only those who have vowed to serve their spiritual master with awe and reverence are able to glorify the pastimes of Kṛṣṇa. Śuddhā Sarasvatī, the goddess of transcendental knowledge, dances on their tongues and releases waves of Kṛṣṇa's glories.

CB Madhya-khaṇḍa 19.260

TEXT 260

*e-saba kathāra nāhi jāni anukrama
ye-te-mate gāi mātra kṛṣṇera vikrama*

I do not know the chronological order of these pastimes. Somehow or other I am simply singing Kṛṣṇa's glories.

CB Madhya-khaṇḍa 19.261

TEXT 261

*caitanya-priyera pāye mora namaskāra
ihāte ye aparādha kṣamaha āmāra*

I offer my obeisances at the feet of Lord Caitanya's dear associates so that they will forgive my offenses.

CB Madhya-khaṇḍa 19.262

TEXT 262

advaitera gr̥he prabhu vañci' kata-dina

navadvīpe āilā saṁhati kari' tina

After staying for some days at the house of Advaita, the Lord returned to Navadvīpa with the three Prabhus.

CB Madhya-khaṇḍa 19.263

TEXT 263

*nityānanda, advaita, tṛtīya haridāsa
ei tina saṅge prabhu āilā nija vāsa*

Thus the Lord returned to His home accompanied by Nityānanda, Advaita, and Haridāsa.

CB Madhya-khaṇḍa 19.264

TEXT 264

*śunila vaiṣṇava saba `āilāṭhākura'
dhāiyā āila sabe ānanda pracura*

When all the Vaiṣṇavas heard, “The Lord has come,” they came running in great ecstasy.

CB Madhya-khaṇḍa 19.265

TEXT 265

*dekhi' sarva-tāpa hare se candra-vadana
dhariyā caraṇa sabe karaye rodana*

On seeing the moonlike face of the Lord, all their miseries were vanquished. They fell at the Lord's lotus feet and began to cry.

CB Madhya-khaṇḍa 19.266

TEXT 266

gauracandra mahāprabhu sabāra jīvana

sabāre karila prabhu prema-āliṅgana

Gauracandra Mahāprabhu, the life and soul of everyone, embraced each one of them with love.

CB Madhya-khaṇḍa 19.267

TEXT 267

*sabei prabhura nija vighraha-samāna
sabei udāra-bhāgavatera pradhāna*

They were all equal to the Lord's own body. They were magnanimous and topmost devotees of the Lord.

CB Madhya-khaṇḍa 19.268

TEXT 268

*sabe karilena advaitere namaskāra
yāra bhakti-kāraṇe caitanya-avatāra*

They all offered obeisances to Advaita, by whose devotion Lord Caitanya incarnated.

CB Madhya-khaṇḍa 19.269

TEXT 269

*ānande hailā matta vaiṣṇava-sakala
sabe kare prabhu-saṅge kṛṣṇa-kolāhala*

All the Vaiṣṇavas became intoxicated with ecstasy as they discussed topics of Kṛṣṇa with the Lord.

CB Madhya-khaṇḍa 19.270

TEXT 270

pūtra dekhi' āi haila ānande vihvala

vadhū-saṅge gr̥he kare govinda-maṅgala

Mother Śacī became overwhelmed with ecstasy on seeing her son. She and her daughter-in-law prayed to Govinda for auspiciousness.

When Śrī Śacīdevī saw Śrī Gaurasundara return with Śrī Nityānanda, Śrī Advaita, and Śrī Haridāsa and found her entire house becoming filled with the intoxicated Vaiṣṇavas' vibration of topics regarding Kṛṣṇa, she became most jubilant. When mother Śacī watched with her daughter-in-law how Śrī Gaurasundara was absorbed in glorifying Kṛṣṇa, she became equally pleased. Unlike the material pleasure derived by ordinary fathers-in-law from the meeting of their sons and daughters-in-law, mother Śacī became overwhelmed in ecstasy when she saw the auspicious symptom that everyone out of ecstatic love considered the Lord's house as Goloka.

CB Madhya-khaṇḍa 19.271

TEXT 271

*ihā balibāra śakti sahasra-vadana
ye prabhu āmāra janma-janmera jīvana*

Only the thousand-headed Lord, who is My life and soul birth after birth, has the power to describe these pastimes.

CB Madhya-khaṇḍa 19.272

TEXT 272

*'dvija, vipra, brāhmaṇa' ye hena nāma-bheda
ei mata bheda nityānanda-baladeva*

Just as *dvija*, *vipra*, and *brāhmaṇa* are different only in name, Nityānanda and Baladeva are similarly different only in name.

CB Madhya-khaṇḍa 19.273

TEXT 273

*advaita-grhete prabhu yata kaila keli
ihā yei śune, sei pāya sei meli*

Anyone who hears the pastimes that took place in the house of Advaita will join in such pastimes.

CB Madhya-khaṇḍa 19.274

TEXT 274

*śrī-kṛṣṇa-caitanya-nityānanda-cāṇḍa jāna
vṛndāvana-dāsa tachu pada-yuge gāna*

Accepting Śrī Kṛṣṇa Caitanya and Nityānanda Prabhu as my life and soul, I, Vṛndāvana dāsa, sing the glories of Their lotus feet.

Thus ends the English translation of the Gauḍīya-bhāṣya commentary on Śrī Caitanya-bhāgavata, Madhya-khaṇḍa, Chapter Nineteen, entitled, “The Lord’s Pastimes in Advaita’s House.”

Chapter Twenty:

The Glories of Murāri Gupta

This chapter describes Mahāprabhu's revelation of Nityānanda's position in Murāri Gupta's dream, His refutation of the philosophy of impersonalism, Murāri's offering of foodstuffs in his house to Mahāprabhu, Mahāprabhu's resultant indigestion and cure by drinking Murāri's water, Mahāprabhu's acceptance of a four-armed form in the house of Śrīvāsa, Murāri's acceptance of the mood of Garuḍa and Mahāprabhu's climbing on Murāri's shoulders, Murāri's resolution to give up his body and the Lord's prevention, and topics such as the author's comparison of blasphemous *sannyāsīs* to plunderers. One day when Mahāprabhu was at the house of Śrīvāsa, Murāri came and offered obeisances first at the feet of Mahāprabhu and then at the feet of Nityānanda. At that time Mahāprabhu told Murāri that he had transgressed etiquette. When Murāri expressed his ignorance in this regard, Mahāprabhu told him that he would understand everything the next day. Thereafter Murāri returned home, and in a dream that night he saw Nityānanda as Haladhara Himself, and Viśvambhara was standing there fanning Him from behind. After realizing the position of the two in his dream, Murāri went before the Lord the next day and offered obeisances first to Nityānanda and then to Gaurasundara. When Mahāprabhu asked him the reason for this, Murāri replied that Mahāprabhu as the controller of all living entities had Himself conferred this mood in his heart. Mahāprabhu then informed Murāri that since he was dear to Him, He had revealed His own glories to him. Thereafter

Mahāprabhu gave Murāri His chewed betel nut remnants, and Murāri ate them with great respect. When Mahāprabhu then asked Murāri to wash his hands, Murāri wiped his hands on his head. After Mahāprabhu told Murāri about the dangers of falling from his caste according to *smārta* conceptions, the Lord began to criticize Prakāśānanda, the impersonalist from Kāśī. A Māyāvādī attributes a distinction between the body and the self of the Lord, and since he considers himself as nondifferent from the supreme worshipable Lord, his path to self-destruction becomes wide open.

Thereafter Mahāprabhu praised Murāri and ordered him to return home. When Murāri arrived home, he expressed to his wife a desire to eat. Murāri's wife then brought foodstuffs to him, and Murāri took handfuls of rice from the plate and threw them to the ground as an offering to Kṛṣṇa. The next morning Gaurasundara came to Murāri and told him that He had indigestion from eating Murāri's rice. Gaurasundara also informed Murāri that He would be cured from that indigestion if He drank water from Murāri's waterpot. On hearing this, Murāri fell unconscious and his relatives began to cry in ecstasy.

One day in the house of Śrīvāsa, Mahāprabhu roared loudly and assumed a four-armed form. As the Lord called out "Garuḍa! Garuḍa!" Murāri came before Him in the mood of Garuḍa and introduced himself as Garuḍa. He explained that he had served the Lord as Garuḍa in His Dvāpara-yuga pastimes and requested the Lord to climb on his shoulders. Mahāprabhu then climbed on Murāri's shoulders, and Murāri carried Him throughout the courtyard. On seeing this, all the devotees chanted, "Jaya! Jaya!" and glorified Murāri's good fortune.

On another day Murāri Gupta hid in his house a sharp chopper with which he intended to give up his body before the completion of Gaurasundara's manifest pastimes. As the Supersoul, Mahāprabhu understood this. So He went to Murāri's house and prohibited him from doing so.

Thereafter the author concludes this chapter by praising the servants of Lord Caitanya and describing the miserable consequence of the

blasphemous *sannyāsīs* ' offense of blaspheming the devotees.

CB Madhya-khaṇḍa 20.001

TEXT 1

*jaya jaya gaurasimha śrī-śacī-kumāra
jaya sarva-tāpa-hara caraṇa tomāra*

All glories to Gaurasimha, the son of Śacī! All glories to Your lotus feet, which take away all miseries!

The material miseries of living entities who take shelter at the lotus feet of Śrī Gaurasundara are destroyed. Śrī Gaurasundara does not encourage any form of mundane activities; He helps the living entities realize their constitutional position and thus delivers them from all forms of material miseries.

CB Madhya-khaṇḍa 20.002

TEXT 2

*jaya gadādhara-prāṇa-nātha mahāśaya
kṛpā kara prabhu yena tohe mana raya*

All glories to the life and soul of Gadādhara! O Lord, please bestow Your mercy on me so that my mind may be fixed on You.

Śrī Gadādhara Paṇḍita Gosvāmī fully engages in the service of Kṛṣṇa under the shelter of *madhura-rati*, or attachment in conjugal love. Śrī Gaurasundara, who is nondifferent from Vrajendranandana, is the master of Śrī Gadādhara's heartfelt endeavors.

CB Madhya-khaṇḍa 20.003

TEXT 3

*hena-mate bhakta-goṣṭhīthākura dekhi
yānāce, gāya, kānde, hāse prema-pūrṇa haiyā*

In this way, when the devotees saw the Lord, they danced, sang, cried, and laughed in ecstatic love.

CB Madhya-khaṇḍa 20.004

TEXT 4

*ei mate prati-dine aśeṣa kautuka
bhakta-saṅge gauracandra kare nānā-rūpa*

In this way every day Lord Gauracandra performed unlimited pastimes with the devotees.

CB Madhya-khaṇḍa 20.005

TEXT 5

*eka dina māhaprabhu nityānanda-saṅge
śrīnivāsa-gr̥he vasi' āche nānā-raṅge*

One day Mahāprabhu was enjoying the association of Nityānanda in the house of Śrīvāsa.

CB Madhya-khaṇḍa 20.006-009

TEXT 6-9

*āilā murāri-gupta henai samaya
prabhura caraṇe daṇḍa-paraṇāma haya
śeṣe nityānandere kariyā praṇāma
sammukhe rahilā gupta mahājyotir-dhāma
murāri guptere prabhu baḍa sukhī mane
akapaṭe murārire kahena āpane
“ye karilā murāri, nā haya vyavahāra
vyatikrama kariyā karilā namaskāra*

At that time Murāri Gupta came there and offered obeisances at the

lotus feet of the Lord. The greatly effulgent Murāri Gupta next offered obeisances to Nityānanda and then stood before Them. The Lord was very pleased with Murāri, so He spoke to him without duplicity, “O Murāri, what you have just done is not proper. You have transgressed etiquette while offering obeisances.

Murāri Gupta offered obeisances first to Lord Gaurasundara and then to Śrī Nityānanda Prabhu. Objecting to the sequence of Murāri Gupta’s obeisances, Mahāprabhu told him, “You have a misconception regarding Baladeva’s senior position and My own junior position. Especially since you are a devotee of Śrī Balarāma. The conclusion is that if the Supreme Lord is worshiped without first worshiping Śrī Guru and Jagad Guru, the proper sequence is broken.” In common language there is a saying: *ghoḍāḍiṅgāiyā ghāsa khāite nāi*—“One should not jump over the horse to eat the grass.” Without the mercy of Śrī Guru, no one is qualified to serve the Supreme Lord.

CB Madhya-khaṇḍa 20.010

TEXT 10

*kothā tumi śikhāibā, ye nā ihā jāne
vyavahāre hena dharmā tumi laṅgha’ kene?”*

“You are supposed to teach those who do not know these things, so why are you transgressing such principles by your own behavior?”

CB Madhya-khaṇḍa 20.011

TEXT 11

*murāri balaye,—“prabhu jāniba ke-mate?
mora citta tumi laiyācha yena-mate”*

Murāri said, “O Lord, how will I know? You induced me to act like that.”

CB Madhya-khaṇḍa 20.012

TEXT 12

*prabhu bale,—“bhāla bhāla āji yāha ghare
sakala jānibā kāli baliba tomāre”*

The Lord said, “All right. Go home for now. I will speak to you tomorrow, and you will understand everything.”

CB Madhya-khaṇḍa 20.013

TEXT 13

*sambhrame calilā gupta sabhaya hariṣe
śayana karilā giyā āpanāra vāse*

Feeling both joyful and apprehensive, Murāri Gupta departed. He went home and took rest.

CB Madhya-khaṇḍa 20.014

TEXT 14

*svapne dekhe—mahā-bhāgavatera pradhāna
malla-veśe nityānanda cale āguyāna*

In a dream he saw Nityānanda, the most exalted of all pure devotees, dressed as a wrestler, coming towards him.

CB Madhya-khaṇḍa 20.015

TEXT 15

*nityānanda-śire dekhe mahā-nāga-phanākare
dekhe śrī-hala-muṣala tāna vānā*

He saw a great serpent spreading its hoods over the head of Nityānanda, who held a plow and a club in His hands.

CB Madhya-khaṇḍa 20.016

TEXT 16

*nityānanda-mūrti dekhe yena haladhara
śire pākhā dhari' pāche yāya viśvambhara*

He saw that Nityānanda looked just like Haladhara, and he saw Viśvambhara fanning Him from behind.

CB Madhya-khaṇḍa 20.017

TEXT 17

*svapne prabhu hāsi kahe,—“jānilā murāri
āmi ye kaniṣṭha, mane bujhaha vicāri”*

The Lord smiled and spoke to him in the dream, “Have you now understood, Murāri? You should consider Me junior.”

CB Madhya-khaṇḍa 20.018

TEXT 18

*svapne dui prabhu hāse murāri dekhi
yādui bhāi murārire gelāśikhāiyā*

The two Lords smiled as They looked at Murāri in the dream. After instructing Murāri, the two brothers disappeared.

CB Madhya-khaṇḍa 20.019

TEXT 19

*caitanya pāiyā gupta karaye krandana
'nityānanda' bali' śvāsa chāḍe ghana ghana*

On awakening, Murāri began to cry. He sighed deeply again and again and called out, “Nityānanda!”

CB Madhya-khaṇḍa 20.020

TEXT 20

*mahā-satī murāri-guptera pati-vratā
`kṛṣṇa kṛṣṇa kṛṣṇa' bale hai' sacakitā*

**Murāri Gupta's most chaste wife became frightened and called out,
"Kṛṣṇa! Kṛṣṇa! Kṛṣṇa!"**

CB Madhya-khaṇḍa 20.021

TEXT 21

*`baḍa bhāi nityānanda' murāri jāniyā
calilā prabhura sthāne ānandita haiyā*

**Realizing that Nityānanda was the elder brother, Murāri joyfully
went to see the Lord.**

CB Madhya-khaṇḍa 20.022

TEXT 22

*vasi' āche mahāprabhu kamala-locana
dakṣiṇe se nityānanda prasanna-vadana*

**The lotus-eyed Mahāprabhu was sitting with the brightly smiling
Nityānanda at His right.**

CB Madhya-khaṇḍa 20.023

TEXT 23

*āge nityānandera caraṇe namaskari'
pāche vande viśvambhara-caraṇa murāri*

**Murāri first offered obeisances at the lotus feet of Nityānanda and
then offered obeisances at the lotus feet of Viśvambhara.**

CB Madhya-khaṇḍa 20.024

TEXT 24

*hāsi' bale viśvambhara,—“murāri e kena?”
murāri balaye,—“prabhu laoyāile yena*

**Viśvambhara smiled and said, “Why did you do this, Murāri?”
Murāri replied, “O Lord, I have acted according to Your instruction.**

CB Madhya-khaṇḍa 20.025

TEXT 25

*pavana-kāraṇe yena śuṣka tṛṇa cale
jīvera sakala dharma tora śakti-bale”*

“As a blade of dry grass is blown in the wind, all living entities act on the strength of Your potencies.”

Since dry grass is relatively lighter, it is easily blown by the wind. In the same way, the Supreme Lord’s potencies, which are the basis of everything, control the activities of all living entities.

CB Madhya-khaṇḍa 20.026

TEXT 26

*prabhu bale,—“murāri, āmāra priya tumi
ataeva tomāre bhāṅgila marma āmi”*

The Lord said, “O Murāri, you are very dear to Me. Therefore I have informed you of this confidential truth.”

CB Madhya-khaṇḍa 20.027

TEXT 27

*kahe prabhu nija tattva murārira sthāne
yogāya tāmbūla priya gadādhara vāme*

The Lord then described His glories to Murāri, as the Lord’s beloved

associate Gadādhara offered the Lord betel nuts from His left.

CB Madhya-khaṇḍa 20.028

TEXT 28

*prabhu bale,—“mora dāsa murāri pradhāna”
eta bali’ carvita tāmbūla kailā dāna*

Thereafter the Lord said, “O Murāri, you are the best of My servants.” Saying this, the Lord gave Murāri His chewed betel remnants.

CB Madhya-khaṇḍa 20.029

TEXT 29

*sambhrame murāri yoda-hasta kari’ laya
khāiyā murāri mahānande matta haya*

Murāri respectfully accepted those remnants in his two hands. After honoring those remnants, Murāri became intoxicated with ecstasy.

CB Madhya-khaṇḍa 20.030

TEXT 30

*prabhu bale,—“murāri sakāle dhoo hāta”
murāri tuliyā hasta dileka mathā’ta*

The Lord said, “O Murāri, quickly go and wash your hands.” Yet Murāri simply wiped his hands on his head.

Here the word *sakāle* means “without any delay” or “quickly.”

CB Madhya-khaṇḍa 20.031

TEXT 31

*prabhu bale,—“āre beṭā jāti gela tora
tora aṅge ucchiṣṭa lāgila saba mora”*

The Lord said, “Your caste is ruined. You have become contaminated by touching My remnants.”

According to the *smṛtis*, a person who eats another’s remnants spoils his caste.

CB Madhya-khaṇḍa 20.032

TEXT 32

*balite prabhura haila īśvara āveśa
danta kaḍamaḍa kari’ balaye viśeṣa*

As the Lord spoke, He became absorbed in the mood of the supreme controller. Grinding His teeth, He spoke with great resolve.

CB Madhya-khaṇḍa 20.033

TEXT 33

*“sannyāsī prakāśānanda vasaye kāśīte
more khaṇḍa khaṇḍa beṭā kare bhāla mate*

“A *sannyāsī* named Prakāśānanda lives in Kāśī. That fellow enjoys cutting Me to pieces.

The Māyāvādīs *annyāsīs* of Kāśī consider, “This material world is false, there is no variety in Vaikuṅṭha, the varieties found in this world are false, the living entities have no eternal form, and out of illusion the Supreme Brahman imagines that He has taken the form of the living entities. When this illusion is removed, the impersonal Brahman remains. The Supreme Lord has no spiritual form, because all forms within this material world are illusory. Impersonal Brahman is eternally formless. The names, forms, qualities, associates, characteristics, and pastimes of the Supreme Lord are the result of *vivarta*, or illusion, born of material conceptions (which in English is called anthropomorphism). There is no worshipable supreme person in the form of the Supreme Lord. The principles of service and the object of service are found only in the

material context. The conception that the *sac-cid-ānanda* Personality of Godhead is separate from impersonal Brahman is born of *vivarta*. Worship is temporary. To consider the Supreme Personality of Godhead as impersonal is freedom from ignorance.” These are the ideas of the impersonalists. Being cheated from spiritual life, the *sannyāsīs* of Kāśī tried to destroy the spiritual body of the Supreme Lord by cutting it to pieces. The Māyāvādī *sannyāsī* named Prakāśānanda was the leader of such *sannyāsīs*, and he became prominent among all *sannyāsīs* during the time of Mahāprabhu. Because of the prominence of envy in this material world, the main occupation of impersonalism is to attack the concept of eternal variegatedness. This was not the desire of Śrī Gaurasundara.

CB Madhya-khaṇḍa 20.034

TEXT 34

*padāya vedānta, mora vigraha nā māne
kuṣṭha karāiluṅ aṅge tabu nāhi jāne*

“He teaches Vedānta but does not accept My form. I gave him leprosy, yet he still does not understand.

Since it is possible to derive various meanings from the Vedic statements, persons of different taste find the various statements of the *Vedas* contradictory because of their own narrow-mindedness. So in order to appease their scriptural disagreements, Śrī Kṛṣṇa-dvaipāyana Vyāsadeva compiled the *Bādarāyaṇa-sūtras*. These *sūtras* became distinguished from the other five philosophies of India and became renowned as “the philosophy of Vedānta.” *Śrīmad Bhāgavatam* is the natural commentary on these *Vedānta-sūtras*. The *Śrīmad Bhāgavatam* declares that the Absolute Truth known as Bhagavān is identified as Brahman and Paramātmā—words appropriate for two particular classes of men. Although addressed by three different names, this object is actually one and without second. Those who disregard *vidvad-rūḍhi*, the conventional meaning of words according to enlightened persons, and

take shelter of *ajñā-rūḍhi*, the conventional meaning according to unenlightened persons, observe the Supreme Lord as separate from Brahman and Paramātmā. To establish a philosophy that is more or less impersonalistic, this class of commentators on the *Brahma-sūtras* explain Vedānta in a way that appeals to the Buddhists and are thus simply frustrated by Buddhist argument. Being advanced in the process of material conceptions, such covered Buddhist Vedāntists become entangled in the false arguments of this world of enjoyment. As a result, they try to maintain their supremacy and authority by preaching a philosophy that is different from that of the genuine *Śrīmad Bhāgavatam*. Envy of the Supreme Lord, denial of the Supreme Lord's form, and striking the Supreme Lord's body with a trident are other names for the offenses they accumulate while trying to prove that the philosophy of impersonalism is the purport of Vedānta by rejecting the philosophies of *dvaitādvaita* (monism and dualism), *śuddhādvaita* (purified monism), *viśiṣṭādvaita* (specific monism), *śuddha-dvaita* (purified dualism) that are described in *Śrīmad Bhāgavatam*. It is most futile to endeavor to separate a spiritual body from the owner of the body. That is why the chief *sannyāsī* of Kāśī, Prakāśānanda, developed leprosy throughout his perishable body. If materially learned people attack the spiritual body of the Lord, they will develop leprosy in both their gross and subtle bodies. Since such lepers do not accept the form of the Supreme Lord, they are forced to enjoy the fruits of such an offense. This universe is factual. The foolishness and arrogance of those who reject this without considering the temporary nature of the living entity's body in this material world and who then declare that this material world, manifested by the Lord's external energy, is false and the bodies of the living entities of this material world are perishable and false rather than perishable and true fall in the category of offense. Innumerable universes are simply the manifestation of the Lord's external energy. Since the material time factor functions within the external energy, foolish people take shelter of ignorance that is attained by material endeavor. These Māyāvādīs do not

accept the bodies of this material world to be products of the Lord's external energy, rather they display a weakness in their flow of thought by accepting the eternal form of the Supreme Lord as a product of matter. The internal energy of the Lord always fully preserves the spiritual nature and remains eternally blissful. Attacking spiritual variegatedness with a mentality based on denial of material variegatedness is like Rāvaṇa's futile endeavor to kidnap *māyā* Sītā. The Māyāvādīs are nondevotees and offenders in all respects. Their journey on the path of devotional service is duplicitous and ends in offense.

CB Madhya-khaṇḍa 20.035

TEXT 35

*ananta brahmāṇḍa more ye aṅgete vaise
tāhā mithyā bale beṭā kemana sāhase?*

“Unlimited universes are present within My body, so how does that fellow dare to claim My body is false?”

CB Madhya-khaṇḍa 20.036

TEXT 36

*satya kahoṅ murāri āmāra tumi dāsa
ye nā māne mora aṅga, sei yāya nāśa*

“O Murāri, I am telling you the truth, for you are My servant. Anyone who does not accept My form is vanquished.”

Śrī Gaurasundara said to Murāri, “I am the Supreme Personality of Godhead, and you are My surrendered servant. I am the proprietor of both My internal and external features. Those who consider My external features as equal to My internal features certainly become conditioned by *māyā* and cannot understand My internal feature, ‘Vaikuṅṭha.’ The Māyāvādīs attribute a difference between My body and Self. Although Māyāvādīs displaying restless mentality declare that this material world

produced by *māyā* is false, because of their pride and their manipulation of external knowledge they endeavor to achieve *nirvāṇa-mukti*, or freedom from material existence. Such endeavors are simply symptoms of self-destruction. But the servants of the Lord never desire to become separate from the Lord. The endeavor to become separate results in self-destruction.”

CB Madhya-khaṇḍa 20.037

TEXT 37

*aja-bhavānanta prabhura vighraha se seve
ye vighraha prāṇa kari' pūje sarva-deve*

“The Supreme Lord’s form is served by Brahmā, Śiva, and Ananta. All demigods worship this form as their life and soul.

Brahmā, Śiva, and Anantadeva, who are worshipable by all living entities, serve the spiritual form of the Lord. All demigods worship this form as their very life. Those who imagine formlessness rather than serve the spiritual form of the Personality of Godhead transgress Brahmā, Śiva, Ananta, and the various demigods. Those who are intoxicated with pride for their own gross or subtle bodies think that the source of all forms is formless (?). Actually such imagination is simply the materialists’ or Māyāvādīs’ pride or foolishness.

CB Madhya-khaṇḍa 20.038

TEXT 38

*punya pavitratā pāya ye aṅga paraśe
tāhā mithyā bale beṭā kemana sāhase*

“Even the pious become purified by the touch of this form, so how does that fellow dare to claim My body is false?”

Since the Māyāvādīs claim that the material world is false and therefore consider piety, purity, and the mode of goodness as sinful, impure, and a

mixture of goodness, passion, and ignorance, the flow of their imagination is unable to ascertain the Absolute Truth. But the omnipotent Supreme Personality of Godhead is the only basis of all existence. Those who cannot understand that the Supreme Lord is eternally aloof from any difference between His body and self claim that the material world is false and fall from the truth by attributing a difference between the Lord's body and self. Only people who are most impudent have the audacity to declare that the eternal, spiritual, blissful form of the Lord is false.

CB Madhya-khaṇḍa 20.039

TEXT 39

*satya satya karoṇ tore ei parakāśa
satya mui, satya mora dāsa, tāra dāsa*

“I openly reveal to you that I am eternal, My servants are eternal, and the servants of My servants are eternal.

The manifestations of the Supreme Lord are eternal and are situated diametrically opposite to illusion. The Supreme Lord is factual, the service of the Supreme Lord is factual, and the servants of the servants of the Supreme Lord are factual. Attributing materially designated temporariness on the Supreme Lord and the devotees endangers the concept of the Supersoul's and the *jīva* soul's unchangeability. The material world is temporary; yet even though it is not the supreme truth, the Supreme Lord and the devotees, who are both transcendental, are eternal truths. The conception that is derived from considering them products of matter, in such false gross and subtle bodies, in other words, identifying spiritual substance or the self with material designations is simply an example of *vivarta*, or illusion. But one cannot mistakenly accept the spirit soul as devoid of spirit.

CB Madhya-khaṇḍa 20.040

TEXT 40

*satya mora līlā-karma, satya mora sthāna
ihā mithyā bale, more kare khāna khāna*

“My pastimes and activities are eternal, and My abode is eternal. Anyone who says they are false cuts Me to pieces.

If anyone thinks that the eternal, blissful form of the Lord is imaginary, that the pastimes of the Lord are imaginary, or if anyone preaches that the abodes of the Lord like Vaikuṅṭha are imaginary, then this is like attributing incomplete material considerations of body and self on those supreme spiritual objects, which are filled with all opulences. Those claiming to know the Supreme Brahman and those yogis who maintain such envy towards the Supreme Lord are perpetually bereft of the complete understanding of the Supreme Lord and the service of the Absolute Truth, Vrajendra-nandana, and thus become established in temporary incomplete conceptions.

CB Madhya-khaṇḍa 20.041

TEXT 41

*ye yaśaḥ-śravaṇe ādi-avidyā-vināśa
pāpī adhyāpake bale `mithyā se vilāsa`*

“By hearing My glories, all ignorance is destroyed. Yet sinful teachers say, ‘The Lord’s pastimes are false.’

By hearing the qualities, names, and glories of the Supreme Lord, the course of people’s material thought is destroyed. Those who through material consideration come to the understanding that temporary material objects are false and the pastimes of Hari are insignificant like mundane perishable objects—such so-called learned proud teachers, entangled by the ropes of *māyā*, indulge in sinful activities and thereby commit offenses.

CB Madhya-khaṇḍa 20.042-044

TEXT 42-44

*ye yaśaḥ-śravaṇa-rase śiva digambara
yāhā gāya āpane ananta mahīdhara*

*ye yaśaḥ-śravaṇe śuka-nāradādi matta
cāri-vede vākhāne ye yaśera mahattva*

*hena puṇya-kīrti-prati anādara yāra
se kabhu nā jāne gupta mora avatāra*

“Śiva leaves aside his clothes while relishing My glories. Lord Ananta, the sustainer of the universe, personally sings My glories. Personalities like Śukadeva and Nārada become intoxicated by hearing My glories. The greatness of My glories is described by the four *Vedas*. O Murāri, anyone who disregards such auspicious glories can never understand My incarnation.”

By the pleasure derived from hearing topics of the Lord, Mahādeva gives up his clothing in the form of identifying himself as the husband of Bhavānī; the unlimitedly powerful Anantadeva, who sustains the universes, constantly chants the eternal glories of the Lord; liberated *mahā-bhāgavatas* like Śukadeva and Nārada surpass the stringent laws of material nature and become intoxicated by hearing the transcendental qualities of the Lord; and the four *Vedas* constantly describe the greatness of the Lord’s glories. Those who are opposed to such spiritual masters and pure knowledge can never properly understand the subject of the Lord’s incarnation in this material world.

CB Madhya-khaṇḍa 20.045

TEXT 45

*gupta-lakṣye sabāre śikhāya bhagavān
“satya mora vighraha, sevaka, līlā, sthāna”*

By teaching Murāri, the Supreme Lord taught everyone, “My form, servants, pastimes, and abodes are all eternal.”

TEXT 46

*āpanāra tattva prabhu āpane śikhāya
ihā ye nā māne, se āpane nāśa yāya*

The Lord personally taught the truth about Himself. One who does not accept this is vanquished.

The Lord enacted the pastime of imparting instructions by teaching Murāri Gupta. One who is not fortunate enough to accept this is never able to save his soul.

CB Madhya-khaṇḍa 20.047

TEXT 47

*kṣaṇeke hailā bāhya-dṛṣṭi viśvambhara
punaḥ se hailā prabhu akiñcana-vara*

Within a short time Viśvambhara regained His external consciousness and returned to His previous humble state.

As soon as Śrīman Mahāprabhu glanced at the material creation, He immediately gave up all material opulences and glories and became more humble than a blade of grass, more tolerant than a tree, and ready to offer respect to everyone without expecting any respect for Himself. He properly established Himself as a servant by renouncing His position as the worshipable Lord.

CB Madhya-khaṇḍa 20.048

TEXT 48

*'bhāi' bali' murārire kailā āliṅgana
baḍa sneha kari' bale sadaya vacana*

The Lord embraced Murāri and accepted him as His brother. He

then mercifully spoke to Murāri with great affection.

CB Madhya-khaṇḍa 20.049

TEXT 49

*“satya tumi murāri āmāra śuddha dāsa
tumi se jānilā nityānandera prakāśa*

“O Murāri, you are truly My pure servant for you have realized the glories of Nityānanda.

CB Madhya-khaṇḍa 20.050

TEXT 50

*nityānande yāhāra tileka dveṣa rahe
dāsa haile o sei mora priya nahe*

“If even My servant has the slightest envy for Nityānanda, he is not dear to Me.

Anyone who renounces the sense of respect for the lotus feet of Jagad-guru Śrī Nityānanda and discriminates against His service by considering Him equal to oneself loses all sense of discrimination.

CB Madhya-khaṇḍa 20.051

TEXT 51

*ghare yāha gupta, tumi āmāre kinilā
nityānanda-tattva gupta tumi se jānilā”*

“O Murāri Gupta, go home for now. You have purchased Me because you have understood the glories of Nityānanda.”

At the time of bidding farewell, Śrī Mahāprabhu said to Murāri, “You have properly understood the glories of Nityānanda.” When the Supreme Personality of Godhead realized how Murāri Gupta had intense love for Śrī Nityānanda Prabhu, who was His manifestation, the Lord understood

that Murāri Gupta was Hanumān. On seeing Murāri Gupta's worship with attachment in the mood of servitorship, Śrī Gaurasundara realized his identity in the pastimes of Rāma. Therefore Murāri became a recipient of Mahāprabhu's mercy because of his intense love for Nityānanda.

CB Madhya-khaṇḍa 20.052

TEXT 52

*hena-mate murāri prabhura kṛpā-pātra
e kṛpāra pātra sabe hanūmān-mātra*

**In this way Murāri became such a recipient of the Lord's mercy.
Only Hanumān received mercy like Murāri.**

CB Madhya-khaṇḍa 20.053

TEXT 53

*ānande murāri gupta gharete calilā
nityānanda saṅge prabhu hṛdaye rahilā*

**Murāri Gupta returned home in ecstasy, yet the Lord along with
Nityānanda remained within his heart.**

Having received the mercy of Mahāprabhu, Murāri Gupta returned home. Gaura-Nityānanda remained present within his heart. The statement, "Kṛṣṇa always resides in the hearts of His devotees," is thus confirmed.

CB Madhya-khaṇḍa 20.054-060

TEXT 54-60

*antare vihvala gupta cale nija vāse
eka bale, āra kare, khalakhalī hāse
parama ullāse bale `kariba bhojana'
pati-vratā anna āni' kaila upasanna
vihvala murāri gupta caitanyera rase*

*`khāo khāo ' bali' anna phele grāse grāse
ghṛta mākhi' anna saba pṛthivīte phele
'khāo khāo khāo kṛṣṇa' ei bola bale
hāse pati-vratā dekhi' guptera vyābhāra
punaḥ punaḥ anna āni' deya bāre bāra
'mahā-bhāgavata gupta' pati-vratā jāne
'kṛṣṇa' bali' guptere karāya sāvadhāne
murāri dile se prabhu karaye bhojana
kabhu nā laṅghaye prabhu guptera vacana*

When Murāri returned home, his heart was overwhelmed. He would chuckle to himself as he said one thing and did something else. In jubilation he said, “I will eat now.” Then his chaste wife brought lunch for him. Being overwhelmed with love for Lord Caitanya, Murāri Gupta threw handfuls of rice to the floor while calling out, “Eat! Eat!” As he threw rice mixed with ghee to the floor, he repeatedly exclaimed, “Eat Kṛṣṇa! Eat!” On seeing Murāri’s behavior, his chaste wife laughed. She repeatedly brought more rice and placed it on his plate. Murāri’s chaste wife knew that he was a *mahā-bhāgavata*, so she cautioned him by chanting the name of Kṛṣṇa. Whatever Murāri offered, the Lord ate. The Lord never disregarded Murāri’s request.

After returning home, Murāri offered Kṛṣṇa rice cooked by his wife by throwing handfuls of it to the floor in his house. A large quantity of rice was offered in this way. Mahāprabhu could not reject the rice that was offered by Murāri. Whenever devotees eagerly serve the Lord, the Lord, being controlled by service, accepts that.

CB Madhya-khaṇḍa 20.061-065

TEXT 61-65

yata anna deya gupta, tāi prabhu khāya

vihāne āsiyā prabhu guptere jāgāya

*vasiyā āchena gupta kṛṣṇa-nāmānande
hena-kāle prabhu āilā, dekhi' gupta vande'*

*parama ādare gupta dilena āsana
vasilena jagannātha-miśrera nandana*

*gupta bale,— “prabhu kene haila āgamana?”
prabhu bale,— “āilāma cikitsā-kāraṇa”*

*gupta bale,— “kahibe ki ajīrṇa-kāraṇa?
kon kon dravya kāli karilā bhojana?”*

Whatever rice Murāri offered, the Lord ate. Early the next morning the Lord went to Murāri Gupta's house to meet him. Mahāprabhu arrived as Murāri Gupta was sitting there enjoying the ecstasy of Kṛṣṇa's names. Upon seeing the Lord, Murāri offered his obeisances. Murāri then respectfully offered the Lord a place to sit, and the son of Jagannātha Miśra sat down. Murāri Gupta asked, “O Lord, what brings You here?” The Lord replied, “I came for treatment.” Murāri Gupta then said, “What is the cause of Your indigestion? What foods did You eat yesterday?”

With a desire to find a remedy for His indigestion, Śrī Gaurasundara went to Murāri's house early in the morning. Murāri directly asked Him about the cause of His indigestion.

CB Madhya-khaṇḍa 20.066

TEXT 66

*prabhu bale,— “āre beṭā jānibi kemane?
'khāo khāo' bali' anna phelili yakhane*

The Lord said, “My dear friend, how will you know? You threw rice on the floor and said, ‘Eat! Eat!’

CB Madhya-khaṇḍa 20.067

TEXT 67

*tui pāsarili' tora patnī saba jāne
tui dili, muñi vā nā khāiba kemane?*

“You forgot, but your wife knows everything. You offered it to Me, so how could I refuse to eat?”

CB Madhya-khaṇḍa 20.068

TEXT 68

*ki lāgi' cikitsā kara anya vā pāñcana
ajīrṇa mohāra tora annera kāraṇa*

“What is the use of your treatments and remedies? I got indigestion by eating your rice.

CB Madhya-khaṇḍa 20.069

TEXT 69

*jala-pāne ajīrṇa karite nāre bala
tora anne ajīrṇa, auśadha—tora jala”*

“Drinking water relieves indigestion. My indigestion was caused by eating your rice, so the cure is drinking your water.”

CB Madhya-khaṇḍa 20.070

TEXT 70

*eta bali' dhari' murārira jala-pātra
jala piye' prabhu bhakti-rase pūrṇa-mātra*

After speaking in this way, the Lord, fully absorbed in the mellows of devotional service, picked up Murāri's waterpot and drank from it.

CB Madhya-khaṇḍa 20.071

TEXT 71

*kṛpā dekhi' murāri hailā acetana
mahā-preme gupta-goṣṭhī karaye krandana*

Seeing the Lord's display of mercy, Murāri fell unconscious. Gupta's entire family then cried in ecstatic love of God.

When Murāri's family members saw Śrī Mahāprabhu drink water, they began to cry in love.

CB Madhya-khaṇḍa 20.072

TEXT 72

*hena prabhu, hena bhakti-yoga, hena dāsa
caitanya-prasāde haila bhaktira prakāśa*

How glorious is the Lord, how glorious is His devotional service, and how glorious are His servants! Such devotional service was manifested by the mercy of Lord Caitanya.

CB Madhya-khaṇḍa 20.073

TEXT 73

*murāri guptera dāse ye prasāda pāila
sei nadīyāya bhāṭṭācārya nā dekhila*

The mercy received by Murāri Gupta's servants could not even be seen by the Bhāṭṭācāryas of Navadvīpa.

Even the learned *brāhmaṇas* of Navadvīpa were not eligible to receive the good fortune received by the servants in Murāri Gupta's house. Such so-called qualified persons did not have the good fortune to even see the mercy received by the servants in Murāri's house.

CB Madhya-khaṇḍa 20.074

TEXT 74

*vidyā-dhana-pratiṣṭhāya kichui nā kare
vaiṣṇavera prasāde se bhakti-phala dhare*

Nothing is achieved through education, wealth, and fame. The fruits of devotional service are achieved by the mercy of the Vaiṣṇavas.

That which is not achieved through people's education, wealth, good birth, and fame was achieved through the mercy of the Vaiṣṇavas by even the servants of devotees like Murāri Gupta.

CB Madhya-khaṇḍa 20.075

TEXT 75

*ye-se kene nahe vaiṣṇavera dāsī-dāsa
`sarovottama sei'—ei vedera prakāśa*

Whoever the servants and maidservants of the Vaiṣṇavas may be, the *Vedas* declare, “They are the best of all.”

However significant or insignificant the servants and maidservants in the house of a Vaiṣṇava may be, those who have realized the purport of the *Vedas* know well that the servants and maidservants of the Vaiṣṇavas are the greatest of all.

CB Madhya-khaṇḍa 20.076

TEXT 76

*ei mata murārire prati-dine-dine
kṛpā kare mahāprabhu āpanā-āpane*

In this way Mahāprabhu personally bestowed mercy on Murāri every day.

CB Madhya-khaṇḍa 20.077

TEXT 77

śuna śuna murārira adbhuta ākhyāna

Just hear the wonderful topics concerning Murāri Gupta, for by hearing these topics one achieves the treasure of devotional service.

CB Madhya-khaṇḍa 20.078-081

TEXT 78-81

*eka-dina mahāprabhu śrīvāsa-mandire
huṅkāra kariyā prabhu nija mūrti dhare*

*śaṅkha, cakra, gadā, padma śobhe cāri kara
'garuḍa garuḍa' bali' ḍāke viśvambhara*

*henai samaye gupta āviṣṭa haiyā
śrīvāsa-mandire āilā huṅkāra kariyā*

*gupta-dehe haila mahā-vainateya bhāva
gupta bale,—“muñi sei garuḍa mahā-bhāva”*

One day in the house of Śrīvāsa, Mahāprabhu roared loudly and assumed His four-armed form. With His four hands decorated with the conchshell, disc, club, and lotus, Viśvambhara called out, “Garuḍa! Garuḍa!” At that time, Murāri Gupta entered Śrīvāsa’s house fully absorbed in bliss and roaring loudly. Fully absorbed in the mood of Vinatā’s son, Murāri Gupta said, “I am that great devotee, Garuḍa.”

As soon as Mahāprabhu manifested the form of Nārāyaṇa in the courtyard of Śrīvāsa and called for Garuḍa, Murāri came there fully absorbed in the mood of Garuḍa while considering himself to be Garuḍa. When the Lord called for Garuḍa, Murāri manifested an attitude of service suitable to Garuḍa.

CB Madhya-khaṇḍa 20.082

TEXT 82

*`garuḍa garuḍa' bali' ḍāke viśvambhara
gupta bale,—“ei muñi tomāra kiñkara”*

As Viśvambhara called for Garuḍa, Murāri Gupta replied, “Here I am, O Lord, Your servant.”

CB Madhya-khaṇḍa 20.083

TEXT 83

*prabhu bale,—“beṭā tui āmāra vāhana”
'haya haya' hena gupta balaye vacana*

The Lord said, “My dear friend, you are My carrier.” Murāri Gupta replied, “Yes. Yes.”

The Lord accepted Murāri as His carrier, and Murāri approved.

CB Madhya-khaṇḍa 20.084

TEXT 84

*gupta bale,—“pāsarilā tomāre laiyaś
varga haite pārijāta āniluñ vahiyā*

Murāri Gupta continued, “Perhaps You forgot that I carried You and the *pārijāta* tree from heaven.

See *Śrīmad Bhāgavatam*, Tenth Canto, Chapter Fifty-nine.

CB Madhya-khaṇḍa 20.085

TEXT 85

*pāsarilā tomā' lañā geluñ bāṇapure
khaṇḍa khaṇḍa kailuñ muñi skandera mayūre*

“Perhaps You forgot that I carried You to Bāṇapura, where I tore Kārtikeya’s peacock to pieces.

See *Śrīmad Bhāgavatam*, Tenth Canto, Chapters Sixty-two and Sixty-three.

TEXT 86

*ei mora skandhe prabhu ārohaṇa kara'
ājñā kara, niba kon brahmāṇḍa-bhitara?"*

“O Lord, climb on my back and tell me to which universe I should take You.”

CB Madhya-khaṇḍa 20.087

TEXT 87

*gupta-skandhe caḍe prabhu miśrera nandana
'jaya jaya' dhvani haila śrīvāsa-bhavana*

The son of Jagannātha Miśra then climbed on the back of Murāri, and the entire house of Śrīvāsa was filled with the vibration of “Jaya! Jaya!”

CB Madhya-khaṇḍa 20.088

TEXT 88

*skandhe kamalāra nātha, guptera nandana
raḍa diyā pāka phire sakala-aṅgana*

Taking the Lord of Lakṣmī on his back, Murāri Gupta ran around in the courtyard.

CB Madhya-khaṇḍa 20.089

TEXT 89

*jaya-hulāhuli deya pati-vratā-gaṇa
mahāpreme bhakta saba karaye krandana*

The chaste wives made auspicious sounds, and all the devotees cried in great ecstatic love.

TEXT 90

*keha bale,—`jaya jaya`, keha bale,—`hari`
keha bale,—“yena ei rūpa nā pāsari”*

**Someone chanted, “Jaya! Jaya!” and someone chanted, “Hari!”
Someone else exclaimed, “May I never forget this form of the Lord.”**

CB Madhya-khaṇḍa 20.091

TEXT 91

*keha mālasāṭ māre parama-ullāse
`bhālare ṭhākura` bali` keha keha hāse*

**Someone slapped his arms and thighs in jubilation, and someone
smiled as he declared, “How glorious is the Lord.”**

CB Madhya-khaṇḍa 20.092

TEXT 92

*“jaya jaya murāri-vāhana viśvambhara”
bāhu tuli` keha ḍāke kari` uccaiḥ-śvara*

**Someone raised his arms and loudly exclaimed, “All glories to
Viśvambhara, who is carried by Murāri!”**

CB Madhya-khaṇḍa 20.093

TEXT 93

*murārira skandhe dole gaurāṅga-sundara
ullāse bhramaye gupta bādīra bhitara*

**Śrī Gaurasundara swayed in ecstasy on the back of Murāri, who
happily wandered throughout the house.**

TEXT 94

*sei navadvīpe haya e saba prakāśa
duṣkṛti nā dekhe gauracandrera vilāsa*

These pastimes of Gauracandra took place in Navadvīpa, but sinful people were unable to see them.

CB Madhya-khaṇḍa 20.095

TEXT 95

*dhana, kula, pratiṣṭhāya kṛṣṇa nāhi pāi
kevala bhaktira vaśa caitanya-gosāñi*

One cannot attain Kṛṣṇa by wealth, high birth, or fame, for Lord Caitanya is controlled only by devotional service.

Lord Kṛṣṇa is not achieved by wealth, aristocratic birth, or the accumulation of name and fame. He is controlled only by service. Unfortunate people cannot see the pastimes of Śrī Gaurasundara.

CB Madhya-khaṇḍa 20.096

TEXT 96

*janme janme ye-saba karila ārādhana
sukhe dekhe ebe tā'ra dāsa-dāsī-gaṇa*

The servants of those who worshiped the Lord birth after birth were now able to joyfully see these pastimes.

CB Madhya-khaṇḍa 20.097

TEXT 97

*ye vā dekhileka, se vā kṛpā kari' kaya
tathāpiha duṣkṛtira citta nāhi laya*

Those who saw such pastimes mercifully described them to others, yet the hearts of sinful people do not accept them.

Even though persons who directly experienced the pastimes of Śrī Gaurasundara described them to others, unfortunate people are unable to have faith in them. Absence of good fortune is an impediment in seeing the Lord's pastimes.

CB Madhya-khaṇḍa 20.098

TEXT 98

*madhya-khaṇḍe gupta-skandhe prabhura utthāna
saba avatāre gupta—sevaka-pradhāna*

In this *Madhya-khaṇḍa* the Lord climbs on the back of Murāri, yet Murāri Gupta is a leading servant in all the Lord's incarnations.

CB Madhya-khaṇḍa 20.099

TEXT 99

*e' saba līlāra kabhu avadhi nā haya
'āvīrbhāva-tirobhāva'—ei vede kaya*

Although the *Vedas* describe the Lord's “appearance” and “disappearance,” there is actually no end to His pastimes.

CB Madhya-khaṇḍa 20.100

TEXT 100

*bāhya pāi' nāmbilā gaurāṅga mahādhīra
guptera garuḍa-bhāva haila susthira*

On regaining His external consciousness, the most sober Gaurāṅga got down from Murāri's back and Murāri's mood as Garuḍa disappeared.

CB Madhya-khaṇḍa 20.101

TEXT 101

*e' baḍa nigūḍha-kathā keha nāhi jāne
gupta-skandhe mahāprabhu kailā ārohaṇe*

Ordinary people cannot understand these most confidential topics of Mahāprabhu climbing on the back of Murāri.

CB Madhya-khaṇḍa 20.102

TEXT 102

*murārire kṛpā dekhi' vaiṣṇava-maṇḍala
'dhanya dhanya dhanya' bali' praśamse sakala*

On seeing the Lord's mercy on Murāri, all the Vaiṣṇavas praised him as being most glorious.

CB Madhya-khaṇḍa 20.103

TEXT 103

*dhanya bhakta murāri, saphala viṣṇu-bhakti
viśvambhara-līlāra vahane yā'ra śakti*

Murāri Gupta was a most glorious devotee. His devotional service to the Lord was fruitful, for he had the ability to carry Viśvambhara in His pastimes.

CB Madhya-khaṇḍa 20.104

TEXT 104

*ei mata murāri-guptera puṇya kathā
āra kata āche, ye kailā yathā yathā*

Such are the auspicious topics regarding Murāri Gupta. There are many more topics yet to be described.

CB Madhya-khaṇḍa 20.105-112

TEXT 105-112

*eka-dina murāri parama-śuddha-mati
nija mane mane gaṇe avatāra-sthiti*

*“sāṅgopāṅge āchaye yāvat avatāra
tāvat cintiye āmi nija-pratikāra*

*nā bujhi kṛṣṇera līlā, kakhana ki kare
takhani sṛjīyā līlā, takhani saṁhāre*

*ye sītā lāgiyā mare savamśe rāvaṇa
āniyā chāḍilā sītā kemana kāraṇa?*

*ye yādava-gaṇa nija-prāṇera samāna
sākṣāte dekhaye—tā ’rā hārāya parāṇa*

*ataeva yāvat āchaye avatāra
tāvat āmāra deha-tyāga pratikāra*

*deha eḍibāra mora ei se samaya
pṛthivīte yāvat āchaye mahāśaya”*

*eteka nirveda gupta cinti mane mane
kharasāna kāti eka ānila yatane*

One day the most pure Murāri thought about the position of the Lord’s incarnations. “While the Lord and His associates are still present in this world, I should think of my own welfare. I cannot understand the pastimes of Kṛṣṇa or how He acts at a particular time. Sometimes He creates, and then He annihilates. Although He destroyed Rāvaṇa and his dynasty to bring back Sītā, why did He then abandon her? Therefore I should give up my body while He is still present in this world. The proper time to give up my body is while that great personality is still present in this world.” After contemplating in this way, Murāri Gupta secretly brought one sharp chopper.

One day, while thinking about the Lord’s incarnations, Murāri Gupta

realized that the incarnations of the Lord manifest Their pastimes and then conceal them, that the Lord destroyed the dynasty of Rāvaṇa to deliver Sītā and then abandoned her, and that the Lord arranged to destroy His beloved Yadu dynasty. Therefore, with a desire to kill himself during the presence of the Lord, he brought one sharp weapon.

CB Madhya-khaṇḍa 20.113

TEXT 113

āniyā thuila kāti gṛhera bhitare
“niśāya eḍiba deha hariṣa antare”

As he brought that chopper and hid it inside the house, he thought, “Tonight I will happily give up my body.”

CB Madhya-khaṇḍa 20.114

TEXT 114

sarva-bhūta-hṛdaya—thākura viśvambhara
murārira citta-vṛtti haila gocara

Lord Viśvambhara resides in the heart of all living entities. He therefore understood Murāri’s resolution.

CB Madhya-khaṇḍa 20.115

TEXT 115

satvare āilā prabhu murāri-bhavana
sambhrame karila gupta caraṇa-vandana

The Lord quickly came to Murāri’s house, and Murāri offered his respectful obeisances at the Lord’s feet.

CB Madhya-khaṇḍa 20.116-118

TEXT 116-118

*āsane vasiyā prabhu kṛṣṇa-kathā kaya
murāri guptere hai’ parama sadaya
prabhu bale,—“gupta, vākya rākhibā
āmāra” gupta bale,—“prabhu, mora śarīra tomāra”
prabhu bale,—“e-ta’ satya?” gupta bale,—“haya”
“kātikhāni deha’ more”—prabhu kāṇe kaya*

Feeling great compassion for Murāri, the Lord sat on an āsana and began to narrate topics of Kṛṣṇa. The Lord then said, “O Murāri, will you do what I say?” Murāri replied, “O Lord, this body belongs to You.” The Lord asked, “Is that a fact?” Murāri replied, “Yes.” The Lord then whispered in his ear, “Then give Me that chopper.”

While discussing topics of Kṛṣṇa with Murāri, Śrī Gaurasundara mercifully said, “Murāri, please do what I say.” In reply, Murāri said, “This body belongs to You.” The Lord then whispered in Murāri’s ear, “If you are telling Me the truth, then give Me that sharp chopper that you have brought and kept inside your house.”

CB Madhya-khaṇḍa 20.119

TEXT 119

*“ye kāti thuilā deha chāḍibāra tare
tāhā āni’ deha’—āche gharera bhitare”*

“You have kept a chopper inside the house with which you plan to kill yourself. Give it to Me.”

CB Madhya-khaṇḍa 20.120

TEXT 120

*‘hāya hāya’ kare gupta mahā-duḥkha-mane
“mithyā kathā kahila tomāre kon jane?”*

In great lamentation, Murāri exclaimed, “Alas! Alas! Someone has

told You a lie.”

CB Madhya-khaṇḍa 20.121

TEXT 121

*prabhu bale,—“murāri, baḍa ta’ dekhi bhola
`pare kahile se āmi jāni’—hena bola?*

The Lord said, “Murāri, you are certainly naive. Are you saying that I will know something only if someone else tells Me?”

CB Madhya-khaṇḍa 20.122

TEXT 122

*ye gaḍiyā dila kāti tāhā jāni āmi
tāhā jāni, yathā kāti thuiyācha tumi”*

“I know who made that chopper and where you have hidden it.”

CB Madhya-khaṇḍa 20.123

TEXT 123

*sarva-antaryāmī prabhu jāne sarva-sthāna
ghare giyā kāṭāri ānila vidyamāna*

The Lord is the omniscient Supersoul in the hearts of all, so He knows everything. He went inside the house and brought out the chopper.

CB Madhya-khaṇḍa 20.124

TEXT 124

*prabhu bale,—“gupta, ei tomāra vyavahāra!
kon doṣe āmā’ chāḍi’ cāha yāibāra?*

The Lord said, “O Murāri, this is how you behave! For what fault of Mine do you want to leave Me?”

TEXT 125

*tumi gele kāhāre laiyā mora khelā?
hena buddhi tumi kā'ra sthāne vāsīkhlā?*

“If you leave, with whom will I enjoy pastimes? Who has given you such ideas?”

CB Madhya-khaṇḍa 20.126

TEXT 126

*ekhāni murāri more deha' ei bhikṣā
āra kabhu hena buddhi nā karibāsīkṣā”*

“O Murāri, give Me your word that you will never think of such things again.”

CB Madhya-khaṇḍa 20.127

TEXT 127

*kole kari' murārire prabhu viśvambhara
hasta tuli' dila nija śirera upara*

Lord Viśvambhara then embraced Murāri and placed His hand on Murāri's head.

CB Madhya-khaṇḍa 20.128

TEXT 128

*“mora māthā khāo gupta, mora māthā khāo
yadi āra bāra deha chāḍibāre cāo”*

“You will eat My head, Gupta, you will eat My head if you ever desire to give up your body again.”

TEXT 129

*āthe-vyathe murāri paḍilā bhūmi-tale
pākhālila prabhura caraṇa prema-jale*

Murāri immediately fell to the ground and washed the Lord's lotus feet with his tears of love.

CB Madhya-khaṇḍa 20.130

TEXT 130

*sukṛti murāri kānde dhariyā caraṇa
gupta kole kari' kānde śrī-śacīnandana*

The pious Murāri cried as he held the lotus feet of the Lord, and Śrī Śacīnandana cried as He picked Murāri up and embraced him.

CB Madhya-khaṇḍa 20.131

TEXT 131

*ye prasāda murāri guptere prabhu kare
tāhā vāñche ramā, aja, ananta, śaṅkare*

The mercy that the Lord bestowed on Murāri Gupta is desired by Lakṣmī, Brahmā, Ananta, and Śaṅkara.

CB Madhya-khaṇḍa 20.132

TEXT 132

*e' saba devatācaitanya bhinna nahe
inhārā `abhinna-kṛṣṇa'—vede ei kahe*

These demigods are not separate from Lord Caitanya. The *Vedas* declare that they are nondifferent from Kṛṣṇa.

The philosophy of Vedānta, which reconciles the various Vedic statements, explains that the demigods are not separate from Lord Caitanya. The philosophy of *acintya-bhedābheda* is the purport of Vedānta. Since the demigods, who all have one goal, serve Śrī Caitanyadeva, they are not separate from Him. The conception that “none of the demigods are servants of the Supreme Lord” indicates a distinction [between the demigods and the Supreme Lord]. Since the demigods have no engagement other than service to Śrī Caitanya, they are all simultaneously one with and different from Śrī Caitanyadeva. Whenever the servants of the demigods think that the demigods are unfavorable to the pastimes of Śrī Caitanya, they are bound to have difficulties in ascertaining the truth and disagreements with the Vedānta concept of nondifference.

CB Madhya-khaṇḍa 20.133

TEXT 133

*sei gauracandra `śeṣa`-rūpe mahī dhare
caturmukha-rūpe sei prabhu sṛṣṭi kare*

That Lord Gauracandra sustains the universe in His form as Śeṣa, and the same Lord creates in His form as four-headed Brahmā.

CB Madhya-khaṇḍa 20.134

TEXT 134

*samhāre o gauracandra trilocana-rūpe
āpanāre stuti kare āpanāra mukhe*

In the form of the three-eyed Śiva, Gauracandra annihilates. He personally offers prayers to Himself.

CB Madhya-khaṇḍa 20.135

TEXT 135

*bhinna nāhi, bheda nāhi, e' sakala deve
e' sakala deva caitanyera pada seve*

All these demigods are not different or separate from Lord Caitanya, for they all serve His lotus feet.

CB Madhya-khaṇḍa 20.136

TEXT 136

*pakṣi-mātra yadi laya caitanyera nāma
se-o satya yāibeka caitanyera dhāma*

If even a bird chants Lord Caitanya's name, it will certainly attain Lord Caitanya's abode.

If even a bird, which has undeveloped consciousness, chants the name of Śrī Caitanya, it will achieve great auspiciousness because of its engagement in spiritual activities. The spiritual name is not an object unrelated to the Supreme Lord like ordinary mundane sound vibrations. Therefore since offenseless vibration of such names falls in the category of *nāmābhāsa*, liberation of even such birds is inevitable. Liberated souls attain the spiritual abode of the Supreme Lord. There is no contamination in constitutional duties there.

CB Madhya-khaṇḍa 20.137

TEXT 137

*sannyāsī o yadi nāhi māne gauracandra
jāniha se duṣṭa-gaṇa janma janma andha*

Even though one may be a *sannyāsī*, if he does not accept Gauracandra, then that crooked person remains blind birth after birth.

The *sannyāsa-āśrama* is situated on the highest platform of *varṇāśrama-dharma*. If even *sannyāsīs* of such an *āśrama* become envious of Gaura, they are blinded birth after birth and are unable to see the Absolute Truth.

Those *sannyāsīs* who are envious of Gaura are certainly sinful. Such duplicitous miscreant thieves in the dress of renunciants blaspheme Śrī Gaurasundara. Therefore there is no need to respect their saintly dress. Those *sannyāsīs* who blaspheme Gaura are more abominable than thieves and plunderers.

CB Madhya-khaṇḍa 20.138

TEXT 138

*yena tapasvīra veśe thāke bāṭoyāra
ei mata nindaka-sannyāsī durācāra*

Such a blasphemous miscreant *sannyāsī* is no better than a thief in the dress of a renunciant.

CB Madhya-khaṇḍa 20.139

TEXT 139

*nindaka-sannyāsī bāṭoyāre nāhi bheda
duite nindaka baḍa—`drohī` kahe veda*

There is no difference between a blasphemous *sannyāsī* and a thief, yet of the two, the blasphemer is worse. The *Vedas* refer to the blasphemer as malicious.

The *brāhmaṇas* are qualified for all four *āśramas*. The *kṣatriyas* and others are qualified up to *vānaprastha*. There are two kinds of *sannyāsa*—*narottama*, or a first-class human being depending completely on the Supreme Lord Śrī Kṛṣṇa, and *dhīra*, the one who is not disturbed by being away from family association [For a further description, see the purports to *Śrīmad Bhāgavatam* 1.13.27 and 28]. The *sannyāsa* that is accepted according to Vedic regulation is called *tridaṇḍa-sannyāsa*. The brahminical regulations prescribed in *ekadaṇḍa-sannyāsa* are relaxed in the *paramahansa-āśrama*, which is beyond rules and regulations. There are no Vedic *samskāras*, or purificatory rites, prescribed for the *sūdras*. If

a *śūdra* takes the dress of a renunciant and runs about to fulfill his desires, he again becomes a *śūdra*. Those who use the *tridaṇḍa* as their means of livelihood have been described in the *śāstras* as *bhaṇḍas*, or charlatans. Since even after attaining the highest platform such people cannot understand the actual purport of religious principles, they preach irreligion as “religion.” Since *Māyāvādīekadaṇḍi-sannyāsīs* are on the platform of *śūdras*, they are cheated from *paramahaṁsa-dharma*. If such people then run after fulfilment of their material desires like *śūdras*, they simply become known as pseudorenunciants. The *saṁskāra* of the *tridaṇḍi-sannyāsīs* is complete. Subsequent maintenance of that vow is accepted as an exemplary Vedic observance. Engagement in sense gratification like a *śūdra*, who is devoid of *saṁskāras*, is nothing but an invitation to irreligiosity. The *tridaṇḍi-sannyāsī* servants of Lord Viṣṇu have no vanity for the austerity, dress, and livelihood that are found among the four *varṇas* beginning with the *brāhmaṇas* and the four *āśramas* beginning with the *brahmacārīs*. They do not identify themselves as so-called *brāhmaṇas*, so-called *kṣatriyas*, so-called *vaiśyas*, or so-called *śūdras*. They are transcendental to the four *varṇas*. Since they have engaged all rules and regulations meant to be followed in the four *āśramas* of *brahmacārī*, *gṛhastha*, *vānaprastha*, and *bhikṣu* in the service of the Supreme Lord, they are not at all entangled in activities like austerity, dressing, and earning livelihood in this world of enjoyment. They have studied the *Nārada-pañcarātra* verse beginning *ārādhito yadi hariḥ* [*ārādhito yadi haris tapasā tataḥ kim, nārādhito yadi haris tapasā tataḥ kim, antar bahir yadi haris tapasā tataḥ kim, nāntar bahir yadi haris tapasā tataḥ kim*, “If one is worshiping Lord Hari, what is the use of severe penances? And if one is not worshiping Lord Hari, what is the use of severe penances? If one can understand that Lord Hari is all-pervading, what is the use of severe penances? And if one cannot understand that Lord Hari is all-pervading, what is the use of severe penances?”], so they do not exhibit aversion to the worship of Hari by displaying *niyamāgraha* (blindly following the rules and regulations) or

niyama-agraha, (neglecting to follow the rules and regulations) for austerities. They place no importance in external dress. Dressing as householders does not diminish their respectability. When they accept the dress of *sannyāsīs*, they do not proudly consider themselves advanced. They do not endeavor in the least for their own livelihood, as do those of the four *varṇas* headed by the *brāhmaṇas*. Whatever they accumulate is meant for the service of Viṣṇu and the Vaiṣṇavas. But they do not take professions like *brāhmaṇas* and others do simply for the sake of their own livelihood. No servant of Viṣṇu will accept any ingredient in charity from others for the satisfaction of his own belly or enjoyment, for they know that acceptance of charity from others without being situated in brahminical behavior is the cause of falldown. But professionals take shelter of the *tridaṇḍa* and like Rāvaṇa artificially accept the dress of renunciants while engaging in all kinds of material enjoyment. The superiority of ascetics over nonascetics is vividly described in Vedic literatures and in worldly tradition. But engagement in sense gratification after accepting the dress of an ascetic on the pretext of austerity makes a living entity averse to the Supreme Lord. Therefore, in the course of propagating the philosophy of Māyāvāda, the preaching of religiosity, economic development, sense gratification, and liberation by those who are ignorant of religious principles and who proudly consider themselves highly advanced is simply the thirst for accepting charity like *śūdras* and the cheating of those who make their living by dressing as ascetics. This is the behavior of *śūdras*, and such behavior is characteristic of people in Kali-yuga. After abandoning subordination to Gaurasundara and acting like thieves, such people attack the pure devotees of Gaura and go to hell. Thieves are actually superior to such Māyāvādī *sannyāsī śūdras*, whose duplicitous claim to be “religious preachers” while earning their livelihood dressed as ascetics, while taking shelter of the principle of quarrel in the age of Kali, and while considering themselves superior to *śūdras* is simply the wild dancing of Kali. That is why in the final canto of *Śrīmad Bhāgavatam* such abominable behavior has been described.

This verse has appeared for the sake of those proud so-called followers of *varṇa-dharma* who become misguided by violating the principle mentioned in *Śrīmad Bhāgavatam*, Seventh Canto, Chapter Thirteen, verse 32 [We consider that this is probably a printing mistake, as this verse does not appear to fit the context. In our opinion the verse being referred to is *Śrīmad Bhāgavatam*, Seventh Canto, Chapter Eleven, verse 32].

CB Madhya-khaṇḍa 20.140

TEXT 140

In the Nārādīya Purāṇa it is stated:

*prakṛtaṃ patitaḥśreyān ya eko yāty adhaḥ svayam
baka-vṛttiḥ svayaṃ pāpaḥ pātayaty aparān api*

“A fallen person is superior to a sinful hypocrite because he goes to hell alone, whereas the hypocrite takes others to hell with him.

CB Madhya-khaṇḍa 20.141

TEXT 141

*haranti dasyavo ‘kuṭyāṃ vimohyāstrair nṛṇāṃ dhanam
cāritrair ati-tīkṣṇāgrair vādair evaṃ baka-vratāḥ*

“Plunderers steal people’s wealth in solitary places by threatening them with weapons, whereas hypocrites steal people’s wealth by bewildering them with heart-piercing words.”

CB Madhya-khaṇḍa 20.142

TEXT 142

In the Śrīmad Bhāgavatam (12.3.38) it is stated:

*śūdrāḥ pratigrahīṣyanti tapo-veṣopajīvinaḥ
dharmam vakṣyanty adharmajñā adhiruhyottamāsanam*

“Śūdras will dress as ascetics and accept charity for their livelihood. Those who are ignorant of religious principles will occupy the seat of the ācārya and teach religious principles.”

CB Madhya-khaṇḍa 20.143

TEXT 143

*bhālare āise loka tapasvī dekhite
sādhu-nindāśuni’ mari’ yāya bhāla-mate*

People go to see ascetics in good faith, but when they hear them blaspheme saintly persons, they are ruined.

CB Madhya-khaṇḍa 20.144

TEXT 144

*sādhu-nindāśunile sukṛti haya kṣaya
janma janma adhaḥpāta—vede ei kaya*

By hearing blasphemy of saintly persons, one’s piety is exhausted. The Vedas declare that such people live in hellish conditions birth after birth.

On the pretext of compromise, many people remain silent even after hearing blasphemy of sadhu, guru, and Vaiṣṇava. Such people fall into hellish conditions for many lifetimes. All their good fortune becomes exhausted. It is stated in *Śrīmad Bhāgavatam* (10.74.40):

*nindām bhagavataḥ śṛṇvaṁs
tat-parasya janasya vā
tato nāpaiti yaḥ so ‘pi
yāty adhaḥ sukṛtāc cyutaḥ*

“Anyone who fails to immediately leave the place where he hears criticism of the Supreme Lord or His faithful devotee will certainly fall down, bereft of his pious credit.” (One should see *Bhakti-sandarbha* 265.)

TEXT 145

*bāṭoyāre sabe mātra eka janme māre
janme janme kṣaṇe kṣaṇe nindake saṁhare'*

Thieves suffer for only one lifetime, but blasphemers suffer continuously life after life.

As a result of their deeds, ordinary thieves suffer miseries until their sinful reactions are exhausted, but those who are naturally sinful are eligible to suffer miseries forever because of their tendency to blaspheme Viṣṇu and the Vaiṣṇavas. Their sinful propensity to constantly blasphemy the Supreme Lord and His devotees causes them to suffer unlimited pains.

CB Madhya-khaṇḍa 20.146

TEXT 146

*ataeva nindaka-sannyāsībāṭoyāra
bāṭoyāra haite o ananta durācāra*

Therefore of the two, the blasphemous *sannyāsī* is unlimitedly more sinful than the thief.

CB Madhya-khaṇḍa 20.147

TEXT 147

*ābrahma-stambādi saba kṛṣṇera vaibhava
'nindā-mātra kṛṣṇa ruṣṭa' kahe śāstra saba*

From Brahmā down to the lowest living entity, all are manifestations of Kṛṣṇa's energies. Therefore the scriptures declare that blasphemy makes Kṛṣṇa angry.

CB Madhya-khaṇḍa 20.148

TEXT 148

*anindaka hai' ye sakṛt `kṛṣṇa' bale
satya satya kṛṣṇa tā're uddhāriba hele*

Kṛṣṇa will certainly deliver anyone who chants His names without offense or blasphemy.

One who renounces the blasphemy of saintly persons and then chants the name of Kṛṣṇa even once can easily attain the mercy of the Lord. But offenders at the feet of the holy names commit offenses at the lotus feet of the spiritual master by blaspheming the saintly persons and thus become offenders at the feet of the Supreme Lord by blaspheming the spiritual master. What to speak of achieving love of God, which is the fruit of chanting the holy names, by blaspheming the Supreme Lord they gradually become bound by eight ropes, and as a result of committing offenses to the holy names, they are not even able to achieve religiosity, economic development, or sense gratification.

CB Madhya-khaṇḍa 20.149

TEXT 149

*cāri-veda paḍiyā o yadi nindā kare
janma janma kumbhīpāke ḍubiyā se mare*

If even after studying the four *Vedas* one indulges in blasphemy, he suffers birth after birth in the hell known as Kumbhīpāka.

Even if because of their offenses sinful people identify themselves as Caturvedis and Agnihotris, as a result of blaspheming Viṣṇu and the Vaiṣṇavas they fall after every lifetime into Kumbhīpāka, where they suffer severe miseries. Their study of the four *Vedas* then becomes the cause of hellish pain, and envy of the Vaiṣṇavas becomes their principal recitation of the *Sāma Veda*.

CB Madhya-khaṇḍa 20.150

TEXT 150

*bhāgavata paḍiyā o kā'ro buddhi-nāśa
nityānanda-nindā kare haibe sarva-nāśa*

Even after studying *Śrīmad Bhāgavatam*, one's intelligence may be ruined, for anyone who blasphemes Nityānanda is certainly vanquished.

Many professional *Bhāgavata* reciters engaged in blasphemy of the Supreme Lord and His devotees create havoc in this world by distorting the purport of *Śrīmad Bhāgavatam* to earn their livelihood and to freely engage in sense gratification and thus destroy themselves. They give up the lotus feet of the Vaiṣṇava spiritual master and accept Māyāvādīs, *jñānīs*, karmis, and gross materialists, who are all offenders at the feet of Śrī Nityānanda, as their spiritual master and thus become eternally cheated from receiving the mercy of the Supreme Lord. And by obstructing many people's execution of eternal religious principles, they cause them to suffer the miseries of material existence.

CB Madhya-khaṇḍa 20.151

TEXT 151

*ei navadvīpe gauracandrera prakāśa
nā māne' nindaka-saba se satya vilāsa*

Gauracandra manifested His pastimes in this abode of Navadvīpa, yet blasphemers do not accept such eternal pastimes.

CB Madhya-khaṇḍa 20.152

TEXT 152

*caitanya-carāṇe yā'ra āche mati-gati
janma janma haya yena tāñhāra sañhati*

May I achieve the association of those whose desires and activities are

dedicated to the lotus feet of Lord Caitanya.

All human beings should give up the association of cheating professional *Bhāgavata* reciters and desire the association of the nonduplicitous servants of Śrī Caitanya birth after birth. Association with Māyāvādīs averse to Lord Caitanya is not at all desirable.

CB Madhya-khaṇḍa 20.153

TEXT 153

*aṣṭa siddhi-yukta—caitanyete bhakti-śūnya
kabhu yena nā dekhoṅ se pāpī hīna-puṇya*

May I never see the face of a sinner who is devoid of piety and devotion to Lord Caitanya, even if he is endowed with the eight mystic perfections.

Sinners who are devoid of piety are averse to the service of Lord Caitanya. Even if by ordinary consideration such people are known to have achieved perfection in the eightfold yoga process, one should not see the face of such sinners. The spiritual masters are certainly the most beloved servants of Śrī Caitanya. The Vaiṣṇava devotees, who are nondifferent from the heart of the spiritual master, condemn the eight mystic perfections. They are spiritual masters of the pure Vaiṣṇavas. It is most desirable to remain apart from unauthorized non-Vaiṣṇava *sampradāyas* while externally offering them respect.

CB Madhya-khaṇḍa 20.154

TEXT 154

*murāri guptere prabhu sāntvanā kariyācalilā
āpana-ghare haraṣita haiyā*

After solacing Murāri Gupta, the Lord happily returned to His house.

CB Madhya-khaṇḍa 20.155

TEXT 155

*hena-mate murāri guptera anubhāva
āmi ki baliba, vyakta tānhāra prabhāva*

Such are the glories of Murāri Gupta. What more can I say? His glories are already known.

CB Madhya-khaṇḍa 20.156

TEXT 156

*nityānanda-prabhu-mukhe vaiṣṇavera tathya
kichu kichu śunilāma sabāra māhātmya*

I have heard something of the Vaiṣṇava's glories and characteristics from the mouth of Nityānanda Prabhu.

CB Madhya-khaṇḍa 20.157

TEXT 157

*janma janma nityānanda hau mora pati
yānhāra prasāde haila caitanyete rati*

May Lord Nityānanda be my master, birth after birth. By His mercy I have become attracted to Lord Caitanya.

CB Madhya-khaṇḍa 20.158

TEXT 158

*jaya jaya jagannātha-miśrera nandana
tora nityānanda hau mora prāṇa-dhana*

All glories to the son of Jagannātha Miśra! May Your Nityānanda be my life and wealth.

CB Madhya-khaṇḍa 20.159

TEXT 159

*mora prāṇa-nāthera jīvana viśvambhara
e baḍa bharasā citte dhari nirantara*

Viśvambhara is the life and soul of my beloved Lord. I firmly maintain this conviction within my heart.

With firm conviction the author resolutely holds the lotus feet of Śrī Guru-Nityānanda within his heart. His eternal object of worship is Śrī Gaurasundara.

CB Madhya-khaṇḍa 20.160

TEXT 160

*śrī-kṛṣṇa-caitanya-nityānanda-cāṇḍa jāna
vṛndāvana-dāsa tachu pada-yuge gāna*

Accepting Śrī Kṛṣṇa Caitanya and Nityānanda Prabhu as my life and soul, I, Vṛndāvana dāsa, sing the glories of Their lotus feet.

Thus ends the English translation of the Gauḍīya-bhāṣya commentary on Śrī Caitanya-bhāgavata, Madhya-khaṇḍa, Chapter Twenty, entitled, “The Glories of Murāri Gupta.”

Chapter Twenty-one:

The Lord's Chastisement of Devānanda

This chapter describes Mahāprabhu's mood as Baladeva, Mahāprabhu's chastisement of Devānanda Paṇḍita, and the nondifference of *Śrīmad Bhāgavatam*, *tulasī*, Gaṅgā, and the devotees from the Lord.

While wandering about Navadvīpa one day, Mahāprabhu came near the house of Maheśvara Viśārada, the father of Sārvabhauma Bhaṭṭācārya. At that time Devānanda Paṇḍita was residing in that area. Devānanda Paṇḍita was a lifelong *brahmacārī* desirous of liberation and a renowned teacher of *Śrīmad Bhāgavatam*. Yet in spite of reciting *Śrīmad Bhāgavatam*, he was devoid of devotional service because of his misfortune.

While wandering about Navadvīpa, Mahāprabhu came near a tavern and smelled the odor of wine, which awakened His mood as Baladeva. He then expressed a desire to enter that tavern, but since such behavior was not approved by Śrīvāsa Paṇḍita, Mahāprabhu refrained from doing so because He was reluctant to act against the desire of His devotees. Being restrained from entering that tavern, Gaurasundara continued to walk down the main road chanting the names of Hari like a madman, while drunkards from that tavern began to follow Him and also chant the names of Hari.

After mercifully glancing at those drunkards, Śrī Gauracandra went a little further and saw Devānanda Paṇḍita. The Lord then immediately remembered some topics regarding Śrīvāsa. That is, He remembered how Śrīvāsa Paṇḍita went one day to hear Devānanda Paṇḍita's explanation of

Śrīmad Bhāgavatam. Since Śrīvāsa Paṇḍita's heart melted as he realized that every syllable of *Śrīmad Bhāgavatam* is full of ecstatic love, transformations of ecstatic love like shedding tears and shivering awakened in him. On seeing those symptoms and on considering that such a display was a disturbance to their studies, the students of Devānanda Paṇḍita threw Śrīvāsa out. Since Devānanda Paṇḍita did not restrain his students from that action, he committed *vaiṣṇava-aparādha*. Thereafter Śrīvāsa Paṇḍita regained external consciousness and returned home in distress.

On seeing Devānanda, Śrī Gaurasundara remembered the above-mentioned incident. Śrī Caitanyadeva then informed Devānanda Paṇḍita, who had disrespected the devotee *bhāgavata*, that he was unqualified to study *Śrīmad Bhāgavatam*. After condemning him in various ways, the Lord praised the glories of *Śrīmad Bhāgavatam* and the Vaiṣṇavas. As a result, Devānanda Paṇḍita was embarrassed and returned home. Since persons who are punished by the chastisement of Śrī Caitanya are also most pious, the author also describes the good fortune of Devānanda Paṇḍita.

CB Madhya-khaṇḍa 21.001

TEXT 1

jaya jaya nityānanda-prāṇa viśvambhara
jaya gadādhara-pati, advaita-īśvara

All glories to Viśvambhara, the life and soul of Nityānanda! All glories to the master of Gadādhara and the Lord of Advaita!

Lord Viśvambhara is the life and soul of Nityānanda. He is the master of Gadādhara, and He is the Lord of Lord Advaita.

CB Madhya-khaṇḍa 21.002

TEXT 2

jaya śrīnivāsa-haridāsa-priyaṅkara

jaya gaṅgādāsa-vāsudevera īśvara

All glories to He who is most dear to Śrīvāsa and Haridāsa! All glories to the Lord of Gaṅgādāsa and Vāsudeva!

CB Madhya-khaṇḍa 21.003

TEXT 3

*bhakta-goṣṭhī-sahita gaurāṅga jaya jaya
śunile caitanya-kathā bhakti labhya haya*

All glories to Lord Gaurāṅga along with His associates! By hearing topics of Śrī Caitanya, one attains devotional service.

Unless the worshiper, the object of worship, and the process of worship are combined together, the variegated pastimes of the Supreme Lord are not complete. In the absence of these three, there are no pastimes; in other words, there is nonvariegatedness opposed to devotional service or there is no manifestation. Those who do not discuss the topics of Śrī Caitanyadeva are unable to realize the essential characteristics of devotional service. Those who are predominantly ignorant become averse to the service of the Supreme Lord by remaining nondevotees. False pride then overpowers them and drives them away from Bhagavān, bhakta, and bhakti.

CB Madhya-khaṇḍa 21.004

TEXT 4

*hena-mate navadvīpe prabhu viśvambhara
vihare saṁhati-nityānanda-gadādhara*

In this way Lord Viśvambhara enjoyed His pastimes in Navadvīpa with Nityānanda and Gadādhara.

CB Madhya-khaṇḍa 21.005

TEXT 5

*eka-dina prabhu kare nagara-bhramaṇa
cāri-dike yata āpta-bhāgavata-gaṇa*

One day the Lord was wandering about Navadvīpa surrounded by His intimate devotees.

CB Madhya-khaṇḍa 21.006

TEXT 6

*sārvabhauma-pitāviśārada maheśvara
tānhāra jānḡhāle gelā prabhu viśvambhara*

While wandering, Lord Viśvambhara went near the dam protecting the house of Viśārada Maheśvara, the father of Sārvabhauma Bhaṭṭācārya.

The word *jānḡhāla* means “dam.” On the western side of the Ganges in the area of Navadvīpa lies the village of Kuliya. There was some low-lying land to the west of that village, so there was a dam to protect Maheśvara Viśārada’s house in Vidyānagara from flood.

CB Madhya-khaṇḍa 21.007

TEXT 7

*seikhāne devānanda paṇḍitera vāsa
parama suśānta vipra mokṣa-abhilāṣa*

At that place was the residence of Devānanda Paṇḍita, a most peaceful *brāhmaṇa* who desired liberation.

The phrase *mokṣa-abhilāṣa* is explained as follows: The desire for imaginary impersonal liberation devoid of service to the lotus feet of Viṣṇu is one of the desires of people who are full of *anarthas*, or unwanted things. According to worldly perception, liberation means freedom from the threefold material miseries. But distinctions in perverted time, place, and person are not possible without the manifestation of real time, place, and person. In the conception of those

addicted to material enjoyment, service to the Supreme Lord does not appear to be liberation. If through material conceptions one displays indifference to objects that are related to Hari by performing austerity devoid of service to the Supreme Lord and by crossing beyond temporary conceptions of material enjoyment based on the existence of the seer, the object of vision, and the act of seeing, then one attains aversion to the service of the Supreme Lord. The interpretation of liberation by ignorant foolish people, who declare that the state of being devoid of devotion amounts to the desire for liberation, is considered faulty according to the proper understanding of the Lord's devotees.

CB Madhya-khaṇḍa 21.008

TEXT 8

*jñānavanta tapasvīājanma udāsīna
bhāgavata paḍāya, tathāpi bhakti-hīna*

He was intelligent, austere, and neutral since birth. He taught Śrīmad Bhāgavatam, yet he was devoid of devotion.

CB Madhya-khaṇḍa 21.009-010

TEXT 9-10

*'bhāgavate mahā-adhyāpaka' loke ghoṣe
marma-ārtha nā jānena bhakti-hīna-doṣe*

*jānibāra yogyatā āchaye kichu tāna
kon aparādhe nahe, kṛṣṇa se pramāṇa*

People respected him as a great teacher of Śrīmad Bhāgavatam, yet because he was devoid of devotion, he did not know the confidential purport. Even though he had some qualification to understand, he was unable because of some offense that only Kṛṣṇa knew.

Although ordinary people respected Devānanda Paṇḍita as an authority on Śrīmad Bhāgavatam, because he lacked an inclination towards the service

of the Supreme Lord he had no qualification to understand the purport of *Śrīmad Bhāgavatam*. Every living entity is a Vaiṣṇava, so as a living entity Devānanda Paṇḍita also had the qualification for understanding the confidential meaning of *Śrīmad Bhāgavatam*. But since that understanding was dormant in him, he committed an offense out of ignorance. That is why his qualification to understand was absent at that time. Kṛṣṇa is the Supersoul in the heart of the living entity. Therefore Kṛṣṇa alone, not short-sighted living entities, knew for what offense Devānanda had committed an offense despite teaching and studying *Śrīmad Bhāgavatam*.

CB Madhya-khaṇḍa 21.011

TEXT 11

*daive prabhu bhakta-saṅge sei pathe yāya
yekhānete tāna vyākhyāśunibāre pāya*

By providence the Lord and His devotees were going on that same road, where they then heard his recitation.

CB Madhya-khaṇḍa 21.012

TEXT 12

*sarva-bhūta-hṛdaya—jānaye sarva-tattva
nāśunaye vyākhyā bhakti-yogera mahattva*

Being situated in the hearts of all living entities, the Lord knows everything. He did not hear the glories of devotional service in that recitation.

Śrī Yamunācārya has written that nondevotees are naturally offensive to the Supreme Lord and the devotees of the Lord. In the consideration of *nāma-aparādha*, it is also found that conditioned souls are unable to realize the Supreme Lord or themselves if they are offensive to saintly Vaiṣṇavas. Because of committing offenses, a living entity is overcome

by ignorance. That is why even though the living entity is not responsible, his ignorance is. Many foolish people consider Kṛṣṇa and His pastimes to be mythical and their temporary imagination to be “authentic.” When they become free from offenses, they attain deliverance from direct sensual (*pratyakṣa*) and hypothetical (*anumāna*) mundane understanding by accepting Kṛṣṇa as the only authority (*pramāṇa*). In this regard one should discuss the *Śrīmad Bhāgavatam* verse beginning *naiṣām matis tāvad urukramāṅghriṁ* [*naiṣām matis tāvad urukramāṅghriṁ sprśaty anarthāpagamo yad-arthaḥmahīyasām pāda-rajo-’bhiṣekamniṣkiñcanānām na vṛṇīta yāvat*, “Unless they smear upon their bodies the dust of the lotus feet of a Vaiṣṇava completely freed from material contamination, persons very much inclined toward materialistic life cannot be attached to the lotus feet of the Lord, who is glorified for His uncommon activities. Only by becoming Kṛṣṇa conscious and taking shelter at the lotus feet of the Lord in this way can one be freed from material contamination. (*Bhāg.* 7.5.31)].

Sitting in the hearts of all living entities, Lord Śrī Gaurahari is aware of everything. Lord Gaurasundara is fully aware of the insignificance of processes like *karma-yoga*, *haṭha-yoga*, *jñāna-yoga*, and *rāja-yoga*, and in order to spread the glories of *bhakti-yoga* in this world and to bestow the highest benediction on the living entities, He has revealed these topics. He therefore never approved of any topics that did not glorify devotional service.

CB Madhya-khaṇḍa 21.013

TEXT 13

*kope bale prabhu,— “beṭā ki artha vākhāne?
bhāgavata-artha kona janme o nā jāne*

In anger, the Lord said, “What kind of explanation can this fellow give? He has never understood the meaning of *Śrīmad Bhāgavatam* in any of his lifetimes.

A *mahā-bhāgavata* possesses twenty-six transcendental qualities. Among them, surrender to Kṛṣṇa is always the principal transcendental quality. These transcendental qualities are present in both the Supreme Lord and the devotees. That is why in foolish people's concept of what is averse to devotional service, the display of "anger" in the form of instructions that cut apart material desires to counteract the living entities' unfavorable desires is called "anger." The attitude displayed by a person full of *anarthas* when his material desires are unfulfilled is extremely abominable. Śrī Gaurasundara manifested this pastime of anger to reveal that there can never be any fault in the attitude devotees of the Lord display for the benefit of people who are averse to the service of the Lord. Those following the principle of superficiality who read many portions of scriptures consider *Śrīmad Bhāgavatam* as one among the many scriptures, and being devoid of religious principles, they consider it an ordinary scripture. Therefore they are unable at any time to understand the purport of *Śrīmad Bhāgavatam* or the pastimes of the Supreme Lord. Their material desires from many lifetimes do not allow them to understand the purport of *Śrīmad Bhāgavatam*. Despite their recitation of *Śrīmad Bhāgavatam*, they remain afflicted with the defect of being devoid of devotional service because of their desires separate from Kṛṣṇa.

CB Madhya-khaṇḍa 21.014

TEXT 14

*e beṭāra bhāgavate kon adhikāra?
grantha-rūpe bhāgavata kṛṣṇa-avatāra*

“What qualification does this fellow have to speak on *Śrīmad Bhāgavatam*? *Śrīmad Bhāgavatam* is the incarnation of Lord Kṛṣṇa in the form of a book.

The word *beṭā* refers here to an insignificant, ignorant person. As a child in ignorance displays foolishness before his father, and as a father or an instructor addresses ignorant people as “fools”, the address of *beṭā* reveals

such a proper mood. Those persons unable to enter into the purport of *Śrīmad Bhāgavatam* who confine the subject matters indicated by the words of *Śrīmad Bhāgavatam* to material desires can never enter into topics related to the Supreme Lord. *Śrīmad Bhāgavatam* is full of topics related to Kṛṣṇa. When those topics of Kṛṣṇa enter the ear, Kṛṣṇa directly manifests. Then contaminations in the form of material topics, or the two demons Madhu and Kaitabha, who are like dirt within the ear, are destroyed. This is called *karṇa-vedha-saṁskāra*, the purificatory process of piercing the ears. If we accept the material covering on our spiritual ears, then words related to material enjoyment agitate our hearts. Then subject matters not related to Kṛṣṇa become our desired goal. But when pure uncontaminated living entities properly hear *Śrīmad Bhāgavatam*, then the chanting of spiritual names, the hearing of spiritual forms, the hearing of spiritual qualities, the hearing of the glories of spiritual associates, and the hearing of topics regarding spiritual pastimes manifest within their hearts. Then they are able to realize that their hearts are nondifferent from Vṛndāvana. That is where Kṛṣṇacandra resides.

CB Madhya-khaṇḍa 21.015

TEXT 15

*sabe puruṣārtha 'bhakti' bhāgavate haya
'prema-rūpa bhāgavata' cāri-vede kaya*

“In the *Śrīmad Bhāgavatam* devotional service is described as the ultimate goal of life. The four *Vedas* declare that *Śrīmad Bhāgavatam* is the manifestation of ecstatic love.

All Vedic literatures glorify *Śrīmad Bhāgavatam* as the science of the ultimate goal of life in the form of *prema*. The sense enjoyers normally consider religiosity, economic development, and sense gratification as the goals of life, and the renunciants imagine liberation as the goal of life. But the pure devotees, who are transcendental to the sense enjoyers and the renunciants and who are expert in worshiping the Supreme Lord,

give up considerations of the four objectives of life—religiosity, economic development, sense gratification, and liberation—and accept love of Kṛṣṇa as the purport of *Śrīmad Bhāgavatam*. When karma, *jñāna*, yoga, study of the scriptures, and other processes for achieving the goal of life become ardently aimed at attaining the actual goal of life, then their own existence becomes lost and they merge into devotional service.

CB Madhya-khaṇḍa 21.016

TEXT 16

*cāri-veda—`dadhi`, bhāgavata—`navanīta`
mathilena śuke, khāilena parīkṣita*

“The four *Vedas* are like yogurt, and *Śrīmad Bhāgavatam* is like butter. Śukadeva Gosvāmī churned, and Parīkṣit Mahārāja relished the result.

The Vedic literatures have been compared with yogurt. Śukadeva churned that yogurt, and as a result, butter, in the form of *Śrīmad Bhāgavatam*, which is the purport of the *Vedas*, was produced. Śrī Parīkṣit renounced material enjoyment and received the purport of all Vedic literatures from Śrī Śukadeva. The site of Hastināpura is situated on the border of the Meerut District. At the edge of the Muzzafarnagar District near the locality of Bhūkhāraheḍi subdivision of the Bhopā police station lies the village of Śukaratala, where Śrī Parīkṣit Mahārāja sat down on the bank of the Ganges and heard the purport of the *Vedas* from Śrī Śukadeva within one week. Just as butter, the essence of yogurt, is extracted by churning, *prema-bhakti*, the essence of the *Vedas*, is extracted by removing insignificant sediments like *karma-kāṇḍa* (fruitive activities) and *jñāna-kāṇḍa* (mental speculation). Since Parīkṣit gave up all other topics and accepted this essence, exalted devotees are known as *sāra-grāhī*, or those who accept the essence. Because of bad association, pseudo-devotees accept the principles of enjoying the fruits of work and renouncing the fruits of work. In this way they pollute their existence by

taking on such burdens. One should accept the pure essence devoid of sediment rather than other essences mixed with sediment. Such is the food and drink of a self-realized soul. Although among people fond of sediments those who enjoy the fruits of work make a show of grossly carrying burdens and those who renounce the fruits of work make a show of externally being free of burdens, they all subtly carry heavy burdens. Both are averse to accepting the essence.

CB Madhya-khaṇḍa 21.017

TEXT 17

*mora priya śuka se jānena bhāgavata
bhāgavate kahe mora tattva-abhimata*

“My dear Śukadeva knows the purport of *Śrīmad Bhāgavatam*, which describes the science of My glories and position.

CB Madhya-khaṇḍa 21.018

TEXT 18

*muñi, mora dāsa, āra grantha-bhāgavate
yāra bheda āche, tāra nāśa bhāla-mate”*

“Anyone who discriminates between Me, My servant, and the book *Bhāgavatam* is certainly destroyed.”

Those who do not understand the science of Viṣṇu and the Vaiṣṇavas and who discriminate between the Supreme Lord and the devotees certainly invite their own inauspiciousness. Unless one enters into the pastimes of the Supreme Lord, he cannot properly describe topics of the Supreme Lord. Śukadeva Gosvāmī certainly knows *Śrīmad Bhāgavatam*, which is full of topics regarding the Supreme Lord. It is reported that Mahādeva once said, “I know *Śrīmad Bhāgavatam*, Śukadeva knows *Śrīmad Bhāgavatam*, and the author, Śrī Vyāsadeva, because of insufficient pure service to his spiritual master after taking shelter of his spiritual master

compiled many scriptures for the benefit of those aspiring for religiosity, economic development, sense gratification, and liberation.” But while writing *Śrīmad Bhāgavatam*, which is the only purport of all Vaiṣṇava scriptures, he described the pastimes of Kṛṣṇa with a mentality based on condemnation of religiosity, economic development, sense gratification, and liberation. Yet by not giving prominence to topics concerning Śrī Vārṣabhānavī-devī and by displaying caution in his narration because of ordinary people’s disqualifications, he portrayed himself as understanding some things and not understanding others. But since Tridaṇḍi Svāmī Śrīdhara, a worshiper of Śrī Nṛsimha, was, by the mercy of the Lord, inclined towards the service of the Lord, he properly understood the purport of *Śrīmad Bhāgavatam* and the service of Gopī-jana-vallabha. By the influence of chanting the Lord’s names, Śrīdhara, the protector of devotional service, and his brother Lakṣmīdhara displayed a qualification for understanding the names, forms, qualities, pastimes, and associates of the Lord. Since those readers of Śrīdhara’s commentary who are opposed to Śrīdhara and desirous of material enjoyment or liberation are nondevotees, they are perpetually cheated from such mercy. Although in the activities of the *kaniṣṭha-adhikārīs* there is some introductory understanding of the Supreme Lord, if such *kaniṣṭha-adhikārīs* disregard a devotee, they will fall from even that platform. Therefore those who have invited inauspiciousness by attributing differences between the Lord’s associates and the Lord’s qualities or the Lord and His devotees do not know loving devotional service as the ultimate goal of life. So in spite of receiving the human form of life, they are simply committing suicide.

CB Madhya-khaṇḍa 21.019

TEXT 19

*bhāgavata-tattva prabhu kahe krodhāveśe
śuniyā vaiṣṇava-gaṇa mahānande bhāse*

In anger, the Lord narrated the glories of *Śrīmad Bhāgavatam*, and the Vaiṣṇavas floated in an ocean of bliss as they listened.

Devānanda Paṇḍita was desirous of liberation. According to his conceptions based on conditioned life he highly regarded activities like austerities and detachment. He had no conception at all regarding spiritual life. Since he was absorbed in the idea that the goal of life is to become liberated from this world, he was unable to grasp the purport of *Śrīmad Bhāgavatam*. No one covered by karma or *jñāna* attains self-realization, therefore they are unable to realize the eternal nature of worshiping the Supreme Lord. When people who are forgetful of the self and bereft of the Supreme Lord's service display indifference towards the service of the Lord, and when they consider this the goal of life, then the most merciful Śrī Gaurasundara manifests detachment for such behavior of the nondevotees. To reveal for their benefit that such behavior is extremely abominable and unnecessary, the Lord disclosed that both enjoying or renouncing the fruits of karma are extremely improper. On seeing this angry mood of the Lord, the Vaiṣṇavas became jubilant.

CB Madhya-khaṇḍa 21.020

TEXT 20

*bhakti vinu bhāgavata ye āra vākhāne
prabhu bale,—“se adhama kichui nā jāne*

Regarding one who explains *Śrīmad Bhāgavatam* without referring to devotional service, the Lord says, “That rascal doesn't know a thing.

Whenever the Absolute Truth is the monists' object of knowledge, oneness of the three—knowledge, the object of knowledge, and the knower—becomes their main priority. The yogis try to achieve *kaivalya*, or merging into the existence of the Lord, by trying to unite with Garbhodakaśāyī Viṣṇu. This is not the case with devotees of the Lord. In *Śrīmad Bhāgavatam* there are descriptions about the Lord's pastimes, transcendental qualities, forms, and names. The eternally liberated

devotees of the Lord, the devotees who have achieved liberation through *sādhana*, and the servants of the Lord who are engaged in devotional service do not consider anything other than the eternal service of the Supreme Lord as the goal of life. Therefore *Śrīmad Bhāgavatam* contains nothing other than topics regarding the eternal servants' service to the Lord. The aim of the Lord was to reveal this. Those who find in the *Śrīmad Bhāgavatam* something other than eternal service to the Lord are understood to be extremely foolish.

CB Madhya-khaṇḍa 21.021

TEXT 21

*niravadhi bhakti-hīna e beṭā vākhāne
āji puñtha ciriba, dekhaha vidyamāne*”

“This fellow never mentions devotional service in his explanations. Watch how I tear up his book today.”

Since nondevotees are devoid of the principle of service, whenever they describe the activities of desiring material enjoyment, attaining the fruits of karma, and searching after impersonal Brahman, they are cheated from accepting the purport of *Śrīmad Bhāgavatam*. When Śrīman Mahāprabhu heard the nondevotional explanation of *Śrīmad Bhāgavatam*, He said, “There is no need for a *Bhāgavatam* that inspires nondevotional topics in the hearts of its readers and that is filled with the cheating propensity. Therefore I will not accept such a *Bhāgavatam* as the form of the Supreme Lord. I will consider it a product of matter, and I will tear it up with the understanding that it is fit to be destroyed by Rudra.” The understanding of conditioned souls who consider *Śrīmad Bhāgavatam* an object of enjoyment progressively increases their lust. Therefore it is the intention of the Supreme Lord to stop the recitation of *Śrīmad Bhāgavatam* by materialists who consider it an object of their enjoyment.

CB Madhya-khaṇḍa 21.022

TEXT 22

*puñthi ciribāre prabhu krodhāveśe yāya
sakala vaiṣṇava-gaṇa dhariyā rahāya*

In anger, the Lord went to tear up the book, but the Vaiṣṇavas all held Him back.

CB Madhya-khaṇḍa 21.023

TEXT 23

*mahācintya bhāgavata sarva-śāstre gāya
ihā nā bujhiye vidyā, tapa, pratiṣṭhāya*

All the scriptures glorify *Śrīmad Bhāgavatam* as the most sublime literature, yet this cannot be understood through education, austerity, or fame.

All scriptures give evidence that one can never understand the purport of *Śrīmad Bhāgavatam* as long as one is absorbed in mundane enjoyment or mundane renunciation. Therefore as long as one cultivates mundane education, mundane austerity, or mundane fame, there is no possibility of understanding the Supreme Lord's topics, which belong to the kingdom beyond material perception.

CB Madhya-khaṇḍa 21.024

TEXT 24

*'bhāgavata bujhi' hena yāra āche jñāna
se nā jāne kabhu bhāgavatera pramāṇa*

One who thinks, "I understand *Śrīmad Bhāgavatam*," does not actually know the conclusion of *Śrīmad Bhāgavatam*.

Those who think that they have attained the qualification for understanding *Śrīmad Bhāgavatam* while considering it an object of their enjoyment cannot understand any portion of *Śrīmad Bhāgavatam*. The

object established by *Śrīmad Bhāgavatam* can never be a subject comprehensible to material senses.

CB Madhya-khaṇḍa 21.025

TEXT 25

*bhāgavate acintya-īśvara-buddhi yāra
se jānaye bhāgavata-ārtha bhakti-sāra*

One who accepts *Śrīmad Bhāgavatam* as the inconceivable Supreme Lord knows that pure devotional service is the purport of *Śrīmad Bhāgavatam*.

Those who know that recitation of *Śrīmad Bhāgavatam* is a direct form of the Supreme Lord, those who do not consider *Śrīmad Bhāgavatam* mundane, and those who regulate their material intelligence by the teachings of *Śrīmad Bhāgavatam* can understand that worship of the Supreme Lord is the essence of everything and the ultimate goal of life taught by *Śrīmad Bhāgavatam*.

CB Madhya-khaṇḍa 21.026

TEXT 26

*sarva-guṇe devānanda-pañḍita-samāna
pāite virala baḍa hena jñānavān*

Devānanda Paṇḍita was filled with all good qualities. Such an educated person is very rare.

CB Madhya-khaṇḍa 21.027

TEXT 27

*se-saba lokera yathā bhāgavate bhrama
tāte ye anyera garva, tāra śāstā yama*

Yet Yamarāja punishes one who glorifies such reciters who have misunderstood *Śrīmad Bhāgavatam*.

Yamarāja, the bestower of punishment and reward and the judge of good and bad, awards punishment to those who endeavor to increase the prestige of learned scholars, who in spite of being educated and filled with all good qualities and ingenuity can become mistaken while abstracting the true meaning of *Śrīmad Bhāgavatam*.

CB Madhya-khaṇḍa 21.028

TEXT 28

*bhāgavata paḍāiyā kāro buddhi-nāśa
ninde avadhūta-cānde jagat-nivāsa*

One who reads *Śrīmad Bhāgavatam* and blasphemes Avadhūta Nityānanda, the refuge of the universe, loses his sense of discrimination.

One who externally recites *Śrīmad Bhāgavatam* yet has no faith in Śrī Nityānanda Prabhu, who is situated on the platform of *avadhūta paramahansa* and who is the basis for all existence throughout the universe, becomes disturbed because of the absence of steady intelligence. Even though learned scholars devoid of devotional service think, “We have attained the qualification to understand *Śrīmad Bhāgavatam*,” because they blaspheme the shelter of the origin of devotional service, it is to be understood that they have never attained any qualification for understanding *Śrīmad Bhāgavatam*.

CB Madhya-khaṇḍa 21.029

TEXT 29

*ei mata prati-dina prabhu viśvambhara
bhramaye nagara sarva saṅge anucara*

In this way Lord Viśvambhara daily wandered throughout the city in the company of His followers.

CB Madhya-khaṇḍa 21.030

TEXT 30

*eka-dina ṭhākura paṇḍita-saṅge kari'
nagara bhramaye viśvambhara gaura-hari*

One day Lord Viśvambhara was wandering in the city along with Śrīvāsa Paṇḍita.

CB Madhya-khaṇḍa 21.031

TEXT 31

*nagarera ante āche madyapera ghara
yāite pāilā gandha prabhu viśvambhara*

As Lord Viśvambhara was passing by a tavern at the edge of town, He smelled the wine.

CB Madhya-khaṇḍa 21.032

TEXT 32

*madya-gandhe vāruṇīra haila smarāṇa
balarāma-bhāva haila śacīra nandana*

On smelling the wine, the son of Śacī remembered Vāruṇī and assumed the mood of Balarāma.

Lord Gaurasundara is the original Personality of Godhead. Therefore the pastimes of His first expansion are included in Him. Śrī Baladeva Prabhu, who is under the shelter of *sambhoga-rasa*, the mellows of enjoyment, becomes intoxicated by drinking Vāruṇī. Remembering this, Lord Gaurasundara became absorbed in the mood of Baladeva and forgot the pastimes of the external world.

CB Madhya-khaṇḍa 21.033

TEXT 33

bāhya pāsariyā prabhu karaye huṅkāra

`uṭhoṅ giyā' śrīvāsere bale bāra bāra

Losing His external consciousness, the Lord roared loudly and repeatedly told Śrīvāsa, “I will go in.”

CB Madhya-khaṇḍa 21.034

TEXT 34

*prabhu bale,—“śrīnivāsa! ei uṭhoṅ giyā”
mānā kare śrīnivāsa caraṇe dhariyā*

The Lord said, “O Śrīvāsa, I am going in,” but Śrīnivāsa grabbed His feet and forbade Him from entering.

CB Madhya-khaṇḍa 21.035

TEXT 35

*prabhu bale,—“more o ki vidhi-pratiṣedha?”
tathāpiha śrīnivāsa karaye niṣedha*

**The Lord said, “Am I also subjected to rules and regulations?”
Nevertheless Śrīvāsa stopped Him.**

When Śrīvāsa Paṇḍita forbade Mahāprabhu from entering the tavern, Mahāprabhu told him that He was beyond the rules and regulations, so there was no need for setting an example to the world by stopping Him from entering.

CB Madhya-khaṇḍa 21.036

TEXT 36

*śrīvāsa balaye,—“tumi jagatera pitātumi kṣaya
karile vā ke āra rakṣitā?*

Śrīvāsa said, “You are the father of the universe. If You break the religious principles, who will protect them?”

CB Madhya-khaṇḍa 21.037

TEXT 37

*nā bujhi' tomāra līlā nindibe ye jana
janme janme duḥkhe tāra haibe maraṇa*

“If one who is unable to understand Your pastimes blasphemes You, he will suffer birth after birth.

CB Madhya-khaṇḍa 21.038

TEXT 38

*nitya dharmā-maya tumi prabhu sanātana
e līlā tomāra bujhibeka kon jana*

“You are the eternal personification of religion, and You are the primeval Lord. Who can understand Your pastimes?

CB Madhya-khaṇḍa 21.039

TEXT 39

*yadi tumi uṭha giyā madyapera ghare
praviṣṭa haimu muñi gaṅgāra bhitarē”*

“If You enter this tavern, I will give up my life by entering the Ganges.”

CB Madhya-khaṇḍa 21.040

TEXT 40

*bhaktera saṅkalpa prabhu nā kare laṅghana
hāse prabhu śrīvāsera śuniyā vacana*

The Lord never breaks His devotees' resolutions. On hearing Śrīvāsa's words, the Lord simply smiled.

CB Madhya-khaṇḍa 21.041

TEXT 41

*prabhu bale,—“tomāra nāhika yā’te icchānā
uṭhiba, tora vākya nā kariba michā”*

The Lord said, “I will not enter if that is your desire. I will not make your words false.”

When in spite of Śrīvāsa forbidding Śrīman Mahāprabhu from entering the tavern the Lord said that He would not listen to His devotees’ request, Śrīvāsa Paṇḍita decided to drown himself in the waters of the Ganges. On hearing this, Lord Śrī Gaurasundara gave up His own resolution to act contrary to His devotees’ desire. Lord Gaurasundara did not give up the principles of pure goodness and approve any topics born of the modes of passion or ignorance. But in this case, when the exalted devotee Śrīvāsa saw that the opportunity for enacting pastimes in mixed goodness was arising, he properly expressed his determination to stop Śrī Gaurasundara from doing so. Many people think that since Śrī Gaurasundara is omnipotent He is able to incorporate the modes of passion and ignorance in His pastimes, but the actual pure devotees of the Lord give up such conceptions of pure goodness and thereby do not establish the Supreme Lord as the sanctioner of adulterated pastimes.

CB Madhya-khaṇḍa 21.042

TEXT 42

*śrīvāsa-vacane samvariyā rāma-bhāva
dhīre dhīre rāja-pathe cale mahābhāga*

On hearing the words of Śrīvāsa, the Lord gave up the mood of Balarāma. Thereafter the glorious Lord continued walking slowly down the main road.

CB Madhya-khaṇḍa 21.043

TEXT 43

madya-pāne matta saba ṭhākure dekhiyā
'hari, hari' bale saba ḍākiyāḍākiyā

When the intoxicated drunkards saw the Lord, they called out, “Hari! Hari!”

CB Madhya-khaṇḍa 21.044

TEXT 44

keha bale,—“bhāla bhāla nimāñi-paṇḍita
bhāla bhāva lāge, bhāla gāya nāṭa gīta”

One of them said, “Nimāi Paṇḍita is a good person. He is well-behaved, and He sings and dances nicely.”

When Nimāi Paṇḍita displayed the mood of an intoxicated person as He walked down the main street without entering the tavern, some people began to glorify Him and praise His expertise in musical arts like dancing, singing, and harmonizing.

CB Madhya-khaṇḍa 21.045

TEXT 45

'hari' bali' hāte tāli diyā keha nāce
ullāse madyapa-gaṇa yāya tāna pāche

As the drunkards followed the Lord in jubilation, some clapped their hands and danced while chanting the name of Hari.

Some of the drunkards joyfully folded their hands, danced, and chanted the names of Hari as they followed Gaurasundara. Having received the association of the Lord and His devotees, the drunkards also became intoxicated in the mellows of devotional service to Hari.

CB Madhya-khaṇḍa 21.046

TEXT 46

*“hari-bola hari-bola jaya nārāyaṇa”
baliyā ānande nāce madyapera gaṇa*

The drunkards joyfully danced and sang, “Hari bol! Hari bol! Jaya Nārāyaṇa!”

CB Madhya-khaṇḍa 21.047

TEXT 47

*mahā-hari-dhvani kare madyapera gaṇe
ei mata haya viṣṇu-vaiṣṇava-daraśane*

The drunkards made a great commotion while chanting the name of Hari. Such is the result of seeing Viṣṇu and the Vaiṣṇavas.

CB Madhya-khaṇḍa 21.048

TEXT 48

*madyapera ceṣṭā dekhi’ viśvambhara hāse
ānande śrīvāsa kānde dekhi’ parakāśe*

While seeing the activities of the drunkards, Viśvambhara laughed and Śrīvāsa cried in ecstasy.

CB Madhya-khaṇḍa 21.049

TEXT 49

*madyape o sukha pāya caitanye dekhiyā
ekale nindaye pāpī sannyāsī dekhiyā*

Even drunkards felt happy to see Lord Caitanya, whereas sinful *sannyāsīs* who saw Him simply engaged in blasphemy.

Even the drunkards were happy to see Mahāprabhu. Only sinful people without any understanding misused the principles of renunciation and engaged in blasphemy.

CB Madhya-khaṇḍa 21.050

TEXT 50

*caitanya-candrera yaśe yāra mane duḥkha
kona janme āśrame nāhika tāra sukha*

One who feels unhappy on hearing the glories of Lord Caitanya does not attain happiness in any birth or in any āśrama.

Those who feel unhappy on hearing about each of Mahāprabhu's activities and glories are never able to achieve happiness in any birth or āśrama.

CB Madhya-khaṇḍa 21.051

TEXT 51

*ye dekhila caitanya-candrera avatāra
hauka madyapa, tabu tāre namaskāra*

I offer my obeisances to anyone, even a drunkard, who saw the incarnation of Śrī Caitanya-candra.

Since all those drunkards continued to engage in sinful activities even after receiving the opportunity to associate with Śrī Mahāprabhu during His manifested pastimes, doubts may arise in Śrī Caitanyadeva's preaching of pastimes in the mode of pure goodness. But the author nevertheless offers his obeisances to such fortunate people, because he considers that even though those sinful drunkards may have had some sinful reactions remaining from their previous sinful activities, through excessive piety they received the opportunity to sing the transcendental qualities of the Supreme Lord, so their rarely attained good fortune is certainly fit for glorification.

CB Madhya-khaṇḍa 21.052

TEXT 52

*madyapere śubha-dṛṣṭi kari' viśvambhara
nijāveśe bhrame prabhu nagare nagara*

After glancing mercifully on the drunkards, Viśvambhara continued to wander about the city in His own ecstatic mood.

CB Madhya-khaṇḍa 21.053

TEXT 53

*kata dūre dekhiyā paṇḍita-devānanda
mahākrodhe kichu tāre bale gauracandra*

After walking some distance, Gauracandra saw Devānanda Paṇḍita and spoke to him in anger.

CB Madhya-khaṇḍa 21.054

TEXT 54

*`devānanda paṇḍitera śrīvāsera sthāne
pūrva āparādha āche`, tāhā haila mane*

The Lord remembered how Devānanda Paṇḍita had previously committed an offense against Śrīvāsa Paṇḍita.

CB Madhya-khaṇḍa 21.055

TEXT 55

*se-samaye nāhi kichu prabhura prakāśa
prema-śūnya jagate duḥkhita saba dāsa*

At that time the Lord had not yet revealed Himself, so the entire world was suffering in the absence of love of God.

CB Madhya-khaṇḍa 21.056

TEXT 56

*yadi vā paḍāya keha gītā-bhāgavata
tathāpi nāśune keha bhakti-abhimata*

Even though some people taught *Bhagavad-gītā* or *Śrīmad Bhāgavatam*, topics regarding devotional service were never heard from them.

Among the teachers of that time, some taught *Bhagavad-gītā* and some taught *Śrīmad Bhāgavatam*. But since there was an absence of inclination for the Lord's service in those teachers' behavior, they had no information about devotional service.

CB Madhya-khaṇḍa 21.057

TEXT 57

*se-samaye devānanda parama-mahānta
loke baḍa apekṣita parama-susānta*

At that time Devānanda Paṇḍita was highly regarded by people as a most sober saintly person.

Devānanda Paṇḍita was peaceful and endowed with many good qualities. Therefore, since people highly regarded him, he was not disrespected.

CB Madhya-khaṇḍa 21.058

TEXT 58

*bhāgavata adhyāpanā kare nirantara
ākumāra sannyāsīra prāya vratadhara*

He always taught *Śrīmad Bhāgavatam*. From his childhood he had maintained a vow to remain like a *sannyāsī*.

Devānanda taught *Śrīmad Bhāgavatam* and maintained celibacy since his childhood by taking a vow like that of a *sannyāsī*. But because he was devoid of devotional service, his celibacy turned into aversion to the service of the devotees. Therefore in spite of taking the vow of celibacy and pursuing the path of renunciation, he was unable to take advantage of such good qualities.

CB Madhya-khaṇḍa 21.059

TEXT 59

*daive eka-dina tathā gelāśrīnivāsa
bhāgavata śunite kariyā abhilāṣa*

One day by providence Śrīnivāsa went to hear *Śrīmad Bhāgavatam* from him.

CB Madhya-khaṇḍa 21.060

TEXT 60

*akṣare akṣare bhāgavata prema-maya
śuniyā dravila śrīnivāsera hṛdaya*

Every syllable of *Śrīmad Bhāgavatam* is filled with ecstatic love, so Śrīvāsa’s heart melted on hearing that recitation.

CB Madhya-khaṇḍa 21.061

TEXT 61

*bhāgavata śuniyā kāndaye śrīnivāsa
mahā-bhāgavata vipra chāḍe ghana śvāsa*

As the *mahā-bhāgavata brāhmaṇa* Śrīvāsa listened to *Śrīmad Bhāgavatam*, he began to cry and sigh deeply.

CB Madhya-khaṇḍa 21.062

TEXT 62

*pāpiṣṭha paḍuyā bale,—“haila jañjāla
paḍite nā pāi bhāi, vyartha yāya kāla”*

The sinful students there said, “This is a disturbance. O brothers, we are unable to study and our time is being wasted.”

Those who went to achieve academic perfection and worldly fame by studying *Śrīmad Bhāgavatam* from Devānanda Paṇḍita could not

understand the devotional sentiments of Śrīvāsa Paṇḍita during that recitation of *Śrīmad Bhāgavatam*. When those students, who were situated on the material platform, saw symptoms of ecstatic love like tears, shivering, and stretching in the body of Śrīvāsa, they considered those symptoms obstacles in their hearing of *Śrīmad Bhāgavatam*.

CB Madhya-khaṇḍa 21.063-064

TEXT 63-64

*samvaraṇa nahe śrīnivāsera rodana
caitanyera priya-deha jagata-pāvana
pāpiṣṭha paḍuyā saba yukati kariyā
bāhire eḍila lañāśrīvāse tāniyā*

Śrīvāsa's crying could not be checked. Although Śrīvāsa was most dear to Lord Caitanya and he purified the entire world, the sinful students conspired together and then dragged him outside.

Because Śrīvāsa's continuous crying disturbed the students' studies, they were unable to understand that Śrīvāsa, who was Śrī Caitanya's most intimate associate, was the deliverer of the entire world. The suddenly arising symptoms of ecstatic love found in the spiritual body of Śrīvāsa brought all kinds of purification to this world, yet because the students could not understand this, they forcibly grabbed Śrīvāsa and threw him out of the classroom.

CB Madhya-khaṇḍa 21.065

TEXT 65

*devānanda paṇḍita nā kaila nivāraṇa
guru yathā bhakti-śūnya, tathāśiṣya-gaṇa*

Devānanda Paṇḍita did not stop them. As the guru was devoid of devotional service, so were his students.

If Devānanda Paṇḍita had even a little inclination towards the service of

the Supreme Lord, he would have certainly stopped his foolish students from taking part in such a nondevotional act. Therefore both Devānanda Paṇḍita and the students were engaged in material enjoyment and cultivation of false logic. Śrīvāsa Paṇḍita did not get the opportunity to relish the actual meaning of *Śrīmad Bhāgavatam*, so he returned home in distress. Because Lord Śrī Caitanyadeva is the Supersoul, He knew about this offense committed by Devānanda.

CB Madhya-khaṇḍa 21.066

TEXT 66

*bāhya pāi' duḥkhete śrīvāsa gelā ghara
tāhā saba jāne antaryāmī-viśvambhara*

After regaining his external consciousness, Śrīvāsa returned home in distress. Viśvambhara, as the Supersoul, knew all about this incident.

CB Madhya-khaṇḍa 21.067-071

TEXT 67-71

*devānanda-daraśane haila smarāṇa
krodha-mukhe bale prabhu śacīra nandana*

*“aye aye devānanda! bali ye tomāre
tumi ebe bhāgavata paḍāo sabāre*

*ye śrīvāse dekhite gaṅgāra manoratha
hena-jana gelāśunibāre bhāgavata*

*kon aparādhe tāne śiṣya hāthāiyā
bādīra bāhire lañā eḍilāṭāniyā?*

*bhāgavata śunite ye kānde kṛṣṇa-rase
ṭāniyā phelite ki tāhāra yogya āise?*

As soon as the son of Śacī saw Devānanda, He immediately remembered this incident, and in an angry mood He said, “O

Devānanda, let Me tell you something. Now you are teaching *Śrīmad Bhāgavatam* to everyone. Śrīvāsa, whom even the Ganges desires to see, once went to hear *Śrīmad Bhāgavatam* from you. For what offense of his did you have your students throw him out of your house? Is it proper to throw out someone who after hearing *Śrīmad Bhāgavatam* is crying in love for Kṛṣṇa?

As soon as Gaurasundara saw Devānanda, He immediately remembered the harassment of His devotee and said, “By hearing the recitation of *Śrīmad Bhāgavatam*, one’s heart melts. Only people who are engaged in enjoying the external world are able to maintain hard hearts. When the sentiments of Śrīvāsa Paṇḍita were at their climax, you and your students deprived him from the act of hearing *Śrīmad Bhāgavatam* because you did not understand him. Even Gaṅgādevī, who is carried on the head of Śiva, descends to this world in the form of a river to see a devotee like Śrīvāsa. Therefore the offense you committed by having your students forcibly throw Śrīvāsa out has made you completely averse to the Lord. Why did you and your students consider the behavior of Śrīvāsa, the ideal devotee, as fit for condemnation?”

CB Madhya-khaṇḍa 21.072

TEXT 72

*bujhilāma, tumi se paḍāo bhāgavata
kona janme nā jānaha grantha-abhimata*

“I can understand that even though you teach *Śrīmad Bhāgavatam*, you have not realized its purport in any of your lifetimes.

Although Devānanda was a teacher of *Śrīmad Bhāgavatam*, birth after birth he never had the good fortune to understand the purport of *Śrīmad Bhāgavatam*.

CB Madhya-khaṇḍa 21.073-074

TEXT 73-74

*paripūrṇa kariyā ye-saba jane khāya
tabe bahir-deśe giyā se santoṣa pāya*

*prema-maya bhāgavata paḍāiyā tumi
tata sukha nā pāilā, kahilāma āmi”*

“One who eats to his full satisfaction feels happy when he goes out in the world. But I tell you that even though you teach *Śrīmad Bhāgavatam*, which is full of ecstatic love, you have not achieved happiness.”

Some persons explain these verses as follows: “From your recitation of *Śrīmad Bhāgavatam* you have not even achieved the insignificant satisfaction one attains while wandering around after filling one’s hunger-afflicted stomach. What to speak of invoking relishment of love of God, which is the fruit of studying *Śrīmad Bhāgavatam*, your explanations are even unable to invoke mitigation of ordinary distress.”

CB Madhya-khaṇḍa 21.075-078

TEXT 75-78

*śuniyā vacana devānanda dvijavara
lajjāya rahilā, kichu nā kare utara*

*krodhāveśe baliyā calilā viśvambhara
duḥkhita calilā devānanda nija-ghara*

*tathāpiha devānanda baḍa puṇyavanta
vacane o prabhu yāre karilena daṇḍa*

*caitanyera daṇḍa mahā-sukṛti se pāya
yānra daṇḍe marile vaikunṭhe loka yāya*

After hearing the Lord’s words, the exalted *brāhmaṇa* Devānanda felt ashamed and did not offer any reply. Viśvambhara departed after angrily chastising Devānanda, and Devānanda returned home in distress. Yet Devānanda was most fortunate, for the Lord personally

chastised him. Only a most fortunate person receives punishment from Lord Caitanya. If one dies as a result of the Lord's punishment, he attains Vaikuṅṭha.

After hearing the words of Śrī Mahāprabhu, Devānanda felt ashamed. When Devānanda Paṇḍita received punishment in the form of the Lord's chastisement, his good fortune was awakened. Those who are killed by Lord Viṣṇu attain liberation. Therefore the Lord's verbal chastisement of Devānanda became the source of his future good fortune.

CB Madhya-khaṇḍa 21.079

TEXT 79

*caitanyera daṇḍa ye mastake kari' laya
sei daṇḍa tāre prema-bhakti-yoga haya*

One who faithfully accepts Lord Caitanya's punishment attains ecstatic love as a result.

Those who do not respect Śrī Caitanyadeva's offering of punishment cannot understand the actual characteristics of loving devotional service. Those who accept the Lord's punishment as the source of their own auspiciousness certainly receive the opportunity to attain *prema-bhakti*.

CB Madhya-khaṇḍa 21.080

TEXT 80

*caitanyera daṇḍe yāra citte nāhi bhaya
janme janme se pāpiṣṭha yama-daṇḍya haya*

A sinful person who does not fear Lord Caitanya's punishment is fit for Yamarāja's punishment life after life.

The sinful-minded person whose heart is not moved by the displeasure of Śrī Caitanyadeva is punished by Yamarāja birth after birth.

CB Madhya-khaṇḍa 21.081

TEXT 81

*bhāgavata, tulasī, gaṅgāya, bhakta-jane
caturdhā vighraha kṛṣṇa ei cāri sane*

Kṛṣṇa appears in this world in four forms—*Śrīmad Bhāgavatam*, *tulasī*, Gaṅgā, and the devotees.

Śrī Kṛṣṇa manifests His own form in four representations in this world. Although if one abruptly sees these four representations one does not recognize them as the Supreme Personality of Godhead, these four representations related to the Supreme Lord are worshiped as manifestations of the Lord. The Vaiṣṇavas, *tulasī*, Gaṅgā, and *Śrīmad Bhāgavatam* are four manifestations of Kṛṣṇa.

CB Madhya-khaṇḍa 21.082

TEXT 82

*jīvanyāsa karile śrī-mūrti pūjya haya
janma-mātra e cāri īśvara' vede kaya*

By invoking life in the Deity form of the Lord, that form becomes worshipable. But it is stated in the *Vedas* that these four representations are the Supreme Lord from the time of their appearance.

According to external consideration, when one invokes life in the Deity form of the Lord, that form becomes worshipable. Although *Śrīmad Bhāgavatam*, *tulasī*, Gaṅgā, and the Vaiṣṇavas are seen as enjoyable objects in this material world, they are nondifferent from the Supreme Lord and worshipable object even without invoking life in them. This is the verdict of Vedic literatures that award spiritual knowledge.

CB Madhya-khaṇḍa 21.083

TEXT 83

caitanya-kathāra ādi anta nāhi jāni

ye-te-mate caitanyera yaśa se vākhāni

I do not know the beginning or end of topics concerning Śrī Caitanya, yet somehow or other I am describing His glories.

CB Madhya-khaṇḍa 21.084

TEXT 84

*caitanya-dāsera pāye mora namaskāra
ithe aparādha kichu nahuka āmāra*

I offer my obeisances at the feet of Lord Caitanya's servants so that they may not consider my offenses.

CB Madhya-khaṇḍa 21.085

TEXT 85

*madhya-khaṇḍa-kathā yena amṛtera khaṇḍa
ye kathāśunile ghuce antara-pāṣaṇḍa*

The topics of the *Madhya-khaṇḍa* are like pots of nectar. By hearing these topics, the atheism within one's heart is vanquished.

CB Madhya-khaṇḍa 21.086

TEXT 86

*caitanyera priya-deha nityānanda rāya
prabhu-bhṛtya-saṅge yena nā chāḍe āmāya*

Lord Nityānanda is most dear to Śrī Caitanya. May the Lord and His servants never forsake me.

CB Madhya-khaṇḍa 21.087

TEXT 87

śrī-kr̥ṣṇa-caitanya-nityānanda-cānda jāna

vṛndāvana-dāsa tachu pada-yuge gāna

Accepting Śrī Kṛṣṇa Caitanya and Nityānanda Prabhu as my life and soul, I, Vṛndāvana dāsa, sing the glories of Their lotus feet.

Thus ends the English translation of the Gauḍīya-bhāṣya commentary on Śrī Caitanya-bhāgavata, Madhya-khaṇḍa, Chapter Twenty-one, entitled, “The Lord’s Chastisement of Devānanda.”

Chapter Twenty-two:

Delivering Śacīdevī from Offense and Descriptions of Nityānanda's Qualities

This chapter describes how Śrīman Mahāprabhu cautioned everyone by displaying the gravity of *vaiṣṇava-aparādha*, using His mother as an example.

After chastising Devānanda Paṇḍita, Śrī Gaurasundara taught everyone that even if one tries to worship Kṛṣṇa after committing an offense against a Vaiṣṇava, one cannot achieve love of Kṛṣṇa because of the absence of the Vaiṣṇavas' mercy.

By enacting the pastime of relieving His own mother from offense against a Vaiṣṇava, Śrī Gaurasundara displayed the severe gravity of *vaiṣṇava-aparādha*.

One day Śrī Gaurasundara sat on the throne of Viṣṇu in the house of Śrīvāsa and personally began to describe His own glories. Śrī Śrīmat Nityānanda Prabhu and Śrī Gadādhara Gosvāmī constantly offered Him service appropriate for the time, and the Lord awarded everyone their desired benediction. At that time Śrīvāsa Paṇḍita requested Gauracandra to award love of God to Śacīdevī. In reply, Śrī Gaurāṅgadeva said that since His mother had offended a Vaiṣṇava, she was not eligible for *prema-bhakti*.

When the devotees heard that even the mother of Lord Gauracandra, the Lord of all worlds, was not eligible to achieve *prema-bhakti*, they became extremely morose and resolved to give up their bodies. Śrīman Mahāprabhu then described the cause of Śacīdevī's offense and said that

if someone offends a Vaiṣṇava, no one other than that Vaiṣṇava, not even the Supreme Lord Himself, is able to nullify it. The Lord then cited the example of Durvāsā's offense against Ambarīṣa.

When everyone there came to know that Śacīdevī committed an offense (?) to Advaita Prabhu, they immediately went to Advaita Prabhu and requested Him to forgive Śacīdevī's offense (?). On hearing their request, Śrī Advaita Ācārya felt embarrassed. After remembering Viṣṇu, He became absorbed in narrating the glories of Śacīdevī. Taking advantage of the opportunity, Śacīmātā took the dust from Advaita's feet on her head and became overwhelmed in ecstasy. When Gaurahari saw this, He happily declared that His mother was now eligible for *prema-bhakti*.

The cause of Śacīdevī's offense to Advaita was that one day Viśvarūpa, the elder brother of Śrīman Mahāprabhu, went to an assembly of Bhaṭṭācāryas with His father. When one of the Bhaṭṭācāryas asked Viśvarūpa about the subject of His study, His reply disturbed Jagannātha Miśra, who therefore slapped his son as they were returning home. While they were walking home, Viśvarūpa returned to the assembly of Bhaṭṭācāryas, informed them of how He was beaten, and requested them to question Him again. According to the desire of the Bhaṭṭācāryas, He explained various meanings of the *sūtras* that He had studied, and then He astonished the members of the assembly by first refuting and then reestablishing those explanations.

On seeing that the entire world was devoid of devotional service, Viśvarūpa felt great unhappiness. But Śrī Advaita Prabhu explained the topics of devotional service to Kṛṣṇa described in all scriptures. Therefore Viśvarūpa always found great happiness in the association of Advaita Prabhu.

One day, by the order of His mother, Viśvambhara went to the assembly of Advaita to call His elder brother for lunch. When Śrī Advaita Prabhu saw Him, He became overwhelmed and recognized who He was. All the assembled Vaiṣṇavas were most attracted by the beauty of the child Viśvambhara.

In due course of time, Viśvarūpa accepted *sannyāsa* and left home. As a result, Śacīmātā felt intense lamentation, yet in fear of committing *vaiṣṇava-aparādha* she could not say anything. She forgot all lamentation simply by seeing the face of Nimāi.

As Viśvambhara gradually manifested His own characteristics, He gave up the association of Lakṣmīdevī and also spent time in the association of Advaita. As a result, Śacīmātā felt unhappy and said that Advaita made one of her sons a *sannyāsī* and was now giving similar advice to her other son. Therefore Advaita Prabhu was spreading a network of illusion. Gaurasundara instructed everyone to carefully avoid *vaiṣṇava-aparādha* by saying that His mother, Śacīmātā, had become averse to the service of the Supreme Lord as a result of this offense (?).

CB Madhya-khaṇḍa 22.001

TEXT 1

*jaya jaya gauracandra kṛpāra sāgara
jaya śacī-jagannātha-nandana sundara*

All glories to Gauracandra, the ocean of mercy! All glories to the beautiful son of Śacī and Jagannātha.

*kṛṣṇa-varṇam tviṣākrṣṇam sāṅgopāṅgāstra-pārṣadam
yajñaiḥ saṅkīrtana-prāyair yajanti hi su-medhasaḥ*

“In this Age of Kali, people who are endowed with sufficient intelligence will worship the Lord, who is accompanied by His associates, by performance of saṅkīrtana-yajña.”

According to the consideration of this verse, Śrī Gaurasundara made the entire world glorious by distributing the name of Kṛṣṇa. He had Śrī Ṭhākura Haridāsa preach the process of chanting the holy names and revealed that only through this process of worship can one attain *kṛṣṇa-prema*.

CB Madhya-khaṇḍa 22.002

TEXT 2

*jaya jaya śacī-suta śrī-kṛṣṇa-caitanya
`kṛṣṇa' nāma diyā prabhu jagat kaila dhanya*

All glories to the son of Śacī, Śrī Kṛṣṇa Caitanya, who made the entire world glorious by bestowing the names of Kṛṣṇa!

CB Madhya-khaṇḍa 22.003

TEXT 3

*hena-mate navadvīpe prabhu viśvambhara
vihare saṁhati-nityānanda-gadādhara*

In this way Lord Viśvambhara enjoyed His pastimes in Navadvīpa with Nityānanda and Gadādhara.

CB Madhya-khaṇḍa 22.004

TEXT 4

*vākya-daṇḍa devānanda-pañḍitere kari'
āilā āpana-ghare gaurāṅga-śrī-hari*

After chastising Devānanda Paṇḍita, Lord Gaurāṅga returned to His home.

CB Madhya-khaṇḍa 22.005

TEXT 5

*devānanda paṇḍita calila nija-vāse
duḥkha pāilena dvija duṣṭa-saṅga-doṣe*

Devānanda Paṇḍita also returned to his house. He felt distress because of bad association.

Devānanda Paṇḍita received Mahāprabhu's chastisement for the fault of associating with materialistic students and therefore felt unhappy.

Although ordinary people considered him a sober person, he did not receive any respect from Śrī Caitanyadeva. Since Śrī Mahāprabhu did not accept Devānanda as a “*bhāgavata*,” he could not be counted as a recipient of the Lord’s mercy.

CB Madhya-khaṇḍa 22.006

TEXT 6

*devānanda-hena sādhu caitanyera ṭhāñi
sammukha haite yogya nahila tathāi*

A sadhu like Devānanda was unable to stand face to face with Lord Caitanya.

CB Madhya-khaṇḍa 22.007

TEXT 7

*vaiṣṇavera kṛpāya se pāi viśvambhara
‘bhakti’ vinā japa-tapa akiñcitkara*

Viśvambhara can be attained only by the mercy of the Vaiṣṇavas. Without devotional service, one’s chanting and austerities are meaningless.

Chanting the Lord’s names and performing austerities without being inclined to the Lord’s service are simply useless labor. Without the mercy of the Supreme Lord’s servants an inclination for the Lord’s service cannot be awakened.

CB Madhya-khaṇḍa 22.008

TEXT 8

*vaiṣṇavera ṭhāñi yāra haya aparādha
kṛṣṇa-kṛpā haile o tāra prema-vādha*

If one commits an offense against a Vaiṣṇava, even after attaining the mercy of Kṛṣṇa, his attainment of love of God is checked.

By the influence of *nāma-aparādha*, the offender of a Vaiṣṇava is unable to worship Kṛṣṇa. Even though others perceive that such people are receiving the Lord's mercy by making a show of chanting the holy names, the Supreme Lord is never pleased with those who are averse to the devotees. That is why of the ten offenses to be avoided in chanting the holy names, blasphemy of devotees is the first to be given up.

CB Madhya-khaṇḍa 22.009

TEXT 9

*āmi nāhi bali,—ei vedera vacana
sākṣāte o kahiyāche śacīra nandana*

These are not my words, this is the statement of the *Vedas*. The son of Śacī has also personally declared this.

CB Madhya-khaṇḍa 22.010

TEXT 10

*ye śacīra garbhe gauracandra-avatāra
vaiṣṇavāparādha pūrva āchila tāñhāra*

Mother Śacī, in whose womb Gauracandra appeared, had once committed an offense to a Vaiṣṇava.

Śacīdevī, the mother of Śrī Gaurasundara, committed an offense to Śrī Advaita Prabhu. She was not able to attain love of God until that offense was destroyed.

CB Madhya-khaṇḍa 22.011

TEXT 11

*āpane se aparādha prabhu ghucāiyā
māyere dilena prema sabā' śikhāiyā*

The Lord bestowed ecstatic love on His mother only after ensuring

that she was relieved of that offense.

CB Madhya-khaṇḍa 22.012

TEXT 12

*e baḍa adbhuta kathāśuna sāvadhāne
vaiṣṇavāparādha ghuce ihāra śravaṇe*

Listen carefully to this wonderful topic, for by hearing this narration one will be freed from offenses to the Vaiṣṇavas.

CB Madhya-khaṇḍa 22.013

TEXT 13

*eka-dina mahāprabhu gaurāṅga-sundara
uṭhiyā vasila viṣṇu-khaṭṭāra upara*

One day Gaurāṅga Mahāprabhu climbed on the throne of Lord Viṣṇu.

CB Madhya-khaṇḍa 22.014

TEXT 14

*nija-mūrti-śilā-saba kari' nija-kole
āpanā `prakāśe' gauracandra kutūhale*

Gauracandra took all His forms as śālagrāma-śilās on His lap and joyfully revealed Himself.

CB Madhya-khaṇḍa 22.015

TEXT 15

*“muñi kali-yuge kṛṣṇa, muñi nārāyaṇa
muñi rāma-rūpe kailuṅ sāgara-bandhana*

“In Kali-yuga, I am Kṛṣṇa and I am Nārāyaṇa. In the form of Rāma,

I built a bridge over the ocean.

CB Madhya-khaṇḍa 22.016

TEXT 16

*śutiyā āchiluṅ kṣīra-sāgara-bhitare
mora nidrā bhāṅgileka nāḍāra huṅkāre*

“I was sleeping in the ocean of milk, but My sleep was broken by the loud cries of Advaita.

CB Madhya-khaṇḍa 22.017

TEXT 17

*prema-bhakti vilāite āmāra prakāśa
māga māga āre nāḍā, māga śrīnivāsa”*

“I descended to distribute ecstatic love of God. O Nāḍā! O Śrīnivāsa! Ask for some benediction!”

CB Madhya-khaṇḍa 22.018

TEXT 18

*dekhi’ mahāparakāśa nityānanda-rāya
tata-kṣaṇe tuli’ chatra dharila māthāya*

On seeing the Lord’s divine manifestation, Nityānanda Prabhu immediately held an umbrella over the Lord’s head.

CB Madhya-khaṇḍa 22.019

TEXT 19

*vāma-dike gadādhara tāmbūla yogāya
cāri-dike bhakta-gaṇa cāmara ḍhulāya*

From the left of the Lord, Gadādhara offered betel nuts. Devotees on

all sides fanned the Lord with *cāmaras*.

CB Madhya-khaṇḍa 22.020

TEXT 20

*bhakti-yoga vilāya gaurāṅga-maheśvara
yānhāra yāhāte prīti, laya sei vara*

As Lord Gaurāṅga distributed pure devotional service, the devotees asked for benedictions according to their desires.

CB Madhya-khaṇḍa 22.021

TEXT 21

*keha bale,—“mora bāpa baḍa duṣṭa-mati
tāra citta bhāla haile mora avyāhati”*

Someone said, “My father is sinful-minded. I will be relieved if his heart changes.”

CB Madhya-khaṇḍa 22.022

TEXT 22

*keha māge guru-prati, keha śiṣya-prati
keha putra, keha patnī,—yā’ra yathā rati*

According to their respective attachments, someone requested a benediction for his guru, someone for his student, someone for his son, and someone for his wife.

When Lord Śrī Gaurasundara displayed His divine manifestation, various persons requested benedictions for their offensive guru, offensive son, offensive disciple, or offensive wife; in other words, when various persons prayed for devotional service for their loved ones, the Lord awarded them suitable benedictions.

CB Madhya-khaṇḍa 22.023

TEXT 23

*bhakta-vākya-satyakārī prabhu viśvambhara
hāsiyā sabāre dilā prema-bhakti-vara*

Lord Viśvambhara makes the words of His devotees come true. He smiled as He awarded the benediction of loving devotional service to everyone.

CB Madhya-khaṇḍa 22.024

TEXT 24

*mahāśaya śrīnivāsa balena,—“gosāñi!
āire deyāba prema, ei sabe cāi”*

Śrīnivāsa Mahāśaya said, “O Lord, we all want You to give ecstatic love to mother Śacī.”

CB Madhya-khaṇḍa 22.025

TEXT 25

*prabhu bale,—“ihā nā balibāśrīnivāsa
tānre nahe dimu prema-bhaktira vilāsa*

The Lord replied, “Do not say that, Śrīvāsa. I will not give her the enjoyment of ecstatic love of God.

CB Madhya-khaṇḍa 22.026

TEXT 26

*vaiṣṇavera ṭhāñi tāna āche aparādha
ataeva tāna haila prema-bhakti-vādha”*

“She has committed an offense against a Vaiṣṇava, so there is an impediment to her attainment of ecstatic love.”

When Śrīvāsa Paṇḍita saw everyone drowning in the flood of *kṛṣṇa-*

prema, he requested Śrī Gaurahari to give ecstatic love to His mother. Mahāprabhu then replied, “She is an offender of a Vaiṣṇava, so there is no possibility for her to achieve ecstatic love of God.”

CB Madhya-khaṇḍa 22.027

TEXT 27

mahāvaktāśrīnivāsa bale āra bāra
“*e kathāya prabhu, deha-tyāga se sabāra*

The eloquent Śrīvāsa again spoke, “O Lord, these words will make us leave our bodies.

CB Madhya-khaṇḍa 22.028

TEXT 28

tumi hena putra yānra garbhe avatāra
tānra ki nahiba prema-yoge adhikāra

“How can she who has given birth to a son like You not be eligible to achieve ecstatic love of God?

Śrīvāsa said, “The mother from whose womb You, who are directly the Personality of Godhead, have appeared is not eligible to achieve ecstatic love of God? Such words will certainly drive the devotees to give up their bodies.” The mother of Gaurasundara is the mother of the entire universe. Therefore everyone sincerely requested ecstatic love for her so that she would become inclined towards the Lord’s service.

CB Madhya-khaṇḍa 22.029

TEXT 29

sabāra jīvana āi jagatera mātāmāyā
chāḍi’ prabhu, tāne hao bhakti-dātā

“Mother Śacī is the life of everyone and the mother of the universe. O

Lord, give up Your illusion and bestow devotional service on her.

CB Madhya-khaṇḍa 22.030

TEXT 30

*tumi yānra putra prabhu,—se
sarva-jananīputra-sthāne māyera ki aparādha gaṇi*

“O Lord, You are her son, so she is the mother of everyone. Can the son consider the offense of his own mother?”

CB Madhya-khaṇḍa 22.031

TEXT 31

*yadi vā vaiṣṇava-sthāne thāke aparādha
tathāpiha khaṇḍāiyā karaha praśāda”*

“Even if she has committed an offense against a Vaiṣṇava, be merciful and destroy it.”

CB Madhya-khaṇḍa 22.032

TEXT 32

*prabhu bale,—“upadeśa kahite se pāri
vaiṣṇavāparādha āmi khaṇḍāite nāri*

The Lord replied, “I can give instructions, but I am unable to destroy an offense against a Vaiṣṇava.

“It is true that I can instruct everyone about devotional service, but I am never able to deliver one who has offended a Vaisnava out of envy.”

CB Madhya-khaṇḍa 22.033

TEXT 33

*ye-vaiṣṇava-sthāne aparādha haya yāra
punaḥ se-i kṣamile se ghuce, nahe āra*

“If one offends a Vaiṣṇava, the offense can be excused only by that Vaiṣṇava, no one else.

“Only the Vaiṣṇava who has been offended can excuse the offender, as was the case when Durvāsā offended King Ambarīṣa. If mother Śacī takes the dust from Advaita’s feet on her head, then Advaita Prabhu will forgive her offense and I will be able to instruct My mother about devotional service to the Lord.”

CB Madhya-khaṇḍa 22.034

TEXT 34

*durvāsāra aparādha ambarīṣa-sthāne
tumi jāna, tāra kṣaya haila kemane*

“You know how Durvāsā’s offense against Ambarīṣa was nullified.

CB Madhya-khaṇḍa 22.035

TEXT 35

*nāḍāra sthānete āche tāna aparādha
nāḍā kṣamilei haya premera prasāda*

“She has offended Nāḍā, so she can attain ecstatic love only when Nāḍā forgives her.

CB Madhya-khaṇḍa 22.036

TEXT 36

*advaita-carāṇa-dhūli laile māthāya
haibeka prema-bhakti āmāra ājñāya”*

“If she takes the dust from Advaita’s feet on her head, then by My order she will attain ecstatic love of God.”

CB Madhya-khaṇḍa 22.037

TEXT 37

*takhane calilā sabe advaitera sthāne
advaitere kahileka saba vivaraṇe*

Thereafter all the devotees went to Advaita and explained everything to Him in detail.

CB Madhya-khaṇḍa 22.038

TEXT 38

*śuniyā advaita kare śrī-viṣṇu-smaraṇa
“tomarā laite cāha āmāra jīvana*

On hearing their words, Advaita remembered Lord Viṣṇu and asked, “Do you all want to kill Me?”

When the devotees went to Śrī Advaita Prabhu and requested Him to forgive Śacīmātā’s offense, Advaita Prabhu remembered Lord Viṣṇu and informed the devotees that He was committing an offense by hearing their words. “We are dependent sons of she who bore the Supreme Lord within her womb, so can we ever think that our mother is an offender? Rather than purifying Myself by taking dust from My mother’s feet on My head, you are out to destroy My respect and devotion for My mother.”

CB Madhya-khaṇḍa 22.039

TEXT 39

*yānra gārbhe mohāra prabhura avatāra
se mora janani, muñi putra se tānhāra*

“She from whose womb My Lord incarnated is My mother and I am her son.

CB Madhya-khaṇḍa 22.040

TEXT 40

*ye āira caraṇa-dhūlira āmi pātra
se āira prabhāva nā jāni tila-mātra*

“I am an aspirant for the dust from the feet of that mother. I do not know even the least of her glories.

CB Madhya-khaṇḍa 22.041

TEXT 41

*viṣṇu-bhakti-svarūpiṇīāi jagan-mātāto
marā vā mukhe kene āna’ hena kathā*

“She is the mother of the universe and the personification of devotional service to Viṣṇu. How can you say such things?

“The most chaste mother Śacī is directly the personification of devotional service, therefore it is most unreasonable to speak such rash words.”

CB Madhya-khaṇḍa 22.042

TEXT 42

*prākṛta-śabde o yebā balibeka `āi’
`āi’ śabda-prabhāve tāhāra duḥkha nāi*

“Even if one utters the word *āi* as a mundane word, by the influence of the word *āi* one will be freed from all suffering.

Even if with material consideration one utters the word *āi*, as Śrī Śacīdevī, the mother of Śrī Gaura, was addressed, uttering this word can free a living entity from the threefold material miseries.

CB Madhya-khaṇḍa 22.043

TEXT 43

*yei gaṅgā, sei āi, kichu bheda nāi
devakī-yaśodā yei, se-i vastu āi”*

“There is no difference between the Ganges and mother Śacī. In fact, she is nondifferent from Devakī and Yaśodā.”

CB Madhya-khaṇḍa 22.044

TEXT 44

*kaḥite āira tattva ācārya-gosāñi
paḍilā āviṣṭa haiyā, bāhya kichu nāi*

While describing the glories of mother Śacī, Ācārya Gosāñi became overwhelmed and fell unconscious to the ground.

While speaking about Śacīdevī, Advaita Prabhu lost external consciousness and said, “The respectable mother Śacī and Gaṅgā are one and the same. She is not different from Devakī and Yaśodā.”

CB Madhya-khaṇḍa 22.045

TEXT 45

*bujhiyā samaya āi āila bāhire
ācārya-carāṇa-dhūli lailena śire*

Realizing that her opportunity had come, mother Śacī came forward and took the dust from Advaita’s feet on her head.

CB Madhya-khaṇḍa 22.046

TEXT 46

*parama-vaiṣṇavīāi—mūrtimatī bhakti
viśvambhara garbhe dharilena yānra śakti*

As the personification of devotional service, mother Śacī was an exalted Vaiṣṇavī. She had the power to bear Viśvambhara within her womb.

Śacīdevī was the mother of the Supreme Lord, therefore she had the service capacity to bear the Supreme Lord within her womb. She was a

devoted servant of the Supreme Lord. Since Advaita Prabhu had just lost external consciousness, she accepted the opportunity to take the dust from Advaita's feet on her head.

CB Madhya-khaṇḍa 22.047

TEXT 47

*ācārya-carāṇa-dhūli lailā yakhane
vihvale paḍilā āi, bāhya nāhi jāne*

As soon as mother Śacī took the dust from Advaita's feet on her head, she became overwhelmed and fell unconscious.

As soon as Śacīdevī took the dust from Advaita's feet, her agitation for *kṛṣṇa-prema* flourished. Śacīdevī also lost her external consciousness.

CB Madhya-khaṇḍa 22.048

TEXT 48

*“jaya jaya hari” bale vaiṣṇava-sakala
anyonye karaye śrī-caitanya-kolāhala*

All the Vaiṣṇavas chanted, “All glories to Lord Hari!” Then the tumultuous glorification of Lord Caitanya arose among them.

CB Madhya-khaṇḍa 22.049

TEXT 49

*advaitera bāhya nāhi—āira prabhāve
āira nāhika bāhya—advaitānubhāve*

Advaita lost external consciousness by the influence of mother Śacī, and mother Śacī lost external consciousness by the influence of Advaita.

CB Madhya-khaṇḍa 22.050

TEXT 50

*doñhāra prabhāve doñhe hailā vihvala
`hari hari` dhvani kare vaiṣṇava-maṇḍala*

They both became overwhelmed by the influence of each other, and the assembled Vaiṣṇavas all chanted the name of Lord Hari.

CB Madhya-khaṇḍa 22.051

TEXT 51

*hāse prabhu viśvambhara khaṭṭāra upare
prasanna haiyā prabhu bale jananīre*

Lord Viśvambhara smiled as He sat there on the throne. Being pleased, the Lord spoke to His mother.

CB Madhya-khaṇḍa 22.052

TEXT 52

*“ekhane se viṣṇu-bhakti haila tomāra
advaitera sthāne aparādha nāhi āra”*

“Now you have attained devotional service to Viṣṇu. Now you are free from the offense against Advaita.”

CB Madhya-khaṇḍa 22.053

TEXT 53

*śrī-mukhera anugraha śuniyā vacana
“jaya-jaya-hari` dhvani haila takhana*

When the devotees heard those merciful words from the Lord’s mouth, they all chanted, “Jaya! Jaya! All glories to Lord Hari!”

CB Madhya-khaṇḍa 22.054

TEXT 54

*jananīra lakṣye śikṣā-guru bhagavān
karāyena vaiṣṇavāparādha sāvadhāna*

The Supreme Lord, the instructing spiritual master of all, cautioned everyone about *vaiṣṇava-aparādha* by using His mother as an example.

The pastime Gaurasundara manifested in teaching how Śacī became freed from offense against Advaita revealed that even the most powerful personality can be deprived of achieving all kinds of good fortune because of committing an offense against a Vaiṣṇava.

CB Madhya-khaṇḍa 22.055

TEXT 55

*śūlapāṇi-sama yadi vaiṣṇavere ninde
tathāpiha nāśa pāya,—kahe śāstra-vṛnde*

Even if someone on the level of Lord Śiva blasphemes a devotee, he will soon be destroyed. This is the verdict of all scriptures.

CB Madhya-khaṇḍa 22.056

TEXT 56

*ihā nā māniyā ye sujana-nindā kare
janme janme se pāpiṣṭha daiva-doṣe mare*

Sinful people who ignore this fact and blaspheme devotees suffer the punishment of providence birth after birth.

CB Madhya-khaṇḍa 22.057

TEXT 57

*anyera ki dāya, gaura-simhera jananītān
hāre o `vaiṣṇavāparādha` kari` gaṇi*

What to speak of others, even the mother of Gaurasimha was not exempt from being considered an offender of a Vaiṣṇava.

Those most sinful offenders who display the audacity to blaspheme Vaiṣṇavas are totally destroyed by the wrath of providence. When *vaiṣṇava-aparādha* displayed its formidable prowess even on Śacīdevī, who was fortunate enough to be Śrī Gaurasundara's mother, then what to speak of others?

CB Madhya-khaṇḍa 22.058

TEXT 58

*vastu-vicārete seha aparādha nahe
tathāpiha `aparādha' kari' prabhu kahe*

Actually it was not even an offense, yet the Lord treated it as an offense.

CB Madhya-khaṇḍa 22.059

TEXT 59

*`ihāre advaita-nāma kene loke ghoṣe?'
`dvaita' balilena āi kona asantoṣe*

'Why do people call Him Advaita?' And what displeasure prompted mother Śacī to call Him Dvaita?

CB Madhya-khaṇḍa 22.060

TEXT 60

*sei kathā kahi, śuna hai' sāvadhāna
prasaṅge kahiye viśvarūpera ākhyāna*

Listen carefully as I narrate that topic, which is related to Viśvarūpa.

CB Madhya-khaṇḍa 22.061

TEXT 61

*prabhura agraja—viśvarūpa mahāśaya
bhuvana-durlabha-rūpa, mahā-tejomaya*

Viśvarūpa Mahāśaya was the Lord's elder brother. His greatly effulgent form was unique within this world.

CB Madhya-khaṇḍa 22.062

TEXT 62

*sarva-śāstre viśārada parama sudhīra
nityānanda-svarūpera abheda śarīra*

He was expert in all the scriptures and most sober. He was nondifferent from Nityānanda Svarūpa.

Viśvarūpa, the Lord's elder brother, was expert in all scriptures. He was nondifferent from Śrī Nityānanda Svarūpa

CB Madhya-khaṇḍa 22.063

TEXT 63

*tāna vyākhyā bujhe, hena nāhi navadvīpe
śiśu-bhāve thāke prabhu bālaka-samīpe*

No one in Navadvīpa was able to understand His explanations, yet He remained in the mood of a child and kept company with young boys.

No learned scholar of Navadvīpa was able to understand the meaning of Viśvarūpa's explanations. Like an ordinary boy, Viśvarūpa was situated in the mood of a child.

CB Madhya-khaṇḍa 22.064

TEXT 64

*eka-dina sabhāya calilā miśravara
pāche viśvarūpa putra parama sundara*

One day Jagannātha Miśra went to an assembly of scholars. His handsome son Viśvarūpa followed behind him.

CB Madhya-khaṇḍa 22.065

TEXT 65

*bhaṭṭācārya-sabhāya calilā jagannātha
viśvarūpa dekhi' baḍa kautuka sabhā'ta*

When Jagannātha entered the assembly of Bhaṭṭācāryas, everyone there became pleased on seeing Viśvarūpa.

CB Madhya-khaṇḍa 22.066

TEXT 66

*nityānanda-rūpa prabhu parama sundara
harilena sarva-citta sarva-śakti-dhara*

His eternally blissful form was most enchanting. He attracted the hearts of everyone, for He possesses all potencies.

CB Madhya-khaṇḍa 22.067

TEXT 67

*eka bhaṭṭācārya bale,—“ki paḍa chāoyāla?”
viśvarūpa bale,—“kichu kichu sabākāra”*

**One Bhaṭṭācārya asked, “O child, what are You studying?”
Viśvarūpa replied, “I know a little of everything.”**

One of the scholars asked Viśvarūpa, “O child, how far have You progressed in the field of education?” In reply, Viśvarūpa said, “I have studied something from all scriptures.” As a result of this, His father, Jagannātha, became disturbed and chastised the child Viśvarūpa.

CB Madhya-khaṇḍa 22.068

TEXT 68

*śiśu-jñāne keha kichu nā balila āra
miśra pāilena duḥkha śuni' ahaṅkāra*

Considering Him a child, no one spoke further. But Jagannātha Miśra was distressed on hearing his son's arrogant reply.

CB Madhya-khaṇḍa 22.069

TEXT 69

*nija kārya kari' miśra calilena ghara
pathe viśvarūpere mārila eka caḍa*

After finishing his business, Jagannātha Miśra departed for home. On the way, he slapped Viśvarūpa.

CB Madhya-khaṇḍa 22.070

TEXT 70

*“ye puṅthi paḍis beṭā, tāhā nā baliyāki
bola balili tui sabhā-mājhe giyā*

“Son, rather than telling what You are studying, why did You speak like that in the assembly?”

CB Madhya-khaṇḍa 22.071

TEXT 71

*tomāre ta' sabāra haila mūrkhā-jñāna
āmāre o dile lāja kari' apamāna”*

“Everyone considered You a fool, and Your arrogance has embarrassed me.”

CB Madhya-khaṇḍa 22.072

TEXT 72

*parama udāra jagannātha mahābhaga
ghare gelā putrere kariyā baḍa rāga*

The most fortunate and greatly magnanimous Jagannātha returned home after exhibiting great anger on his son.

CB Madhya-khaṇḍa 22.073

TEXT 73

*punaḥ viśvarūpa sei sabhā-mājhe
giyābhaṭṭācārya-saba prati balena hāsiyā*

Meanwhile Viśvarūpa returned to the assembly and spoke to the Bhaṭṭācāryas with a smile on His face.

CB Madhya-khaṇḍa 22.074

TEXT 74

*“tomarā ta’ āmāre jijñāsā nā karilā
bāpera sthānete āmā’ śāsti karāilā*

“None of you questioned Me, so I was punished by My father.

CB Madhya-khaṇḍa 22.075

TEXT 75

*jijñāsā karite yāhā kāro laya mane
sabe meli’ tāhā jijñāsaha āmā’-sthāne”*

“All of you unite and ask Me whatever you want.

CB Madhya-khaṇḍa 22.076

TEXT 76

hāsi’ bale eka bhaṭṭācārya,—“śuna śiśu!

āji ye paḍile, tāhā vākhānaha kichu”

One Bhaṭṭācārya smiled as he said, “Listen, child, explain something about what You studied today.”

CB Madhya-khaṇḍa 22.077

TEXT 77

*vākhānaye sūtra viśvarūpa-bhagavān
sabāra cittete vyākhyā haila pramāṇa*

As Lord Viśvarūpa began to explain some *sūtras*, His explanations struck everyone as conclusive.

CB Madhya-khaṇḍa 22.078

TEXT 78

*sabei balena,—“sūtra bhāla vākhānilā”
prabhu bale,—“bhāṇḍāiluṅ, kichu nā bujhilā”*

They exclaimed, “You have explained the *sūtras* very nicely.” Viśvarūpa Prabhu replied, “I have deceived you. You have not understood anything.”

CB Madhya-khaṇḍa 22.079

TEXT 79

*yata vākhānila, saba karila khaṇḍana
vismaya sabāra citte haila takhana*

When He then refuted whatever He had established, everyone’s heart was struck with wonder.

CB Madhya-khaṇḍa 22.080

TEXT 80

*ei mate tina-bāra kariyā khaṇḍana
punaḥ sei tina-bāra karila sthāpana*

In this way He refuted and then reestablished the explanations three times.

After being chastised by His father, Viśvarūpa returned to the assembly of scholars. When He was then questioned by the scholars, He began to explain the *Vedānta-sūtras*. After He gave the audience great satisfaction by His explanations, He then refuted His explanations. After He then reestablished His refuted explanations, He again refuted them.

CB Madhya-khaṇḍa 22.081

TEXT 81

*‘parama subuddhi’ kari’ sabe vākhānila
viṣṇu-māyā-mohe keha tattva nā jānila*

He explained everything in a most intellectual way, but by the influence of the illusory energy of Viṣṇu, no one could fathom what He said.

Viśvarūpa is directly the Supreme Personality of Godhead. Therefore, being bewildered by the illusory energy of Viṣṇu, the scholars could not understand anything about the science of the Absolute Truth. Since devotional service, the eternal propensity of the soul, had not awakened in them, they were ineligible to understand those explanations. This did not surprise Saṅkarṣaṇa Prabhu.

CB Madhya-khaṇḍa 22.082

TEXT 82

*hena mate navadvīpe vaise viśvarūpa
bhakti-śūnya loka dekhi’ nā pāya kautuka*

In this way Viśvarūpa resided in Navadvīpa, yet He was not pleased to see that people were bereft of devotional service.

TEXT 83

*vyavahāra-made matta sakala saṁsāra
nā kare vaiṣṇava-yaśa-maṅgala-vicāra*

Everyone was intoxicated with pride over ordinary activities. They did not engage in glorification of the Vaiṣṇavas.

Ordinary people intoxicated with material conceptions did not care for glorification of the most auspicious devotional service of Viṣṇu. Such people were absorbed in material activities, so they could not understand that the Vaiṣṇavas were certainly most exalted, most elevated, and most glorious.

CB Madhya-khaṇḍa 22.084

TEXT 84

*putrādira mahotsave kare dhana vyaya
kṛṣṇa-pūjā, kṛṣṇa-dharma keha nā jānaya*

They spent their wealth on festivals for their sons and family members. They did not know anything about the worship of Kṛṣṇa or the devotional service of Kṛṣṇa.

Materialistic people considered the removal of distress for enjoying the fruits of karma as dharma. Fathers thought that whatever wealth they had accumulated should be spent on marriages and other occasions for increasing the happiness of their children. None of them accepted that their accumulated wealth should be spent for the worship Kṛṣṇa or to achieve knowledge of devotional service to Kṛṣṇa. What to speak of then, even today many thoughtless people consider that helping people who are suffering the results of their karma is superior to worshiping Kṛṣṇa or achieving knowledge of devotional service to Kṛṣṇa.

CB Madhya-khaṇḍa 22.085

TEXT 85

*yata adhyāpaka saba—tarka se vākhāne
kṛṣṇa-bhakti, kṛṣṇa-pūjākichui nā jāne*

All the teachers simply indulged in useless argument. They did not know anything about the worship of Kṛṣṇa or the devotional service of Kṛṣṇa.

While attempting to establish the prominence of useless mundane arguments, the learned teachers failed to understand that service to Kṛṣṇa and worship of Kṛṣṇa are supreme.

CB Madhya-khaṇḍa 22.086

TEXT 86

*yadi vā paḍāya keha bhāgavata-gītā
seha nā vākhāne bhakti, kare śuṣka-cintā*

Even though some taught Śrīmad Bhāgavatam or Bhagavad-gītā, they did not refer to devotional service but simply engaged in dry speculation.

In spite of teaching their students Vaiṣṇava literatures like *Bhagavad-gītā* and *Śrīmad Bhāgavatam*, the teachers displayed external consideration by engaging in useless argument and dry speculation rather than thinking of their own benefit.

CB Madhya-khaṇḍa 22.087

TEXT 87

*sarva-sthāne viśvarūpa ṭhākura veḍāya
bhakti-yoga nāśuniyā baḍa duḥkha pāya*

As Lord Viśvarūpa wandered here and there, He became unhappy because He did not hear anything about devotional service to the Lord.

TEXT 88

*sakale advaita-simha pūrṇa-kṛṣṇa-śakti
paḍāiyā `vāśiṣṭha' vākhāne kṛṣṇa-bhakti*

Only the lionlike Advaita, being endowed with Kṛṣṇa's full potencies, explained devotional service to Kṛṣṇa while teaching *Yoga-vāśiṣṭha*.

While explaining *Yoga-vāśiṣṭha*, Advaita Prabhu described devotional service to Kṛṣṇa. Since He possessed Kṛṣṇa's full potencies, His designation as *vaiṣṇavāgraṇī*, “the topmost Vaiṣṇava,” was appropriate. Viśvarūpa, the elder brother of Mahāprabhu, was particularly unhappy because of not hearing topics of Hari anywhere in the world. He therefore felt great ecstasy on attaining the association of Advaita Prabhu.

CB Madhya-khaṇḍa 22.089

TEXT 89

*advaitera vyākhyā bujhe, hena kon āche?
vaiṣṇavera agraganya nadīyāra mājhe*

Who is able to understand the explanations of Advaita? He was the topmost Vaiṣṇava in Nadia.

CB Madhya-khaṇḍa 22.090

TEXT 90

*catur-dike viśvarūpa pāya mano-duḥkha
advaitera sthāne sabe pāya prema-sukha*

Wherever He went, Viśvarūpa felt unhappy. Yet He attained the happiness of ecstatic love in the association of Advaita.

CB Madhya-khaṇḍa 22.091

TEXT 91

*niravadhi thāke prabhu advaitera saṅge
viśvarūpa-sahita advaita rasa-raṅge*

**Viśvarūpa constantly remained in the association of Advaita, and
They both relished the mellows of ecstatic love.**

CB Madhya-khaṇḍa 22.092

TEXT 92

*parama bālaka prabhu gaurāṅga-sundara
kuṭila kuntala, veśa ati manohara*

**At that time Lord Gaurasundara was only a child with curly hair and
enchancing dress.**

CB Madhya-khaṇḍa 22.093

TEXT 93

*māye bale,—“viśvambhara, yāha raḍa
diyātomāra bhāire jhāṭa ḍāki’ āna giyā”*

**Mother Śacī told Him, “Viśvambhara, go quickly and bring Your
brother.”**

CB Madhya-khaṇḍa 22.094

TEXT 94

*māyera ādeśe prabhu dhāya viśvambhara
satvare āilāyathā advaitera ghara*

**On the order of His mother, Viśvambhara ran quickly to the house of
Advaita.**

CB Madhya-khaṇḍa 22.095

TEXT 95

vasiyāche advaita veḍiyā bhakta-gaṇa
śrīvāsādi kariyā yateka mahājana

There Advaita was sitting in the midst of exalted devotees headed by Śrīvāsa.

CB Madhya-khaṇḍa 22.096

TEXT 96

viśvambhara bale,—“bhāi, bhāta khāo giyā
vilamba nā kara”, bale hāsiyā hāsiyā

Viśvambhara smiled and said, “O brother, come to eat lunch. Don’t be late.”

CB Madhya-khaṇḍa 22.097

TEXT 97

harila sabāra citta prabhu viśvambhara
sabe dekhe śiśu-rūpa parama sundara

Lord Viśvambhara captured the hearts of everyone, as they gazed at His most attractive form as a child.

CB Madhya-khaṇḍa 22.098

TEXT 98

mohita haiyā cāhe advaita ācārya
sei mukha cāhe saba parihari’ kārya

Advaita Ācārya forgot everything else and became struck with wonder as He looked at the face of the Lord.

CB Madhya-khaṇḍa 22.099

TEXT 99

*ei mata prati-dina māyera ādeśe
viśvarūpe ḍākibāra chalete āise*

In this way, on the order of His mother, the Lord daily went to Advaita's house on the pretext of calling Viśvarūpa.

CB Madhya-khaṇḍa 22.100

TEXT 100

*cintaye advaita citte—dekhi' viśvambhara
“mora citta hare śiśu parama sundara*

When Advaita saw Viśvambhara, He thought, “This most attractive child is stealing My heart.

CB Madhya-khaṇḍa 22.101

TEXT 101

*mora citta harite ki pāre anya jana
ei vā mohāra prabhu mohe mora mana”*

“This child attracts My mind, so He must be My Lord, for who else can steal away My heart?”

CB Madhya-khaṇḍa 22.102

TEXT 102

*sarva-bhūta-hṛdaya ṭhākura viśvambhara
cintite advaita jhāṭa cali' yāya ghara*

Lord Viśvambhara dwells in the hearts of all living entities. As soon as Advaita would think like this, the Lord departed for home.

CB Madhya-khaṇḍa 22.103

TEXT 103

*niravadhi viśvarūpa advaitera saṅge
chāḍiyā saṁsāra-sukha goṇāyena raṅge*

Viśvarūpa rejected all worldly enjoyment and joyfully passed His time in the association of Advaita.

CB Madhya-khaṇḍa 22.104

TEXT 104

*viśvarūpa-kathā ādi-khaṇḍete vistāra
ananta-caritra nityānanda-kalevara*

Topics regarding Viśvarūpa were elaborated in the *Ādi-khaṇḍa*. He is nondifferent from Nityānanda, so His characteristics are unlimited.

CB Madhya-khaṇḍa 22.105

TEXT 105

*īśvarera icchā saba īśvara se jāne
viśvarūpa sannyāsa karila kata-dine*

Only the Supreme Lord knows the desire of the Supreme Lord. Within a short time Viśvarūpa accepted *sannyāsa*.

CB Madhya-khaṇḍa 22.106

TEXT 106

*jagate vidita nāma `śrī-śaṅkarāraṇya`
calilā ananta-pathe vaiṣṇavāgraganya*

He then became known throughout the world as Śrī Śaṅkarāraṇya. As He traversed the path of devotional service to Lord Kṛṣṇa, He became celebrated as the topmost Vaiṣṇava.

By the association of Advaita Prabhu, Śrī Viśvarūpa left home and

traversed the path of devotional service. His *sannyāsa* name was Śaṅkarāraṇya. Therefore when mother Śacī saw that Viśvarūpa left home because of the association of Advaita Prabhu, she became unhappy with Advaita Prabhu. Śacīdevī did not publicly criticize the behavior of Advaita Prabhu, but she nevertheless enacted the pastime of committing an offense against Advaita.

CB Madhya-khaṇḍa 22.107

TEXT 107

*kari' daṇḍa grahaṇa calilā viśvarūpa
niravadhi āira vidare śoke buka*

After Viśvarūpa took *sannyāsa* and departed, mother Śacī's heart was constantly filled with grief.

CB Madhya-khaṇḍa 22.108

TEXT 108

*mane mane gaṇe, āi haiyā susthira
“advaita se mora putra karila bāhira”*

When mother Śacī became pacified, she thought, “Advaita induced my son to leave home.”

CB Madhya-khaṇḍa 22.109

TEXT 109

*tathāpiha āi vaiṣṇavāparādha bhaye
kichu nā balaye, mane mahā-duḥkha pāye*

Yet out of fear of offending a Vaiṣṇava, mother Śacī did not say anything but kept her grief within.

CB Madhya-khaṇḍa 22.110

TEXT 110

*viśvambhara dekhi' saba pāsarilā duḥkha
prabhu o māyera baḍa bāḍāyena sukha*

She forgot all distress when she saw Viśvambhara, and the Lord also endeavored to increase her happiness.

CB Madhya-khaṇḍa 22.111

TEXT 111

*daive kata-dine prabhu karilā prakāśa
niravadhi advaitera saṁhati vilāsa*

After the Lord revealed Himself in due course of time, He constantly enjoyed pastimes with Advaita.

CB Madhya-khaṇḍa 22.112

TEXT 112

*chāḍiyā saṁsāra-sukha prabhu viśvambhara
lakṣmī parihari' thāke advaitera ghara*

Lord Viśvambhara then rejected all worldly happiness. He gave up the company of Lakṣmī and passed His time at the house of Advaita.

Since Śrī Gaurahari gave up the association of His own wife, Lakṣmīdevī, and passed His time with Advaita Prabhu, Śacīdevī's apathy for Advaita Prabhu began to increase.

CB Madhya-khaṇḍa 22.113-117

TEXT 113-117

*nā rahe gr̥hete putra—hena dekhi' āi
“eho putra nilā mora ācārya gosāni”
sei duḥkhe sabe ei balilena āi*

“ke bale, `advaita`,—`dvaita` e baḍa gosāñi

*candra-sama eka putra kariyā bāhira
eho putra nā dilena karibāre sthira*

*anāthinīmore ta’ kāhāro nāhi dayā
jagate `advaita`, mohe se `dvaita-māyā`”*

*sabe ei aparādha, āra kichu nāi
ihāra lāgiyā bhakti nā dena gosāñi*

When mother Śacī saw that her son was not staying home, she said, “Ācārya Gosāñi will take away this son also.” In lamentation, she continued, “Why is He called `Advaita`? This Gosāñi is actually `Dvaita`. He has already induced one of my moonlike sons to leave home, and now He will not leave my other son in peace. I am a widow. No one has compassion on me. He is `Advaita` to the world, but He is bewildering me with His network of duality.” This was her only offense, nothing else. For this reason the Lord did not bestow devotional service on her.

In an angry mood, Śacīdevī said, “Now I have only one son left in my family. Since by His counsel Advaita Prabhu engaged my other son in the principles of *sannyāsa*, I have been deprived of His service. Now He is giving counsel to my other son. Therefore even though Advaita Prabhu is known as `Advaita` to the world, He is covering me with a network of illusion.” As a result of this offense (?), Śacīdevī enacted the pastime of being averse to the service of the Supreme Lord.

CB Madhya-khaṇḍa 22.118-119

TEXT 118-119

*e-kāle ye vaiṣṇavera `baḍa` `choṭa` bale
niścinte thākuka, se jānibe kata kāle*

*jananīra lakṣye śikṣā-guru bhagavān
vaiṣṇavāparādha karāyena sāvadhāna*

Let those who consider some Vaiṣṇavas as superior and some as inferior remain free from anxiety for now, but in due course of time they will come to learn. The Supreme Lord, the instructing spiritual master of all, cautioned everyone about *vaiṣṇava-aparādhā* by using His mother as an example.

While considering the offense (?) committed by Śrī Gaurasundara's mother at the feet of Advaita, some people will mistakenly accept Advaita Prabhu as “Śrī Kṛṣṇa;” and while comparing Śrī Nityānanda Prabhu with Śrī Advaita Prabhu, they will place Nityānanda Prabhu in an inferior position. They will soon realize the grave consequences of analyzing through mental speculation who of the two servants of Gaurasundara is superior and who is inferior. Although Śrī Gaurahari used His mother as an example to reveal that Advaita Prabhu was the best of the Vaiṣṇavas, His main purpose was to establish and preach that His own devotee Advaita was a Vaiṣṇava, so that foolish people would not accept Him as *svayaṁ bhagavān kṛṣṇa*, Kṛṣṇa, the original Personality of Godhead.

To protect a few of Śrī Advaita Prabhu's sinful eulogists, so that they would not consider Advaita as “Śrī Kṛṣṇa” and Śrī Gaurasundara and Śrī Nityānanda as subordinate to Him, the Lord got His mother's offense excused to establish Advaita Prabhu as a Vaiṣṇava.

CB Madhya-khaṇḍa 22.120

TEXT 120

*caitanya-simhera ājñā kariyā laṅghana
nā bujhi' vaiṣṇava ninde pāibe bandhana*

Anyone who transgresses the order of the lionlike Lord Caitanya by blaspheming Vaiṣṇavas will suffer the bondage of material existence.

CB Madhya-khaṇḍa 22.121

TEXT 121

*e kathāra hetu kichu śuna mana
diyāye-nimitta gauracandra balilena ihā*

Now hear attentively why Gauracandra performed this pastime.

CB Madhya-khaṇḍa 22.122

TEXT 122

*trikāla jānena prabhu śrī-śacīnandana
jānena,—sevibe advaitere duṣṭa-gaṇa*

Śrī Śacīnandana knew the past, present, and future, so He knew that some miscreants would worship Advaita Prabhu.

CB Madhya-khaṇḍa 22.123

TEXT 123

*advaitere gāibeka `śrī-kṛṣṇa` baliyā
yata kichu vaiṣṇavera vacana nindiyā*

They would glorify Advaita as “Lord Kṛṣṇa” and disregard the words of the Vaiṣṇavas.

CB Madhya-khaṇḍa 22.124

TEXT 124

*ye balibe advaitere `parama vaiṣṇava`
tāhāre veḍiyā laṅghibe pāpī saba*

Those sinners would ridicule persons who accept Advaita as “the topmost Vaiṣṇava.”

Sinful offenders in the form of eulogists will offend Advaita Prabhu by opposing the statement: “Śrī Advaita Prabhu is not directly Kṛṣṇa, He is a great Vaiṣṇava.”

CB Madhya-khaṇḍa 22.125

TEXT 125

*se-saba-gaṇera pakṣa advaita dharite
eta baḍa śakti nāhi—e daṇḍa dekhite*

After everyone saw this pastime of punishment, it became understood that Advaita Prabhu does not have the power to protect such people.

CB Madhya-khaṇḍa 22.126

TEXT 126

*sakala-sarvajña-cūḍāmaṇi viśvambhara
jānena vilambe haibeka bahutara*

Viśvambhara is the crest jewel of omniscient persons, so He knew that further delay would produce many more people like this.

CB Madhya-khaṇḍa 22.127

TEXT 127

*ataeva daṇḍa dekhāiyā janānīre
sākṣī karilena advaitādi-vaiṣṇavere*

He therefore awarded punishment to His own mother in the presence of the Vaiṣṇavas headed by Advaita.

CB Madhya-khaṇḍa 22.128

TEXT 128

*vaiṣṇavera nindā karibeka yāra gaṇa
tāra rakṣā-sāmarthya nāhika kona jana*

A Vaiṣṇava is unable to protect any of his followers who engage in blasphemy of Vaiṣṇavas.

If a so-called disciple of a Vaiṣṇava blasphemes another Vaiṣṇava, the Vaiṣṇava guru will never protect such a disciple. If one disrespects Śrī

Nityānanda and tries to become intimate with those who eulogize Advaita, Advaita Prabhu will never approve of such a philosophy. Those who after attaining the position of spiritual master either personally engage in blasphemy of Vaiṣṇavas or support their followers' blasphemy of Vaiṣṇavas certainly become degraded.

CB Madhya-khaṇḍa 22.129

TEXT 129

*vaiṣṇava-nindaka-gaṇa yāhāra āśraya
āpaneī eḍāite tāhāra saṁśaya*

The deliverance of even a person whose followers engage in blasphemy of Vaiṣṇavas is doubtful.

CB Madhya-khaṇḍa 22.130

TEXT 130

*baḍa adhikārī haya, āpane eḍāya
kṣudra haile—gaṇa-saha adhaḥpāte yāya*

If he is highly qualified, he can protect himself. But if he is weak, then he falls down along with his followers.

CB Madhya-khaṇḍa 22.131

TEXT 131

*caitanyera daṇḍa bujhibāre śakti kāra?
jananīra lakṣye daṇḍa karila sabāra*

Who can understand the punishment awarded by Lord Caitanya? He cautioned everyone by using His own mother as an example.

CB Madhya-khaṇḍa 22.132

TEXT 132

*ye vā jana advaitere `vaiṣṇava' balite
nindā kare, daṇḍa kare, mare bhāla-mate*

One who does not accept Advaita as a “Vaiṣṇava” ultimately blasphemes and offends Him. As a result that person is properly punished.

The efforts of those who identify Śrī Advaita Prabhu as Kṛṣṇa rather than accept Him as a “Vaiṣṇava” certainly transform into blasphemy of Śrī Advaita Prabhu. The destruction of such blasphemers is guaranteed.

CB Madhya-khaṇḍa 22.133

TEXT 133

*sarva-prabhu gaurāṅga-sundara maheśvara
ei baḍa stuti ye tāhāra anucara*

Gaurasundara is the supreme controller and the Lord of all. To be known as His follower is a great honor.

CB Madhya-khaṇḍa 22.134

TEXT 134

*nityānanda-svarūpe se niṣkapaṭa hañā
kahilena gauracandra `īśvara' kariyā*

Without reservation, Lord Gauracandra addressed Nityānanda Svarūpa as “Īśvara,” the Supreme Lord.

Śrī Advaita Prabhu was a servant of Śrī Gaurasundara. Śrī Gaurasundara has addressed Śrī Nityānanda Prabhu as “Īśvara.” Those who identify Advaita Prabhu as “Kṛṣṇa” are certainly envious of Śrī Nityānanda Prabhu.

CB Madhya-khaṇḍa 22.135

TEXT 135

*nityānanda-prasāde se gauracandra jāni
nityānanda-prasāde se vaiṣṇavere cini*

By the mercy of Nityānanda, one can know Gauracandra. And by the mercy of Nityānanda, one can recognize a Vaiṣṇava.

By the mercy of Śrī Nityānanda one can recognize Vaiṣṇavas headed by Śrī Advaita, and only by the mercy of Śrī Nityānanda can one understand that Śrī Gaurasundara is Kṛṣṇa.

CB Madhya-khaṇḍa 22.136

TEXT 136

*nityānanda-prasāde se nindā yāya kṣaya
nityānanda-prasāde se viṣṇu-bhakti haya*

By the mercy of Nityānanda, one's offenses are destroyed, and by the mercy of Nityānanda, one attains devotional service to the Supreme Lord.

By the mercy of Śrī Nityānanda, the offenses committed by those wicked persons who eulogize Advaita are destroyed. Simply by the mercy of Śrī Nityānanda, one's inclination towards the service of the Supreme Lord is increased.

CB Madhya-khaṇḍa 22.137

TEXT 137

*nindā nāhi nityānanda-sevakera mukhe
aharniśa caitanyera yaśa gāya sukhe*

The servants of Nityānanda never engage in blasphemy. Day and night they happily sing the glories of Lord Caitanya.

CB Madhya-khaṇḍa 22.138

TEXT 138

*nityānanda-bhakta saba-dike sāvadhāna
nityānanda-bhr̥tyera `caitanya`—dhana-prāṇa*

The devotees of Nityānanda are always cautious. Those servants of Nityānanda Prabhu know only Lord Caitanya as their life and wealth.

CB Madhya-khaṇḍa 22.139

TEXT 139

*alpa bhāgye nāhi haya nityānanda dāsa
yāhārā laoyāya gauracandrera prakāśa*

Less fortunate people are not able to become servants of Lord Nityānanda, by whose mercy one can understand Lord Gauracandra.

CB Madhya-khaṇḍa 22.140

TEXT 140

*ye jana śunaye viśvarūpera ākhyāna
se haya ananta-dāsa nityānanda-prāṇa*

Anyone who hears topics regarding Viśvarūpa becomes Lord Ananta's servant. Nityānanda becomes his very life and soul.

CB Madhya-khaṇḍa 22.141

TEXT 141

*nityānanda viśvarūpa—abheda śarīra
āi ihā jāne, jāne āra kona dhīra*

There is no difference between Nityānanda and Viśvarūpa. Mother Śacī and some other sober persons know this fact.

Śrī Nityānanda Prabhu and Viśvarūpa are not actually separate. Śrī Śacīdevī was fully aware of this. To think that since Viśvarūpa received spiritual instruction under the guidance of Advaita, Śrī Nityānanda Prabhu was also subordinate to Advaita is extremely unreasonable.

TEXT 142

*jaya nityānanda-gauracandrera śaraṇa
jaya jaya nityānanda sahasra-vadana*

All glories to Nityānanda, who has taken shelter of Lord Gauracandra! All glories to Nityānanda, who in His form of Ananta has thousands of heads!

CB Madhya-khaṇḍa 22.143

TEXT 143

*gauḍa-deśa indra jaya nityānanda-rāya
ke pāya caitanya vine tomāra kṛpāya?*

All glories to Nityānanda Rāya, the Lord of Gauḍa-deśa [Bengal]! Who can attain Lord Caitanya without Your mercy?

CB Madhya-khaṇḍa 22.144

TEXT 144

*nityānanda-hena prabhu hārāya yāhāra
kothāo jīvane sukha nāhika tāhāra*

One who abandons the shelter of Nityānanda Prabhu will never achieve happiness in life.

Śrī Nityānanda Prabhu is the presiding Lord of Gauḍa-deśa. Without His mercy, no one can attain the shelter of Śrī Caitanya's lotus feet. If a living entity is bereft of Śrī Nityānanda's mercy, he can never achieve happiness in life.

CB Madhya-khaṇḍa 22.145

TEXT 145

*hena dina haibe ki caitanya-nitāi
dekhiba ki pāriṣada-saṅge eka-ṭhāni*

Will that day ever come when I will see Lord Caitanya and Lord Nityānanda along with Their associates?

CB Madhya-khaṇḍa 22.146

TEXT 146

*āmāra prabhura prabhu gaurāṅga-sundara
e baḍa bharasā citte dhariye antara*

Śrī Gaurasundara is the Lord of my Lord. I always keep this conviction in my heart.

Śrī Nityānanda is always engaged in the service of Śrī Gaurasundara, therefore the eternal servants of Śrī Nityānanda maintain the hope that they will attain the mercy of Śrī Gaurasundara, the Lord of Śrī Nityānanda.

CB Madhya-khaṇḍa 22.147

TEXT 147

*advaita-caraṇe mora ei namaskāra
tāna priya tāhe mati rahuka āmāra*

I pray at the lotus feet of Advaita that my mind may remain fixed on those who are dear to Him.

May my mind remain fixed at the lotus feet of the actual glorifiers of Śrīla Advaita Prabhu. I have no relationship with the sinful disciples.

CB Madhya-khaṇḍa 22.148

TEXT 148

*śrī-kṛṣṇa-caitanya-nityānanda-cānda jāna
vṛndāvana-dāsa tachu pada-yuge gāna*

Accepting Śrī Kṛṣṇa Caitanya and Nityānanda Prabhu as my life and soul, I, Vṛndāvana dāsa, sing the glories of Their lotus feet.

Thus ends the English translation of the Gauḍīya-bhāṣya commentary on Śrī Caitanya-bhāgavata, Madhya-khaṇḍa, Chapter Twenty-two, entitled, “Delivering Śacīdevī from Offense and Descriptions of Nityānanda’s Qualities.”

Chapter Twenty-three:

Wandering about Navadvīpa On the Day the Lord Delivered the Kazi

This chapter describes Śrīman Mahāprabhu's enjoyment of nightly *saṅkīrtana* with His devotees, a milk-drinking *brahmacārī*'s request to Śrīvāsa to see the *saṅkīrtana* dancing, Śrīvāsa's bringing him to his house, the Lord's anger, the Lord's explanation on the insignificance of useless austerity, the Lord's mercy on the milk-drinking *brahmacārī*, the Lord's instruction to the inhabitants of Navadvīpa to chant the *mahā-mantra*, the breaking of the *mṛdaṅga* by the Kazi, the Lord's resultant anger and the procession to subdue the Kazi, the *hari-kīrtana* throughout the villages of Navadvīpa, the auspicious welcome at every house and the showering of flowers by the demigods, the inhabitants' ecstatic festival, the atheists' envy, the Lord's instructions to subdue the Kazi, the Lord's neglect of the Kazi on the request of the devotees, the Lord's visit to the villages of the conchshell merchants and weavers, the Lord's visit to the house of Śrīdhara, His drinking water from Śrīdhara's broken iron waterpot, and narrations of the devotees' glories.

When Śrīman Mahāprabhu engaged in enjoying *saṅkīrtana* pastimes every night within the closed doors of Śrīvāsa's house, the atheists who were unable to enter would complain with harsh words from a distance. Some pious people condemned their fortune and requested the devotees to let them see the *saṅkīrtana*, but out of fear of the Lord no devotee dared do so.

One day a milk-drinking *brahmacārī* requested Śrīvāsa to allow him to secretly watch the Lord's *kīrtana* pastimes. Understanding that he was a

brahmacārī who subsisted on foods in the mode of goodness, Śrīvāsa brought him into his house. According to Śrīvāsa's plan, the *brāhmaṇa* remained there in secret. But while performing *kīrtana*, the Lord, who is Supersoul of all, said, "I am not feeling any ecstasy in the *kīrtana* today. Perhaps a materialistic person has entered the house."

Śrīvāsa fearfully informed the Lord that since a milk-drinking *brahmacārī* had requested to see the *kīrtana*, he had allowed him to secretly remain in the house. On hearing this, the Lord angrily said that without surrendering to Kṛṣṇa no one can achieve devotional service to Kṛṣṇa simply by undergoing useless austerity. He therefore ordered that the *brāhmaṇa* should leave the house. The *brāhmaṇa* then left the house out of fear and began to appreciate his good fortune of having received a short *darśana*. At that time the most merciful Śrī Gaurasundara called him back, and after placing His lotus feet on the *brāhmaṇa*'s head, He prohibited him from becoming proud of his austerities.

Since the Lord performed *saṅkīrtana* behind closed doors, the pious inhabitants were unable to see the Lord's *saṅkīrtana* pastimes. They therefore condemned the atheists and declared that the Lord performed *kīrtana* behind closed doors because of the atheists, and as a result, pious people were also unable to enter. To see the Lord, some people stood on the road in front of Śrīvāsa's house.

During the day the pious inhabitants went to see the Lord with various gifts. When they offered obeisances at the lotus feet of the Lord, Śrī Caitanyadeva blessed them with the words, "May you all attain devotional service to Kṛṣṇa," and instructed them to chant the Hare Kṛṣṇa *mahā-mantra*. Every evening the inhabitants engaged in performing *saṅkīrtana* with *karatālas*. In this way, by the mercy of the Lord, the entire city began to perform *kīrtana*. When the Lord, who enacted the pastime of offering all respects to others without expecting any respect for Himself, went to all the inhabitants with a straw between His teeth and after embracing them humbly requested them to chant, they cried and took shelter of the devotional service of *kīrtana* in response to the Lord's

heartfelt request. When they all engaged in the performance of *saṅkīrtana* with instruments like *mṛdaṅgas* and conchshells, the materialists considered their engagement equal to their own performance of *tauryatrika* [According to the Monier Williams Sanskrit-English Dictionary, *tauryatrika* means “a triple symphony of song, dance, and musical instruments.”] and an untimely invocation in the worship of Mahāmāyā and so denounced them with various harsh words.

One day, by the will of providence, the infidel Kazi heard the sound of *kīrtana* as he was walking on the road. After beating some of the participants and breaking a *mṛdaṅga*, he prohibited further *kīrtana* and promised more severe punishment for those who again engaged in chanting. When the Kazi with his sinful associates wandered about the city and prohibited further *kīrtana*, the atheists became jubilant. In their jubilation they began to ridicule the devotees in various ways.

When the town residents were prevented from attaining *kīrtana* bliss, they informed the Lord of what had taken place and told Him of their plans to depart from there in distress. The Lord roared loudly in anger, and He ordered all the inhabitants to each bring a lamp and accompany Him for the purpose of subduing the Kazi. This order was announced everywhere. Hundreds of thousands of people with hundreds of thousands of burning lamps gathered before the Lord. The Lord then arranged separate *kīrtana* groups, and they all began to proceed down the road by the bank of the Ganges.

Wherever the Lord went in the course of the procession, everyone, including women, children, and elders, left their respective household duties and fell flat at the lotus feet of the Lord. On seeing everyone intoxicated with ecstatic love for Kṛṣṇa, the hearts of the atheists began to burn with envy. They thought, “If the Kazi comes now, their *kīrtana* bliss will burn to ashes.”

Eventually Śrī Gauracandra began to proceed towards the Kazi’s house. On hearing the sound of the singing and the musical instruments, the Kazi sent his servants to investigate. When those servants heard the words,

“Kill the Kazi!” they quickly returned to the Kazi and informed him. When the Kazi heard this report, he and his associates immediately left. As the procession approached the Kazi’s house and the Lord ordered that those who opposed the *kīrtana* should be punished, everyone began to tear apart the Kazi’s house and uproot the mango and jackfruit trees. When the Lord then ordered them to burn the Kazi’s house, all the devotees folded their hands and requested Him to restrain His pastime of anger. Being pacified by the appeal of the devotees, the Lord went through the villages of the conchshell merchants and weavers to the house of Śrīdhara. While dancing in the house of Śrīdhara, the Lord drank water from Śrīdhara’s iron waterpot that had been repaired a hundred times. On seeing this, Śrīdhara felt great pain within his heart and fell unconscious. Thereafter the Lord narrated the glories of drinking a Vaiṣṇava’s water.

CB Madhya-khaṇḍa 23.001

TEXT 1

*jaya jaya śrī-kr̥ṣṇa-caitanya guṇa-nidhi
jaya viśvambhara jaya bhavādira vidhi*

All glories to Śrī Kṛṣṇa Caitanya, the ocean of transcendental qualities! All glories to Viśvambhara, the controller of personalities like Śiva!

The phrase *bhavādira vidhi* is explained as follows: The Lord is the eternal controller of the *guṇa-avatāras* Śiva and Brahmā. The two sides of eternity are creation and destruction. Since the Supreme Lord is the controller of both the temporary and the eternal, He is the controller of personalities like Śiva.

CB Madhya-khaṇḍa 23.002

TEXT 2

jaya jaya nityānanda priya dvija-rāja

jaya jaya caitanyera bhakata-samāja

All glories to the beloved Lord of Nityānanda and the best of the brāhmaṇas! All glories to the devotees of Lord Caitanya!

CB Madhya-khaṇḍa 23.003

TEXT 3

*hena-mate navadvīpe prabhu viśvambhara
krīḍā kare, nahe sarva-nayana-gocara*

In this way Lord Viśvambhara enjoyed pastimes in Navadvīpa that could not be seen by everyone.

No one is eligible to see all of Lord Viśvambhara’s pastimes. One is only able to see the pastimes that he is qualified to see. In the *Śrīmad Bhāgavatam* (10.43.17) it is stated:

*mallānām aśanir nṛṇām nara-varaḥ strīṇām smaro mūrtimān
gopānām sva-jano ‘satām kṣiti-bhujām śāstā sva-pitroḥ śiśuḥ
mṛtyur bhoja-pater virāḍ aviduṣām tattvaṁ param yuginām
vṛṣṇīnām para-devateti vidito raṅgaṁ gataḥ sāgrajaḥ*

“The various groups of people in the arena regarded Kṛṣṇa in different ways when He entered it with His elder brother. The wrestlers saw Kṛṣṇa as a lightning bolt, the men of Mathurā as the best of males, the women as Cupid in person, the cowherd men as their relative, the impious rulers as a chastiser, His parents as their child, the King of the Bhojas as death, the unintelligent as the Supreme Lord’s universal form, the yogis as the Absolute Truth and the Vṛṣṇis as their supreme worshipable Deity.”

CB Madhya-khaṇḍa 23.004

TEXT 4

*dine dine mahānanda navadvīpa-purī
vaikunṭha-nāyaka viśvambhara avatari*

Day after day the abode of Navadvīpa became filled with ecstasy because of the presence of Viśvambhara, the Lord of Vaikuṅṭha.

CB Madhya-khaṇḍa 23.005

TEXT 5

*priyatama nityānanda-saṅge kutūhale
bhakata samāje nija-nāma-rase khele*

Accompanied by His beloved Nityānanda, the Lord engaged in pastimes of relishing His own names in the association of the devotees.

The phrase *nija-nāma-rasa* is explained as follows: The Supreme Lord is *rasa-maya*, or full of transcendental mellows. The Supreme Lord and His holy names are nondifferent. Therefore the holy names are also *rasa-maya*. The Supreme Lord's names, or spiritual names, are distinct from ordinary names or designations. Lord Gaurahari forgets Himself in the transcendental ecstasy of chanting the holy names in the midst of His devotees. Affection for His devotees is the cause of His forgetfulness.

CB Madhya-khaṇḍa 23.006

TEXT 6

*prati-dina niśābhāge karaye kīrtana
bhakta-vinu thākite nā pāya anya jana*

The Lord performed *kīrtana* every night. No one except the devotees could participate.

While the Lord taught at night the process of worship through *kīrtana*, outsiders were not allowed.

CB Madhya-khaṇḍa 23.007

TEXT 7

eta baḍa viśvambhara-śaktira mahimātri

bhuvane laṅghite nā pāre keha sīmā

The glories of Viśvambhara’s prowess were so great that no one in the three worlds knew their limits.

The glories of Viśvambhara’s prowess were unique. Since human knowledge is based on the three modes of material nature, it is unable to grasp transcendental concepts.

CB Madhya-khaṇḍa 23.008

TEXT 8

*agocare dūre thāki’ mili daśa-pāñce
manda mātra bale, yama-ghare yāya pāche*

Hidden in the distance, five or ten people gathered together and spoke bad words that would take them to hell.

Ordinary unqualified people who blaspheme the process of worshiping the Supreme Lord are punished by Yamarāja after they die.

CB Madhya-khaṇḍa 23.009

TEXT 9

*keha bale,—“kali-kāle kiserā vaiṣṇava?
yata dekha-hera peṭa-poṣā-gulā saba”*

Someone said, “What kind of Vaiṣṇava can there be in Kali-yuga? Those Vaiṣṇavas we see are simply engaged in filling their stomachs.”

The blasphemers always say the Vaiṣṇavas are “simply interested in filling their bellies.” Their idea was that particularly in the age of quarrel there is no possibility of finding any Vaiṣṇavas or attaining devotional service to Viṣṇu.

CB Madhya-khaṇḍa 23.010

TEXT 10

*keha bale,—“e-gulāra bāndhi’ hāta pāya
jale pheli’ diye yadi, tabe duḥkha yāya”*

Someone else said, “If I can tie their hands and legs and throw them in the water, my unhappiness will be mitigated.”

“If we can tie up the hands and legs of these materialistic Vaiṣṇavas who are only interested in filling their own stomachs and then throw them in the water to get rid of them, then all our miseries will be extinguished.”

CB Madhya-khaṇḍa 23.011

TEXT 11

*keha bale,—“āre bhāi, jāniha niścita
grāma-khāna naṣṭa kaila nimāi paṇḍita”*

Someone said, “O brother, know for certain that Nimāi Paṇḍita will ruin the entire village.”

“By introducing pure devotional service, Nimāi Paṇḍita has destroyed the happiness of the village. Therefore the entire Navadvīpa has been ruined.”

CB Madhya-khaṇḍa 23.012

TEXT 12

*bhaya dekhāyena sabe dekhibāra tare
antare nāhika bhāgya, cāturye ki kare*

They would threaten the devotees so that they could see the *kīrtana*. But because they were unfortunate, what could their cunning accomplish?

Because of the miscreants’ misfortune, the cunning they displayed to see Śrī Caitanyadeva’s most confidential *saṅkīrtana* pastimes by installing fear in the devotees was ineffective.

CB Madhya-khaṇḍa 23.013

TEXT 13

*sañkīrtana kare prabhu śacīra nandana
jagatera citta-vṛtti karaye śodhana*

As the son of Śacī performed *sañkīrtana*, the consciousness of everyone in the world was purified.

By glorifying Kṛṣṇa through *kīrtana*, Lord Śacīnandana purified the enjoyment-prone hearts of people who were averse to the Lord.

CB Madhya-khaṇḍa 23.014

TEXT 14

*dekhite nā pāya loka, kare anutāpa
sabei `abhāgya` bali` chāḍaye niḥśvāsa*

Ordinary people lamented because they could not see the *kīrtana*. They sighed deeply and considered themselves unfortunate.

CB Madhya-khaṇḍa 23.015

TEXT 15

*keha vā kāhāro ṭhāñi parihāra kare
saṅgope sañkīrtana giyā dekhibāra tare*

Some people requested the devotees to let them inside so that they could secretly watch the *sañkīrtana*.

The word *parihāra* means “request” or “appeal.”

Someone revealed his own misfortune and requested one of the devotees to allow him to secretly watch the Lord’s *kīrtana* pastimes.

CB Madhya-khaṇḍa 23.016

TEXT 16

*`prabhu se sarvajña` ihā sarva-dāse jāne
ei bhaye keha kāre nā laya se-sthāne*

All the Lord's servants understood that the Lord knew everything, so in fear of His reaction they did not take anyone inside.

CB Madhya-khaṇḍa 23.017

TEXT 17

*eka brahmacārī sei navadvīpe vaise
tapasvī parama sādhu vasaye nirdoṣe*

There was one particular *brahmacārī* who lived in Navadvīpa. He was austere, saintly, and faultless.

CB Madhya-khaṇḍa 23.018

TEXT 18

*sarva-kāla payaḥ-pāna, anna nāhi khāya
prabhura kīrtana vipra dekhibāre cāya*

He only drank milk and did not eat rice. This *brāhmaṇa* wanted to see the Lord's *kīrtana*.

Since the *brahmacārī* who considered that cooked food destroyed life and who took a vow to live only on uncooked foods like milk and mango was unqualified to hear the glories of the Supreme Lord, he had no qualification to hear the *kīrtana* behind closed doors. Direct service to the Supreme Lord is never found within the principles of dry renunciation. Foolish people who misuse renunciation consider that the ingredients of the Lord's worship are fit for rejection.

CB Madhya-khaṇḍa 23.019

TEXT 19

*prabhu se duyāra diyā karaye kīrtana
praveśite nāre bhakta vinā anya jana*

Since the Lord performed *kīrtana* behind closed doors, no one other

than the devotees was allowed to enter.

CB Madhya-khaṇḍa 23.020

TEXT 20

*sei vipra prati-dina śrīvāsera sthāne
nṛtya dekhibāra lāgi' sādhave āpane*

This particular *brāhmaṇa* daily requested Śrīvāsa to allow him to see the Lord's dancing.

CB Madhya-khaṇḍa 23.021-022

TEXT 21-22

*“tumi yadi eka-dina kṛpā kara' more
āpane laiyā yāha bādīra bhitare
tabe se dekhite pāna paṇḍitera nṛtya
locana saphala karoṅ, haṅa kṛtakṛtya”*

“If you bestow mercy on me and take me one day inside your house, I will be able to see Nimāi Paṇḍita's dancing. Then my eyes will be successful, and I will always remain grateful to you.”

CB Madhya-khaṇḍa 23.023

TEXT 23

*ei mata prati-dina sādhave brāhmaṇa
āra dine śrīnivāsa balilā vacana*

In this way the *brāhmaṇa* daily appealed to Śrīnivāsa, who one day replied to him.

CB Madhya-khaṇḍa 23.024

TEXT 24

*“tomāre ta’ jāni sarva-kāla baḍa bhāla
brahmacarye phalāhāre goṇāilā kāla*

“I know you have always been a good person. Throughout your life you have observed strict celibacy and eaten only fruits.

CB Madhya-khaṇḍa 23.025

TEXT 25

*kona pāpa nāhi jāni tomāra śarīre
dekhibāra tomāra ta’ āche adhikāre*

“Your body is free from sin, so you are certainly qualified to see the *kīrtana*.

CB Madhya-khaṇḍa 23.026

TEXT 26

*prabhura se ājñā nāhi keha yāibāre
`saṅgope thākibā’, ei baliluṅ tomāre”*

“But I tell you, the Lord has instructed us not to bring anyone inside, so you will have stay hidden.”

Since according to Mahāprabhu’s instructions, the milk-drinking *brahmacārī* had no qualification to hear the Lord’s chanting, despite possessing a sinless body, when he begged Śrīvāsa to allow him to see the Lord’s dancing, Śrīvāsa advised him to remain hidden within the house.

CB Madhya-khaṇḍa 23.027

TEXT 27

*eta bali’ brāhmaṇere laiyā calilā
eka dike āḍa hai’ saṅgope rahilā*

After speaking in this way, he took the *brāhmaṇa* inside and hid him in one corner.

TEXT 28

*nṛtya kare caturdaśa bhuvanera nātha
catur-dike mahā-bhāgyavanta-varga-sātha*

Thereafter the Lord of the fourteen worlds began to dance in the midst of His most fortunate associates.

CB Madhya-khaṇḍa 23.029

TEXT 29

*“kṛṣṇa rāma mukunda murāri vanamālī”
sabe mili’ gāya hai’ mahā-kutūhalī*

They all jubilantly sang together, “Kṛṣṇa, Rāma, Mukunda, Murāri, Vanamālī!”

CB Madhya-khaṇḍa 23.030

TEXT 30

*nityānanda-gadādhara dhariyā veḍāya
ānande advaita-simha cāri-dige dhāya*

Nityānanda and Gadādhara held each other as they twirled around. The lionlike Advaita ran here and there in ecstasy.

CB Madhya-khaṇḍa 23.031

TEXT 31

*parānanda-sukhe keha bāhya nāhi jāne
vaikunṭha-nāyaka nṛtya karaye āpane*

As the Lord of Vaikunṭha personally danced, everyone lost external consciousness in transcendental happiness.

TEXT 32

*‘hari bola, hari bola, hari bola bhāi’
ihā bai āra kichu śunite nā pāi*

Nothing could be heard other than, “Hari bol! Hari bol! O brothers, chant the holy names!”

CB Madhya-khaṇḍa 23.033

TEXT 33

*aśru, kampa, loma-harṣa, saghana-huṅkāra
ke kahite pāre viśvambharera vikāra?*

Who can describe Viśvambhara’s transformations of ecstatic love like shedding of tears, shivering, hairs standing on end, and loud roaring?

CB Madhya-khaṇḍa 23.034

TEXT 34

*sarvajñera cūḍāmaṇi viśvambhara-rāya
jāne `dvija lukāiyā āchaye ethāya’*

Yet Lord Viśvambhara, the crest jewel of omniscient persons, knew that a *brāhmaṇa* was hiding there.

CB Madhya-khaṇḍa 23.035

TEXT 35

*rahiyā rahiya bale prabhu viśvambhara
“āji kena prema-yoga nā pāna nirbhara?”*

Lord Viśvambhara repeatedly stopped dancing and said, “Why am I not feeling any ecstasy today?”

Yogis who are free from material activities and averse to the Lord’s name, form, qualities, associates, characteristics, and pastimes do not have any information about love of Kṛṣṇa. Therefore, even though they are exalted in material calculation, their aversion to love of God, which is transcendental to the four goals of life, devours them. Although such bad association is considered desirable in the eyes of ordinary people, there is no possibility of attaining love of God in such association. Śrī Gaurasundara revealed that love of God is absent in the association of persons who are averse to love of God.

CB Madhya-khaṇḍa 23.036-041

TEXT 36-41

*keha jāni āsiyāche bādīra bhitare
kichu nāhi bujhi, satya kaha dekhi more”*

*bhaya pāi’ śrīnivāsa balaye vacana
“pāṣaṇḍera ithe prabhu, nāhi āgamana*

*sabe eka brahmacārī baḍa subrahmaṇa
sarva-kāla payaḥ-pāna, niṣpāpa-jīvana*

*dekhite tomāra nṛtya śraddhā tānra baḍa
nibhr̥te āchaye prabhu, jāniyācha dadha”*

*śuni’ krodhāveśe tabe bale viśvambhara
“jhāṭa jhāṭa bādīra bāhira lañā kara’*

*mora nṛtya dekhite uhāra kon śakti
payaḥ-pāna karile ki mote haya bhakti?”*

“I cannot understand, it seems someone is inside the house. Tell Me the truth.” In fear, Śrīnivāsa replied, “O Lord, no atheists have come inside. There is only one *brahmacārī*—a pious *brāhmaṇa*, who leads a sinless life and only drinks milk. He had a strong desire to see Your dancing. You have rightly surmised, O Lord, he is hiding inside the

house.” On hearing this, Viśvambhara angrily said, “Quickly take him out of the house. What qualification does he have to see My dancing? Can one attain devotion to Me by drinking milk?”

Since Gaurasundara did not feel ecstasy in the *kīrtana*, and since He realized that some bad association had entered the house, He inquired about this from Śrīvāsa Paṇḍita, who replied, “No irreligious person envious of the Supreme Lord has entered this house. A sinless *brāhmaṇa brahmacārī* who has taken a vow to live on milk and who is devoted to his duties is hiding within this house, because he was eager to see Your dancing.” On hearing this, Mahāprabhu considered that person a “nondevotee” and expressed His anger by ordering that he should leave the house. When there is no guarantee that by only drinking uncooked milk one attains devotion to the Supreme Lord, then how can a nondevotee become eligible to see the dancing of a devotee? Because he was bereft of unalloyed devotional service, he developed a propensity for executing materialistic austerities. All austerities aimed at nonviolence and imagined to be favorable to religious life according to ordinary consideration can never be steps to devotional service to the Lord. Inclination towards the service of the Supreme Lord and lording it over the material world are not equivalent.

CB Madhya-khaṇḍa 23.042

TEXT 42

dui bhujā tulī’ prabhu aṅgulī dekhāya
“payah-pāne kabhu more keha nāhi pāya

The Lord raised His two arms and extended His index fingers while saying, “No one can attain Me simply by drinking milk.

Attempts to achieve saintliness or supremacy in the world under the shelter of nonviolence are not evidence of inclination for the Lord’s service. This was specifically pointed out by Śrī Gaurasundara.

CB Madhya-khaṇḍa 23.043

TEXT 43

*caṇḍāle o mohāra śaraṇa yadi laya
seha mora, muñi tāra, jāniha niścaya*

“Know for certain that if even a *caṇḍāla* surrenders to Me, he is Mine and I am his.

“If by his past karma a human being takes birth in a degraded family yet has a strong inclination for the service of the Supreme Lord, he is very dear to Me. He is certainly a *brāhmaṇa* whose body belongs to Me. There is no doubt about it.”

CB Madhya-khaṇḍa 23.044

TEXT 44

*sannyāsī o mora yadi nā laya śaraṇa
seha mora nahe, satya baliluṅ vacana*

“If even a *sannyāsī* does not surrender to Me, he is not Mine. This is the truth I am telling you.

If even a *sannyāsī* situated in the topmost *āśrama* becomes averse to the service of the Supreme Lord, then it is a fact that such a person should not be accepted as dear to the Supreme Lord.

CB Madhya-khaṇḍa 23.045-046

TEXT 45-46

*gajendra-vānara-gope ki tapa karila
bala dekhi, tārā more ke-mate pāila*

*asure o tapa kare, ki haya tāhāra
vine mora śaraṇa laile nāhi pāra”*

“Tell Me, what kind of austerities did Gajendra, the monkeys, and the cowherds perform to attain Me? Even the demons perform austerities, but what is the result? Unless they take shelter of Me,

they cannot be delivered.”

In the *Śrīmad Bhāgavatam* (11.12.1-8) the Supreme Personality of Godhead speaks to Uddhava as follows:

*na rodhayati mām yogo na sāṅkhyam dharma eva ca
na svādhyāyas tapas tyāgo neṣṭā-pūrtam na dakṣiṇā
vratāni yajñas chandāmsi tīrthāni niyamā yamāhyathā
varundhe sat-saṅgaḥ sarva-saṅgāpaho hi mām*

“My dear Uddhava, by associating with My pure devotees one can destroy one’s attachment for all objects of material sense gratification. Such purifying association brings Me under the control of My devotee. One may perform the *aṣṭāṅga-yoga* system, engage in philosophical analysis of the elements of material nature, practice nonviolence and other ordinary principles of piety, chant the *Vedas*, perform penances, take to the renounced order of life, execute sacrificial performances and dig wells, plant trees and perform other public welfare activities, give in charity, carry out severe vows, worship the demigods, chant confidential mantras, visit holy places or accept major and minor disciplinary injunctions, but even by performing such activities one does not bring Me under his control.

*sat-saṅgena hi daiteyā yātudhānā mṛgāḥ khagāḥ
gandharvāpsaraso nāgāḥ siddhās cāraṇa-guhyakāḥ
vidyādharā manuṣyeṣu vaiśyāḥśūdrāḥ striyo ‘ntya-jāḥ
rajas-tamaḥ-prakṛtayas tasmims tasmin yuge yuge
bahavo mat-padam prāptās tvāṣṭra-kāyādha
vādayaḥvr̥ṣaparvā balir bāṇo mayas cātha vibhīṣaṇaḥ
sugrīvo hanumān ṛkṣo gajo gṛdhro vaṇikpathaḥvyādhaḥ
kubjā vraje gopyo yajña-patnyas tathāpare*

“In every *yuga* many living entities entangled in the modes of passion and ignorance gained the association of My devotees. Thus, such living

entities as the Daityas, Rākṣasas, birds, beasts, Gandharvas, Apsarās, Nāgas, Siddhas, Cāraṇas, Guhyakas and Vidyādharas, as well as such lower-class human beings as the *vaiśyas*, *śūdras*, women and others, were able to achieve My supreme abode. Vṛtrāsura, Prahlāda Mahārāja and others like them also achieved My abode by association with My devotees, as did personalities such as Vṛṣaparvā, Bali Mahārāja, Bāṇāsura, Maya, Vibhīṣaṇa, Sugrīva, Hanumān, Jāmbavān, Gajendra, Jaṭāyu, Tulādhāra, Dharma-vyādha, Kubjā, the *gopīs* in Vṛndāvana and the wives of the *brāhmaṇas* who were performing sacrifice.

*te nādhīta-śruti-gaṇā nopāsita-mahattamāḥa
vratātapta-tapasah mat-saṅgān mām upāgatāḥ*

“The persons I have mentioned did not undergo serious studies of the Vedic literature, nor did they worship great saintly persons, nor did they execute severe vows or austerities. Simply by association with Me and My devotees, they achieved Me.

*kevalena hi bhāvena gopyo gāvo nagā mṛgāḥye
'nye mūḍha-dhiyo nāgāḥ siddhā mām īyur añjasā*

“The inhabitants of Vṛndāvana, including the *gopīs*, cows, unmoving creatures such as the twin *arjuna* trees, animals, living entities with stunted consciousness such as bushes and thickets, and snakes such as Kāliya, all achieved the perfection of life by unalloyed love for Me and thus very easily achieved Me.”

A poet of South India is quoted in the *Padyāvalī* as follows:

*vyādhasyācaraṇam dhruvasya ca vayo vidyā gajendrasya kā
kubjāyāḥ kim u nāma rūpam adhikam kim tat sudāmno dhanam
vaṁsah ko vidurasya yādava-pater ugrasya kim pauruṣam
bhaktyā tuṣyati kevalam na ca guṇair bhakti-priyo mādhavah*

“Did the hunter named Dharma have any piety? Did age disqualify the five-year-old Dhruva? Did Gajendra, who lived by Trikūṭa Mountain,

possess any learning? Did Mathurā’s Kubjā, the maidservant of Kāmsa, have any beauty? Did Sudāmā Brāhmaṇa, the friend of Kṛṣṇa, have any wealth? Did the social status of Vidura disqualify him? Did the prowess of Ugrasena, the King of the Yadus, disqualify him? Mādhava was pleased with their devotional service, He is not pleased by material qualities.”

CB Madhya-khaṇḍa 23.047

TEXT 47

*prabhu bale,—“payaḥ-pāne more nāhi pāya
sakala karimu cūrṇa dekhibe ethāi”*

The Lord continued, “One cannot attain Me only by drinking milk. You will see right here how I smash him to pieces.”

CB Madhya-khaṇḍa 23.048

TEXT 48

*mahā-bhaye brahmācārī hailā bāhira
mane mane cintaye brāhmaṇa mahādhīra*

As the *brahmācārī* left in great fear, that sober *brāhmaṇa* thought to himself.

CB Madhya-khaṇḍa 23.049-050

TEXT 49-50

*“ei baḍa bhāgya muñi ye kichu dekhiluñ
aparādha-anurūpa śāsti o pāiluñ
adbhuta dekhiluñ nr̥tya, adbhuta kīrtana
aparādha-anurūpa pāiluñ tarjana”*

“I am indeed fortunate to have seen something. I have also received appropriate punishment for my offense. I saw that wonderful dancing

and wonderful *kīrtana*, and I was punished according to my offense.”

The austere *brahmacārī* was an impersonalist. Since he was devoid of the propensity to serve, he could not appreciate the display of intoxication in ecstatic love of God. This was the cause of his offense. Those who consider the dancing and crying in need of living entities intoxicated by material enjoyment in this world as equal to the devotees’ singing, dancing, crying, and laughing for the Supreme Lord are offenders. As a result of receiving punishment in the form of Śrī Gaurasundara’s chastisement, the impersonalistic *brahmacārī* became enlightened.

CB Madhya-khaṇḍa 23.051

TEXT 51

*sevaka haile ei mata buddhi haya
sevake se prabhura sakala daṇḍa saya*

Only a servant of the Lord develops such a mentality and is able to tolerate the Lord’s chastisement.

Because of self-realization, persons whose hearts are constantly engaged in the service of the Supreme Lord never express displeasure in any of the Lord’s actions. Considering themselves fit for punishment, such persons respectfully accept the Lord’s judgment and remember their previous offenses. They do not endeavor to oppose the judgement of the Supreme Lord to attain religiosity, economic development, sense gratification, or liberation. In this regard one should discuss the *tat te’ nukampām* verse along with the *āśliṣya vā pāda-ratām* [*tat te ‘nukampām su-samīkṣamāṇo, bhuñjāna evātma-kṛtaṁ vipākam, hṛd-vāg-vapurahir vidadhan namas te, jīveta yo mukti-pade sa dāya-bhāk*, “My dear Lord, one who earnestly waits for You to bestow Your causeless mercy upon him, all the while patiently suffering the reactions of his past misdeeds and offering You respectful obeisances with his heart, words, and body, is surely eligible for liberation, for it has become his rightful claim.” (*Bhāg.* 10.14.8), *āśliṣya vā pāda-ratām pinaṣṭu mām, adarśanān marma-hatām karotu,*

vāyathā tathā vā vidadhātu lampāto, mat-prāṇa-nāthas tu sa eva nāparaḥ, “Let Kṛṣṇa tightly embrace this maidservant who has fallen at His lotus feet, or let Him trample Me or break My heart by never being visible to Me. He is a debauchee, after all, and can do whatever He likes, but He is still no one other than the worshipable Lord of My heart.” (*Śikṣāṣṭaka* 8)] verse spoken by Śrī Gaurasundara.

CB Madhya-khaṇḍa 23.052

TEXT 52

*ei mata cintiyā calite dvija-vara
jānilena antaryāmī prabhu viśvambhara*

As that exalted *brāhmaṇa* departed while thinking in this way, Lord Viśvambhara, the Supersoul, understood his heart.

CB Madhya-khaṇḍa 23.053

TEXT 53

*dākiyā āniyā punaḥ karuṇā-sāgara
pāda-padma dilā tāra mastaka-upara*

The Lord, who is an ocean of mercy, called the *brāhmaṇa* back and placed His lotus feet on his head.

CB Madhya-khaṇḍa 23.054

TEXT 54

*prabhu bale `tapaḥ` kari` nā karaha bala
viṣṇu-bhakti sarva-śreṣṭha jānaha kevala*

The Lord then told him that he shouldn't be proud of his austerity, and he should know for certain that devotional service to the Supreme Lord is supreme.

Refer to the previously quoted *Śrīmad Bhāgavatam* verses (11.12.1-8).

Also, in *Śrīmad Bhāgavatam* (10.23.42-43) it is stated:

*nāsām dvijāti-saṁskāro na nivāso gurāv api
na tapo nātma-mīmāṁsā na śaucaṁ na kriyāḥśubhāḥ
tathāpi hy uttamaḥ-śloke kṛṣṇe yogeśvareśvare
bhaktir dṛḍhā na cāsmākaṁ saṁskārādimatām api*

“These women have never undergone the purificatory rites of the twice-born classes, nor have they lived as *brahmacārīs* in the *āśrama* of a spiritual master, nor have they executed austerities, speculated on the nature of the self, followed the formalities of cleanliness or engaged in pious rituals. Nevertheless, they have firm devotion for Lord Kṛṣṇa, whose glories are chanted by the exalted hymns of the *Vedas* and who is the supreme master of all masters of mystic power. We, on the other hand, have no such devotion for the Lord, although we have executed all these processes.” In the *Padma Purāṇa* it is stated:

*mahā-kula-prasūto ‘pi sarva-yajñeṣu dīkṣitaḥ
sahasra-śākhādhyāyī ca na guruḥ syād avaiṣṇavaḥ*

“A non-Vaiṣṇava is never fit to be guru even if he has taken birth in a great family, performed all sacrifices, and studied many branches of the *Vedas*.” In the *Nārada-pañcarātra* it is stated:

*ārādhito yadi haris tapasā tataḥ kimna
rādhito yadi haris tapasā tataḥ kim
antar bahir yadi haris tapasā tataḥ kim
nāntar bahir yadi haris tapasā tataḥ kim*

“If one is worshiping Lord Hari, what is the use of performing extraneous penances? And if one is not worshiping Lord Hari, no such penances will save one. If one can understand that Lord Hari is all-pervading, within and without, what is the need of performing penances? And if one is not able to understand that Hari is all-pervading, all his penances are useless.” In the *Śrīmad Bhāgavatam* (11.20.31) it is stated:

na jñānam na ca vairāgyam prāyaḥśreyo bhaved iha

“The cultivation of knowledge and renunciation is generally not the means of achieving the highest perfection within this world.” In the *Śrīmad Bhāgavatam* (10.81.19) it is stated:

sarvāsām api siddhīnām mūlam tac-caraṇārcanam

“Devotional service to His lotus feet is the root cause of all perfection.” In the *Padma Purāṇa* it is stated:

*ārādhanānām sarveṣām viṣṇor ārādhanam param
tasmāt parataram devi tadīyānām samarcanam*

“O Devī, the most exalted system of worship is the worship of Lord Viṣṇu. Greater than that is the worship of *tadīya*, or anything belonging to Viṣṇu.”

CB Madhya-khaṇḍa 23.055

TEXT 55

*ānande krandana kare sei vipra-vara
prabhura karuṇā-guṇa smare nirantara*

That exalted *brāhmaṇa* cried in ecstasy as he continually remembered the merciful qualities of the Lord.

CB Madhya-khaṇḍa 23.056

TEXT 56

*‘hari bali’ santoṣe sakala bhakta-gaṇa
daṇḍavat haiyā paḍila tata-kṣaṇa*

All the devotees then jubilantly chanted the name of Hari and immediately offered obeisances to the *brahmacārī*.

CB Madhya-khaṇḍa 23.057

TEXT 57

*śraddhā kari' yei śune e saba rahasya
gauracandra-prabhu tānre miliba avaśya*

Anyone who faithfully hears this confidential pastime will certainly attain Lord Gauracandra.

CB Madhya-khaṇḍa 23.058

TEXT 58

*brahmacāri-prati kṛpā kariyāṭhākura
ānanda-āveśe nṛtya karena pracura*

After bestowing mercy on the *brahmacāri*, the Lord profusely danced in ecstasy.

CB Madhya-khaṇḍa 23.059

TEXT 59

*sei dvija-carāṇe āmāra namaskāra
caitanyera daṇḍe haila hena buddhi yānra*

I offer my obeisances at the feet of that *brāhmaṇa*, whose intelligence was purified by Lord Caitanya's chastisement.

This verse describes Śrī Vṛndāvana dāsa Ṭhākura's desire to accept and respect as a devotee the *brāhmaṇa* who was punished for his offense.

CB Madhya-khaṇḍa 23.060

TEXT 60

*ei mata prati-niśā karaye kīrtana
dekhibāre śakti nāhi dhare anya jana*

In this way the Lord performed *kīrtana* every night. But no outsiders had the right to watch.

TEXT 61

*antare duḥkhita saba loka nadīyāra
sabe pāṣaṇḍīre manda balaye apāra*

As a result, all the people of Nadia were distressed at heart. They put all the blame on the atheists.

CB Madhya-khaṇḍa 23.062

TEXT 62

*“pāpiṣṭha nindaka buddhi-nāśera lāgiyāhena
mahotsava dekhibāre nāre giyā*

“Because of the foolish sinful blasphemers, we are unable to see such a festival.

CB Madhya-khaṇḍa 23.063

TEXT 63

*pāpiṣṭha-pāṣaṇḍī saba, sabe nindā jāne
vañcita haiyā mare e-hena kīrtane*

“They are all sinful atheists whose only business is to blaspheme. They are deprived of seeing such *kīrtanas*, so they simply suffer.

CB Madhya-khaṇḍa 23.064

TEXT 64

*pāpiṣṭha-pāṣaṇḍī lāgi’ nimāñi paṇḍita
bhālare o dvāra nāhi dena kadācit*

“Because of these sinful atheists, Nimāi Paṇḍita refuses to allow even good people inside.

The Supreme Lord does not accept people who are sinless, respected, or pious according to worldly consideration or people who are sinful and envious of the Supreme Lord.

CB Madhya-khaṇḍa 23.065

TEXT 65

*teṅho se kṛṣṇera bhakta,—jānena sakala
tāñhāra hṛdaya puni parama nirmala*

“He is a devotee of Kṛṣṇa, so He knows everything. Moreover, His heart is most pure.

CB Madhya-khaṇḍa 23.066

TEXT 66

*āmarā sabāra yadi tāñ’ke bhakti thāke
tabe nṛtya avaśya dekhiba kona pāke”*

“If we are devoted to Him, then somehow we will certainly see His dancing one day.”

The word *pāke* means “under some circumstance” or “somehow or other.”

CB Madhya-khaṇḍa 23.067

TEXT 67

*kona nagariyā bale,—“vasi’ thāka bhāi
nayana bhariyā dekhibāña ei thāñi*

One of the inhabitants said, “O brothers, just wait. We will see the dancing to our full satisfaction right here.

CB Madhya-khaṇḍa 23.068

TEXT 68

*saṁsāra-uddhāra lāgi' nimāñi paṇḍita
nadīyāra mājhe āsi' hailā vidita*

“Nimāi Paṇḍita has appeared within Nadia to deliver the entire world.

CB Madhya-khaṇḍa 23.069

TEXT 69

*ghare ghare nagare nagare prati-dvāre
karibena saṅkīrtana, balila tomāre”*

“I tell you, He will perform *saṅkīrtana* from door to door, at every house, and in every town.”

CB Madhya-khaṇḍa 23.070

TEXT 70

*bhāgyavanta nagariyā sarva-avatāre
paṇḍitera gaṇa sabe nindā kari' mare*

The inhabitants of Navadvīpa were most fortunate for they accompanied the Lord in each of His incarnations, but the scholars suffered as a result of their blasphemy.

CB Madhya-khaṇḍa 23.071

TEXT 71

*divasa haile saba nagariyā-gaṇa
prabhu dekhibāre tabe karena gamana*

Early every morning the inhabitants would go to see the Lord.

CB Madhya-khaṇḍa 23.072

TEXT 72

*keha vā nūtana dravya, kāro hāte kalā
keha ghr̥ta, keha dadhi, keha divya-mālā*

Everyone brought some gift such as some new items, bananas, ghee, yogurt, or attractive flower garlands.

CB Madhya-khaṇḍa 23.073

TEXT 73

*laiyā calena sabe prabhu dekhibāre
prabhu dekhi' sarva-loka daṇḍavat kare*

Everyone went to see the Lord with such gifts. On seeing the Lord, they all offered obeisances to Him.

CB Madhya-khaṇḍa 23.074

TEXT 74

*prabhu bale,—“kṛṣṇa-bhakti hauka sabāra
kṛṣṇa-nāma-guṇa bai nā baliha āra”*

The Lord said to them, “May you all attain devotional service to Kṛṣṇa. Do not speak about anything other than the names and qualities of Kṛṣṇa.”

When out of aversion to the service of the Supreme Lord the living entities become conditioned, then sense gratification becomes their only goal of life. Conditioned souls are fully absorbed in gratifying their senses. The speech of conditioned souls is confined to material names, forms, qualities, and activities suitable to their sense gratification. Therefore, since the living entities have no opportunity to hear topics of Kṛṣṇa's names, forms, qualities, and pastimes, they become entangled in scrutinizing other subject matters. Desiring eternal benefit for the living entities, Śrī Gaurasundara blessed them with the words, “May the propensity for serving Kṛṣṇa awaken in you.” He further prohibited them from engaging in the *prajalpa* of discussing names, forms, qualities, and

activities not related to Kṛṣṇa. In other words, He instructed them to always engage in congregational glorification of Hari. As soon as discussion of topics related to Hari diminishes, discussion of sense gratification becomes prominent. This results in inauspiciousness.

CB Madhya-khaṇḍa 23.075

TEXT 75

āpane sabāre prabhu kare upadeśe
“kṛṣṇa-nāma mahā-mantra śunaha hariṣe

The Lord personally instructed everyone, “Hear the Hare Kṛṣṇa mahā-mantra and be happy.

Conditioned souls devoid of devotional service to Kṛṣṇa are always eager to gratify their senses. To benefit these living entities, Śrī Gaurasundara instructed them to happily hear the Hare Kṛṣṇa *mahā-mantra*. Those who are compelled to hear the holy names of the Lord are not very enthusiastic to chant. Therefore it is instructed that one should happily chant or hear the awarded Hare Kṛṣṇa *mahā-mantra* with full enthusiasm. Since living entities averse to the Lord’s service are always associating with nondevotees and taking their sinful council, they naturally remain aloof from hearing topics of the Supreme Lord.

The process for remaining aloof from material thoughts is called “mantra.” Instruction in the form of sound vibration is the only method for becoming free from thoughts of enjoyment and renunciation. One achieves perfection in chanting mantra when one keeps the vibrated sound within his heart and controls his materially attached mind. One person’s mind is different from another person’s mind, therefore the act of remembrance is intended for an individual. Therefore the chanting of the name “Hari” by an individual is called “mantra.”

A group of people can all chant the *mahā-mantra* together. Many people can give advice that is favorable to the process of *sādhana*, or spiritual practice. Therefore there are many *śikṣā-gurus* (instructing spiritual

masters) but only one *dīkṣā-guru* (initiating spiritual master). The heart is purified by the *mahā-mantra* and other mantras. As a result of the heart's purification, all the senses become free from the temporary propensity for material enjoyment and realize the eternal nature. Then insignificant and abominable conceptions cannot become prominent. One who is not able to happily accept these facts is destined to remain in misery.

CB Madhya-khaṇḍa 23.076

TEXT 76

*'hare kṛṣṇa hare kṛṣṇa kṛṣṇa kṛṣṇa hare hare
hare rāma hare rāma rāma rāma hare hare''*

**“Hare Kṛṣṇa Hare Kṛṣṇa Kṛṣṇa Kṛṣṇa Hare Hare
Hare Rāma Hare Rāma Rāma Rāma Hare Hare.”**

Although “mantra” is composed of the Lord's names, since the fourth (dative) case is used in the address, it indicates self-surrender. Every name in the Hare Kṛṣṇa *mahā-mantra* is a vocative address. There is no use of the fourth (dative) case as in mantra.

The *smārtas* refer to the *mahā-mantra* as *tāraka-brahma nāma*, the holy name that delivers one. All *smārtas* are more or less impersonalists, so their belief is that one can attain impersonal renunciation after finishing one's material enjoyment. Persons who are liberated from the clutches of the karmis and *jñānīs* are devoid of material desires. People controlled by selfish desires become sense enjoyers, whereas people desirous of liberation give up material enjoyment and endeavor to achieve liberation to rectify their situation. But by chanting the *mahā-mantra* under the shelter of such desires, the urge for insignificant fruits becomes strong. The vocative address for the name “Hari” is “Hare”, and the vocative address for the name “Harā” is also “Hare.” When the *svayam-rūpa* name of “Kṛṣṇa,” the omnipotent *svayam-prakāśa* name of “Rāma,” and “Hari” are chanted by a tongue devoid of material desire, it is no longer possible to engage in service within the fourteen worlds, the Virajā River, or

Brahmaloka. Then the opportunity for engaging in service begins only in the *paravyoma*, or spiritual sky. If one considers the degree of *rasa* found in Kṛṣṇa's *svayaṁ-prakāśa-tattva* [Baladeva] and in His [Baladeva's] subsequent *prakāśa* and *vilāsa* expansions, one will find that the full manifestation of all *rasas* is Kṛṣṇa, who is *akhila-rasāmṛta-mūrti*, the transcendental form of attraction for all kinds of devotees. Therefore there is no possibility of the full manifestation of *rasa* in personalities who are abodes of partial *rasa*. That is why the plenary portions and the portions of the plenary portions of the Lord more or less engage in the service of the *svayaṁ-rūpa*. When people realize devotional service to Kṛṣṇa, they attain the service of “Rādhā-ramaṇa” rather than considering themselves “*ātmārāma*, one who takes pleasure in *ātmā*, or spirit self.”

CB Madhya-khaṇḍa 23.077

TEXT 77

*prabhu bale,—“kahilāṇa ei mahā-mantra
ihā japa' giyā sabe kariyā nirbandha*

The Lord continued, “This is the *mahā-mantra*. All of you go and chant this mantra according to a prescribed number.

The Hare Kṛṣṇa *mahā-mantra* should be chanted loudly at every moment. The instruction for softly chanting the *mahā-mantra* in “*japa*” is also prescribed so that no one thinks it is not meant to be chanted softly. The word *nirbandha* refers to chanting the holy names according to a prescribed number. The Hare Kṛṣṇa *mahā-mantra* is not meant to be only chanted softly nor is it prohibited from being chanted softly. Since there is an instruction for five to ten people to gather together and clap their hands while loudly chanting, it is understood that this *mahā-mantra* is not meant to be only chanted softly, and the process of chanting the vocative *mahā-mantra* along with mantras that include names ending in the fourth [dative] case has also not been ignored. By the use of the phrase *sarva-kṣaṇa bala'*—“Always chant,” the consideration that the *mahā-mantra* is

only meant to be chanted softly has been refuted.

CB Madhya-khaṇḍa 23.078

TEXT 78

*ihā haite sarva-siddhi haibe sabāra
sarva-kṣaṇa bala' ithe vidhi nāhi āra*

“By doing so, everyone will attain all perfection. Always chant, there is no other prescription.

There are many prescriptions to be followed before one becomes a qualified candidate for initiation, but even without following any of those prescriptions, simply by constantly chanting the *mahā-mantra* in *upāṁśu-japa*, or "chanting very mildly," everyone will attain all perfection. In other words, one attains the qualification to achieve all perfection like material enjoyment consisting of religiosity, economic development, and sense gratification; liberation consisting of cultivation of impersonal Brahman realization; or love of God, which condemns these two. In the chanting of mantra there is a consideration of proper and improper time, but with the Hare Kṛṣṇa *mahā-mantra* there is no consideration whatsoever regarding proper and improper time, suitable and unsuitable candidate, or proper and improper place. This does not mean that one can attain any perfection simply by chanting any imaginary mantras or names, because such sound vibrations are born of *ajña-rūḍhi*, the conventional meaning of words according to unenlightened persons.

CB Madhya-khaṇḍa 23.079

TEXT 79

*daśa-pāñca mili' nija dvārete vasiyā
kīrtana karaha sabe hāte tāli diyā*

“Five to ten people can sit together in a house and perform *kīrtana* while clapping their hands.

TEXT 80

*‘haraye namaḥ kṛṣṇa yādavāya namaḥ
gopāla govinda rāma śrī-madhusūdana’*

“You should chant, ‘*Haraye namaḥ kṛṣṇa yādavāya namaḥ, gopāla govinda rāma śrī-madhusūdana.*’

CB Madhya-khaṇḍa 23.081

TEXT 81

*saṅkīrtana kahila e tomā’—sabākāre
strī-putre-bāpe mili’ kara’ giyā ghare”*

“These are My instructions on how to perform *saṅkīrtana*. Go home and chant together with your wife, father, and sons.”

Any mantra that starts with *bīja* and ends in the fourth [dative] case or any mantra that starts with *om* and ends in the fourth [dative] case should not be chanted loudly. But *nāma*, or the vocative form of names, as well as mantras that do not include *bīja* or *om* and which end not in the fourth [dative] case but with the word *namaḥ* can be chanted loudly. For example, “*Haraye namaḥ kṛṣṇa yādavāya namaḥ,*” is chanted loudly.

CB Madhya-khaṇḍa 23.082

TEXT 82

*prabhu-mukhe mantra pāi’ sabāra ullāsa
daṇḍavat kari’ sabe cale nija-vāsa*

Having received mantra from the mouth of the Lord, they all became jubilant. After offering obeisances, they returned to their respective homes.

Everyone became jubilant on receiving the sixteen word, thirty-two

syllable *mahā-mantra* as well as mantra with names in the fourth [dative] case and ending with *namaḥ*. According to the consideration of materialistic *smārtas*, it is inauspicious to exchange mantras that begin with *om* and end with *svāhā*, but chanting the *mahā-mantra* or any mantra in the vocative form is widely accepted, because such mantra neither starts with *om* nor includes *bīja*.

CB Madhya-khaṇḍa 23.083

TEXT 83

*niravadhi sabei japena kṛṣṇa-nāma
prabhura caraṇa kāya-mane kari' dhyāna*

They engaged their bodies and minds by constantly chanting the names of Kṛṣṇa and meditating on the Lord's lotus feet.

Those who have controlled their minds and have accepted the Lord's instructions regarding *nāma* and mantra engage in softly chanting the holy names while directly and indirectly meditating on Kṛṣṇa. In *Śrīmad Bhāgavatam* (2.8.4) it is stated:

*śṛṅvataḥśraddhayā nityam gṛṇataś ca sva-ceṣṭitam
kālena nātidīrghena bhagavān viśate hṛdi*

“Persons who hear *Śrīmad Bhāgavatam* regularly and are always taking the matter very seriously will have the Personality of Godhead Śrī Kṛṣṇa manifested in their hearts within a short time.” After worshiping the Lord with mantras for hundreds of years, one attains the qualification for chanting the Hare Kṛṣṇa *mahā-mantra*. Activities like meditation are possible only when one attains such qualification, otherwise the instruction given in the above verse prohibits activities like artificial meditation.

CB Madhya-khaṇḍa 23.084

TEXT 84

*sandhyā haile āpanāra dvāre sabe mili’
kīrtana karena sabe diyā karatāli*

In the evenings they gathered in their houses and performed *kīrtana* while clapping their hands.

CB Madhya-khaṇḍa 23.085

TEXT 85

*ei mata nagare nagare saṅkīrtana
karāite lāgilena śacīra nandana*

In this way the son of Śacī inaugurated the congregational chanting of the holy names from village to village.

CB Madhya-khaṇḍa 23.086

TEXT 86

*sabāre uṭhiyā prabhu āliṅgana kare
āpana galāra mālā deya sabākāre*

The Lord stood up, embraced each one of them, and then offered His garlands to them.

CB Madhya-khaṇḍa 23.087

TEXT 87

*dante trṇa kari’ prabhu parihāra kare
“ahar-niśa bhāi saba, bhajaha kṛṣṇere”*

With straw between His teeth, the Lord appealed to them, “O brothers, worship Kṛṣṇa day and night.”

Manifesting His humility before proud people, Śrī Gaurasundara humbly requested everyone to always engage in the service of Kṛṣṇa and never give up the worship of Kṛṣṇa.

CB Madhya-khaṇḍa 23.088

TEXT 88

*prabhura dekhiyā ārti kānde sarva-jana
kāya-mano-vākye lailena saṅkīrtana*

They all cried on seeing the Lord's anxiety. They then engaged in the process of *saṅkīrtana* with their bodies, minds, and speech.

After hearing Śrī Mahāprabhu's heartrending appeal, the listeners began to cry because of their own sinful mentality. They then took shelter of devotional service in the form of *kīrtana* with their bodies, minds, and speech.

CB Madhya-khaṇḍa 23.089

TEXT 89

*parama-āhlāde saba nagariyā-gaṇa
hāte tāli diyā bale `rāma nārāyaṇa`*

In great jubilation all the inhabitants of Navadvīpa clapped their hands and chanted the names of Rāma and Nārāyaṇa.

CB Madhya-khaṇḍa 23.090

TEXT 90

*mṛdaṅga-mandirā-śaṅkha āche sarva-ghare
durgotsava-kāle vādya vājā' bāra tare*

They all had *mṛdaṅgas*, *karatālas*, and conchshells in their homes that they used during the Durgā-pūjā festival.

Every religious-minded person had musical instruments like *mṛdaṅga* and conchshell in their houses. They used them in autumn or on the occasion of Mahāmāyā-pūjā in the month of Caitra. Such worship is performed for the purpose of attaining temporary worldly happiness. Those musical instruments were now used in the constant glorification of Hari.

TEXT 91

*sei saba vādya ebe kīrtana-samaye
gāyena vā' yena sabe santoṣa-hṛdaye*

Everyone was happy now to use those musical instruments at the time of *kīrtana*.

CB Madhya-khaṇḍa 23.092

TEXT 92

*'hari o rāma rāma hari o rāma rāma'
ei mata nagare uṭhila brahma-nāma*

In this way the entire town became filled with the chanting of the Lord's transcendental names: "Hari O Rāma Rāma, Hari O Rāma Rāma!"

CB Madhya-khaṇḍa 23.093

TEXT 93

*kholā-vecāśrīdhara yāyena sei pathe
dīrgha kari' hari-nāma balite balite*

Kholāvecā Śrīdhara was walking down that same path loudly chanting the name of Hari.

CB Madhya-khaṇḍa 23.094

TEXT 94

*śuniyā kīrtana ārambhilā mahā-nṛtya
ānande vihvala hailā caitanyera bhṛtya*

When that servant of Lord Caitanya heard the *kīrtana*, he became overwhelmed and began to dance in ecstasy.

TEXT 95

*dekhiyā tāhāna sukha nagariyā-gaṇa
veḍiyā caudike sabe karena kīrtana*

When the town's inhabitants saw how joyful he was, they gathered around him and performed *kīrtana*.

CB Madhya-khaṇḍa 23.096

TEXT 96

*gaḍāgaḍi' yāyena śrīdhara prema-rase
bahirmukha-sakala dūrete thāki' hāse*

As Śrīdhara began to roll on the ground in ecstatic love, the materialists laughed at him from a distance.

CB Madhya-khaṇḍa 23.097

TEXT 97

*kona pāpī bale,—“hera-dekha bhāi saba!
kholā-vecā minsā o haila vaiṣṇava!*

One of those sinners said, “O brothers, just look at him! Even that Kholāvecā fellow has become a Vaiṣṇava!

The word *minsā* or *minse* refers to a man. It is a corruption of the word *manuṣya* and is used in villages to insult someone. Businessmen and small merchants are situated in the lower rungs of society. The Vaiṣṇavas are the topmost. Everyone from the topmost platform to the lowest is eligible to attain devotional service to Viṣṇu, but persons from higher rungs or those who are educated do not allow persons from the lower rungs or those who are uneducated to become Vaiṣṇavas. Sage Atri said:

vedair vihīnās ca paṭhanti śāstram

śāstreṇa hīnāś ca purāṇa-pāṭhāḥ

*purāṇa-hīnāḥ kṛṣṇo bhavanti
bhraṣṭās tato bhāgavatā bhavanti*

“Those who are unable to understand the *Vedas* go on to study the *dharma-śāstras*. Failing to understand the *dharma-śāstras*, they turn to the *Purāṇas*. Unable to grasp the real purport of the *Purāṇas*, they become farmers. Those who can not do anything else become professional *Bhāgavatam* reciters, although they have no real understanding of the *Bhāgavatam*.” It is also said [a Bengali proverb]: *yata chila nāḍābune, sabāi ha’lo kīrtane, kāste bheṅge, gaḍā’ya karatāla*—“When farmers are unable to grow anything, they take to *kīrtana*. They then break their sickles and make *karatālas*.” In every age so-called educated people often put obstacles in the path of low-class people’s endeavors to achieve the platform and respect of a Vaiṣṇava, but the *śāstras* state: *śāstrataḥśrūyate bhaktau nṛ-mātrasyādhikāritā*—“Every man has the birthright to accept devotional service and become Kṛṣṇa conscious. This is proved with evidence from many scriptures.” Elsewhere in the *śāstras* it is stated:

*antyajā api tad rāṣṭre śaṅkha-cakrāṅka-dhāriṇaḥ
vaiṣṇavī-dīkṣām samprāpya dīkṣitā iva sambabhuḥ*

“In that kingdom even the outcastes decorate their bodies with the marks of the conchshell and disc. They accept Vaiṣṇava initiation and adopt the behavior of Vaiṣṇavas.”

CB Madhya-khaṇḍa 23.098

TEXT 98

*paridhāna-vastra nāhi, peṭe nāhi bhāta
lokere jānāya, `bhāva haila āmā’ta’”*

“He has no clothes to wear and no rice to eat, yet he advertises, ‘I am in ecstasy.’”

Ordinary people think that if one wears fine clothes and acts civilized, he is “a good Vaiṣṇava,” and if one can earn a lot of money and eat palatable foods, he is “a Vaiṣṇava.” If one gives up the propensity for wearing fine clothes and eating palatable foods, then by the influence of his higher thinking, he can become eligible for the service of the Supreme Lord. This is the verdict of the *śāstras*. Therefore poverty-stricken people display artificial love of God to achieve respect from ordinary people. Taking advantage of their state of poverty, they identify themselves as devotees situated in *bhāva-bhakti*, the first stage of love of Godhead. If those hypocrites who artificially identify themselves as advanced attribute blasphemy on the shoulders of the Lord’s devotees, they become touched by sin.

CB Madhya-khaṇḍa 23.099

TEXT 99

*nagariyā-gulā bale,—“māgi khāi mare
akālete durgotsava ānileka ghare”*

The local inhabitants said, “They are unable to maintain themselves by begging, so they are celebrating the Durgā-pūjā festival at the wrong time.”

Since the local inhabitants absorbed in sense gratification mistakenly thought that the Vaiṣṇavas, like themselves, engaged in dancing, chanting, and playing musical instruments for enjoying material happiness, they considered *hari-kīrtana* performed for the pleasure of Kṛṣṇa as another means to enjoy material happiness as in the Durgā-pūjā festival. They further thought that it was not at all proper for poor people to ignore the concern of the hard-working professionals who maintained them and to enjoy happiness in the performance of *kīrtana*. After working the entire year to maintain their families, people spent their remaining wealth to attain happiness in the Durgā-pūjā festival by dancing and playing musical instruments, so the performance of such activities at the

wrong time was not reasonable.

CB Madhya-khaṇḍa 23.100

TEXT 100

*ei mata pāṣaṇḍīrā valgaye sadāya
prati-dina nagariyā-gaṇe `kṛṣṇa' gāya*

In this way the atheists always criticized, while the inhabitants of Navadvīpa daily sang the glories of Kṛṣṇa.

CB Madhya-khaṇḍa 23.101

TEXT 101

*eka-dina daive kājī sei-pathe yāya
mṛdaṅga, mandirā, śaṅkha śunibāre pāya*

One day by providence the Kazi walked down that road and heard the sound of mṛdaṅgas, karatālas, and conchshells.

CB Madhya-khaṇḍa 23.102

TEXT 102

*hari-nāma-kolāhala catur-dike mātra
śuniyā saṅgare kājīāpanāra śāstra*

When the Kazi heard the loud vibration of the Lord's holy names in the four directions, he immediately remembered his own scriptures.

The residents of India engage in worship of the Lord by following the rules and regulations prescribed in the *śrutis*, *smṛtis*, *Purāṇas*, and *Pañcarātras*. In that system, the hearing and playing of musical instruments is included. Since sinful people consider the form of the Supreme Lord equal to the enjoyable forms of the material world, they think that the vibration of sounds and musical instruments are impediments to the service of the Supreme Lord. When people renounce

things related to Hari, thinking them to be material, they then consider activities favorable to the service of Hari as unfavorable to the worship of the Supreme Lord. Therefore, because of the misuse of renunciation, the utility of musical instruments for the service of the Supreme Lord is not acceptable to many people. This is part of *phalgu-vairāgya*, or false renunciation. One must give up musical instruments that intoxicate a living entity and distract him from the service of the Absolute Truth. But any conceptions devoid of proper understanding cannot be accepted as favorable to the service of the Supreme Lord.

CB Madhya-khaṇḍa 23.103

TEXT 103

*kājī bale,— “dhara dhara, āji karoṅ kārya
āji vā ki kare tora nimāi-ācārya”*

The Kazi said, “Catch them! Catch them! I will take action today. Let us see what your teacher Nimāi does.”

CB Madhya-khaṇḍa 23.104

TEXT 104

*ātheyyathe palāila nagariyā-gaṇa
mahātrāse keśa keha nā kare bandhana*

The townspeople quickly ran away. Out of fear they did not even tie their hair.

CB Madhya-khaṇḍa 23.105

TEXT 105

*yāhāre pāila kājī, mārila tāhāre
bhāṅgila mṛdaṅga, anācāra kaila dvāre*

The Kazi beat whoever he caught. He broke the *mṛdaṅgas* and created

TEXT 106

*kājī bale,— “hinduyāni haila nadīyā
karimu ihāra śāsti nāgāli pāiyā*

The Kazi said, “The entire Nadia has been overrun by the Hindus. When I catch them, I’ll punish them.

Since the *śrutis*, *smṛtis*, *Purāṇas*, and *Pañcarātras* prescribe activities like worshiping the Lord and chanting His names, the sinful atheists considered such activities as part of Hindu culture. The staunch belief of those sinful people was that by uprooting Vedic principles and establishing a new religion, their prestige and religion would be maintained. Therefore they disturbed the inhabitants of Navadvīpa who faithfully engaged in *kīrtana* by indiscriminately arresting them. They beat some of them and indulged in activities opposed to the proper codes of conduct prescribed in the *śāstras* by breaking musical instruments. The plan of the sinful atheists was to uproot the social, natural, and spiritual rules and regulations of the various pious persons and inaugurate their new rules and regulations. When they saw in the dealings of Śrī Gaurasundara the reestablishment of religious principles described in the *Vedas* and Vedic literatures, they got the opportunity to stop that. Because they were administrators, they got the opportunity to suppress the citizens in the name of religion.

TEXT 107

*kṣamā kari’ yāna āji, daive haila rāti
āra dina lāgāli pāile laiba jāti”*

“It is night now, so I will excuse you today. But if I catch you again,

then I will take away your caste.”

Chanting and playing musical instruments in observance of the eternal religious principles inaugurated by Śrī Gaurasundara offered a great opportunity for the sinful atheists to attack. The Kazi said that if he got another excuse he would forcibly change the social standing of the Nadia residents by converting them to his own religion.

CB Madhya-khaṇḍa 23.108

TEXT 108

*ei mata prati-dina duṣṭa-gaṇa laiyānagara
bhramaye kājī kīrtana cāhiyā*

In this way the Kazi and his sinful followers daily wandered about the town looking for a *kīrtana*.

CB Madhya-khaṇḍa 23.109

TEXT 109

*duḥkhe saba nagariyā thāke lukāiyā
hindu-gaṇe kājī saba māre kadarthiyā*

In distress, the townspeople remained hidden while the Kazi went about beating and chastising Hindus.

The inhabitants of Navadvīpa were forced to stop playing musical instruments in *kīrtana* because of the Kazi’s suppression, yet they continued to do so in secret. With the help of sinful townspeople who were envious of the devotees, the Kazi began to wander around searching for those engaged in *kīrtana*. Whenever he found them, he would abuse them and beat them.

CB Madhya-khaṇḍa 23.110

TEXT 110

keha bale,—“hari-nāma laiba mane mane

Someone said, “One should chant the name of Hari in one’s mind. Which *Purāṇa* recommends boisterous chanting?”

To obstruct preaching of the Supreme Lord’s topics, the atheistic so-called Hindus took the side of the Kazi and took advantage of the śāstric descriptions of solitary worship and the philosophy of impersonalism to introduce the process of chanting the name of Hari within the mind. They introduced foolish arguments such as: “No *śāstras* recommend loud chanting of *hari-nāma* or the performance of *hari-nāma-saṅkīrtana* accompanied by dancing and musical instruments.”

CB Madhya-khaṇḍa 23.111

TEXT 111

*laṅghile vedera vākya ei śāsti haya
`jāti’ kariyā o e gulāra nāhi bhaya*

“This is the punishment for one who transgresses the Vedic injunctions. These fellows are not even concerned about their caste.

Ignorant people thought, “Since foolish people do not know the hymns of the *Sāma Veda*, they do not glorify the Vedic literatures and have subsequently introduced the unauthorized process of chanting loudly and playing instruments. Because these devotees have such conceptions and transgress the *Vedas*, they are fit to be punished like this at the hands of the atheists. In other words, because they have introduced activities that are prohibited in the *Vedas*, they have proven that they are not afraid of losing their caste or protecting their social standing. *Paramārtha*, or the ultimate goal, means to give special attention to protect one’s caste and social standards.”

CB Madhya-khaṇḍa 23.112

TEXT 112

*nimāñi paṇḍita ye karena ahañkāre
sabe cūrṇa haibeka kājīra duyāre*

“Now Nimāi Paṇḍita’s pride will be completely smashed by the Kazi.

“If the scriptural conclusions introduced by Nimāi Paṇḍita are defeated by the Kazi, then His pride will be smashed to pieces.”

CB Madhya-khaṇḍa 23.113

TEXT 113

*nagare nagare ye bulena nityānanda
dekha tāra kon dina bāhirāya raṅga*

The happiness of Nityānanda, who freely wanders around town, will soon come to an end.

“The ecstasy Śrī Nityānanda relishes from *nagara-kīrtana* will vanish when He one day receives appropriate punishment.”

CB Madhya-khaṇḍa 23.114-115

TEXT 114-115

*ucita balite hai āmarā `pāṣaṇḍa`
dhanya nadīyāya eta upajila bhaṇḍa”*

*bhaye keha kichu nāhi kare pratyuttara
prabhu-sthāne giyā sabe karena gocara*

“They call us atheists for speaking the truth. All glories to Nadia, which is filled with so much hypocrisy!” Out of fear, the devotees did not reply. They went to the Lord and explained everything to Him.

“When we try to explain that the process of *hari-nāma-kīrtana* introduced by Gaura-Nityānanda is not sanctioned by the *Vedas*, ordinary foolish people call us ‘atheists devoid of scriptural knowledge,’ therefore the new path introduced by these *dharma-dhvajīs*, or religious imposters, is simply cheating.” Without replying to the imprudent atheistic

inhabitants, the devotees went to Mahāprabhu and explained how they were being unfairly tortured.

CB Madhya-khaṇḍa 23.116-117

TEXT 116-117

*“kājīra bhayete āra nā kari kīrtana
prati-dina bule lai’ sahasreka jana
navadvīpa chāḍiyā yāiba anya sthāne
gocarila ei dui tomāra caraṇe”*

“Out of fear of the Kazi, we do not perform *kīrtana* anymore. The Kazi wanders about with thousands of followers. We will leave Navadvīpa and go somewhere else. We submit these two concerns at Your feet.”

The inhabitants of Navadvīpa said, “Since thousands of the Kazi’s people have become averse to *kīrtana*, they will search us out and torture us. Therefore we will leave Navadvīpa and go elsewhere.” Fear of Kazi’s torture and leaving Navadvīpa to escape that fear were the two anxieties that the inhabitants of Navadvīpa submitted before Mahāprabhu.

CB Madhya-khaṇḍa 23.118

TEXT 118

*kīrtanera vādha śuni’ prabhu viśvambhara
krodhe hailena prabhu rudra mūrtidhara*

When Viśvambhara heard about the impediments to the *kīrtana*, He became like Rudra in His anger.

CB Madhya-khaṇḍa 23.119

TEXT 119

*huṅkāra karaye prabhu śacīra nandana
karṇa dhari’ `hari’ bale nagariyā-gaṇa*

The son of Śacī roared loudly, and the inhabitants covered their ears and chanted the name of Hari.

CB Madhya-khaṇḍa 23.120

TEXT 120

*prabhu bale,—“nityānanda, hao sāvadhāna
ei kṣaṇe cala saba vaiṣṇavera sthāna*

The Lord said, “O Nityānanda, get ready and go quickly to all the Vaiṣṇavas.

CB Madhya-khaṇḍa 23.121

TEXT 121

*sarva navadvīpe āji karimu kīrtana
dekhoṅ, more kon karma kare kon jana?*

“Today I will perform *kīrtana* throughout Navadvīpa. Let Me see what anyone can do.

CB Madhya-khaṇḍa 23.122

TEXT 122

*dekhoṅ, āji kājīra poḍāna ghara-dvāra
kon karma kare dekhoṅ rājā vā tāhāra?*

“Today we will burn the Kazi’s house. Let Me see what even his king can do.

CB Madhya-khaṇḍa 23.123

TEXT 123

*prema-bhakti-vr̥ṣṭi āji kariba viśāla
pāṣaṇḍi-gaṇera se haiba āji `kāla`*

**“Today I will shower an incessant rain of pure devotional service.
Today the atheists will face their ultimate fate.**

Śrī Gaurasundara has instructed that one should have unlimited patience, yet in anger He personally assumed the form of Rudra and expressed a desire to destroy the houses of those who were opposed to *kīrtana*. Therefore how can these two contradictory statements be reconciled? Many people may inquire like this. The main principle in chanting the holy name of the Lord is to favorably engage all activities in the service of Kṛṣṇa. To directly or indirectly support or participate in activities that are unfavorable to the service of Kṛṣṇa is detrimental to the service of the Supreme Lord. Therefore the instruction to become “lower than a straw in the street” and “tolerant like a tree” is given for the favorable cultivation of Kṛṣṇa consciousness. The patience and the freedom from material designations meant to support activities that are unfavorable to devotional service are completely opposed to the process of chanting the holy names. Those who are resolute in supporting *nāma-aparādha* certainly misuse the instruction to become lower than a straw in the street and more tolerant than a tree. Śrī Gaurasundara has given the instructions to become “lower than a straw in the street” and “more tolerant than a tree” to reveal that this misuse is a type of unfavorable cultivation and to encourage the full cultivation of Kṛṣṇa consciousness. Although to externally remain indifferent to unfavorable cultivation appears like a favorable adjustment, the sinful mentality or ignorance of covering the soul’s propensity is revealed in such activities. In this regard one should carefully discuss the verse from the Fourth Canto of *Śrīmad Bhāgavatam* that begins, *karṇau pidhāya nirayād* [*karṇau pidhāya nirayād yad akalpa īše, dharmāvitary asṛṇibhir nṛbhir asyamāne, chindyāt prasahya ruśatīm asatīm prabhuś cej, jihvām asūn api tato viśṛjet sa dharmah*], “If one hears an irresponsible person blaspheme the master and controller of religion, one should block his ears and go away if unable to punish him. But if one is able to kill, then one should by force cut out the blasphemer’s tongue and kill the offender, and after that one should give up his own life.”

(*Bhāg.* 4.4.17)], otherwise one will become bereft of devotional service and simply accumulate offenses. While displaying His anger and desire for revenge, Śrī Gaurasundara simultaneously declared, “Today I will shower an incessant rain of pure devotional service that will act like Yamarāja, death personified, for the atheists.” Innumerable varieties of realization such as found in verses like *mallānām aśanir nṛṇām* [For a translation of this verse see pages 260-261] are possible only in Him.

CB Madhya-khaṇḍa 23.124

TEXT 124

*cala cala bhāi-saba nagariyā-gaṇa
sarvatra āmāra ājñā karaha kathana*

“O brothers, O residents of Navadvīpa, go everywhere and announce My order.

CB Madhya-khaṇḍa 23.125

TEXT 125

*kṛṣṇera rahasya āji dekhibeka ye
eka mahā-dīpa lañā āsibeka se*

“Everyone who desires to see Kṛṣṇa’s mystic potency should come with a big torch.

CB Madhya-khaṇḍa 23.126

TEXT 126

*bhāṅgiba kājīra ghara, kājīra duyāre
kīrtana karimu, dekhoñ kon karma kare*

“Today I will break the Kazi’s house and perform *kīrtana* at his doorstep. Let Me see what he can do.

CB Madhya-khaṇḍa 23.127

TEXT 127

*ananta brahmāṇḍa mora sevakera dāsa
muñi vidyamāne o ki bhayera prakāśa*

“Innumerable universes are servants of My servants. What fear can manifest when I am personally present?”

CB Madhya-khaṇḍa 23.128

TEXT 128

*tilārdheko bhaya keha nā kariha mane
vikāle āsibe jhāṭa kariyā bhojane”*

“No one should have the slightest fear at heart. Come in the afternoon right after you eat lunch.”

CB Madhya-khaṇḍa 23.129

TEXT 129

*tata-kṣaṇe calilena nagariyā-gaṇa
pulake pūrṇita sabe, kiserā bhojana?*

As all the residents immediately left to get ready, the hairs of their bodies stood on end. What need did they have of eating?

CB Madhya-khaṇḍa 23.130

TEXT 130

*‘nimāi paṇḍita āji nagare nagare
nācibena’—dhvani haila prati-ghare ghare*

The news spread from house to house—“Nimāi Paṇḍita will dance today throughout the streets of Navadvīpa.”

CB Madhya-khaṇḍa 23.131

TEXT 131

*yāra nṛtya nā dekhiyā nadīyāra loka
kata koṭi sahasra kariyā āche śoka*

Millions of Nadia residents had lamented that they had been unable to see the Lord's dancing.

CB Madhya-khaṇḍa 23.132

TEXT 132

*hena jana nācibena nagare nagare
ānande deṭṭi bāndhe prati-ghare ghare*

Now that He would dance throughout the streets of Navadvīpa, the people of each and every house joyfully prepared their torches.

CB Madhya-khaṇḍa 23.133

TEXT 133

*bāpe bāndhile o putra bāndhe āpanāra
keha kāre hariṣe nā pāre rākhibāra*

Even if the father prepared a torch, the son also prepared one. In their ecstasy, no one could restrict anyone.

CB Madhya-khaṇḍa 23.134

TEXT 134

*tāra baḍa, tāra baḍa, sakei bāndhena
baḍa baḍa bhāṇḍe taila kariyā layena*

Everyone competed to make the biggest torch. They then filled large pots with oil to take with them.

CB Madhya-khaṇḍa 23.135

TEXT 135

*ananta arbuda lakṣa loka nadīyāra
deuṭira saṅkhyā karibāra śakti kāra?*

Countless millions of people lived in Nadia. Who can count the number of torches they made?

CB Madhya-khaṇḍa 23.136

TEXT 136

*ithi-madhye ye ye vyavahāre baḍa haya
sahasreka sājāiyā kona jane laya*

Meanwhile, those who had the resources arranged for thousands of torches to take along.

CB Madhya-khaṇḍa 23.137

TEXT 137

*haila deuṭimaya navadvīpa-pura
strī-bāla-vṛddhera raṅga bāḍila pracura*

The entire Navadvīpa became filled with torches. The happiness of the women, children, and elderly persons increased unlimitedly.

CB Madhya-khaṇḍa 23.138

TEXT 138

*eha śakti anyera ki haya kṛṣṇa-vine
tabu pāpī loka nā jānila eta dine*

Can anyone other than Kṛṣṇa have such potency? Still the sinful people were not able to understand.

CB Madhya-khaṇḍa 23.139

TEXT 139

*īṣat ājñāya mātra sarva navadvīpa
calilā deṭṭi lai' prabhura samīpa*

Simply by the Lord's order, people from all over Navadvīpa came before Him with torches in hand.

CB Madhya-khaṇḍa 23.140

TEXT 140

*śuni' sarva vaiṣṇava āilā tata-kṣaṇa
sabāre karena ājñāśacīra nandana*

When the Vaiṣṇavas heard about this, they immediately came. Then the son of Śacī instructed everyone.

CB Madhya-khaṇḍa 23.141

TEXT 141

*āge nṛtya karibena ācārya-gosāñi
eka sampradāya gāibena tāna ṭhāñi*

“Advaita Ācārya will dance in front, and one group will sing near Him.

CB Madhya-khaṇḍa 23.142

TEXT 142

*madhye nṛtya kari' yāibena haridāsa
eka sampradāya gāibena tāna pāśa*

“Haridāsa will dance in the middle, and one group will sing next to him.

CB Madhya-khaṇḍa 23.143

TEXT 143

*tabe nṛtya karibena śrīvāsa paṇḍita
eka sampradāya gāibeka tāna bhita*

“Behind him, Śrīvāsa Paṇḍita will dance. One group will sing at his side.”

CB Madhya-khaṇḍa 23.144

TEXT 144

*nityānanda-dike mātra cāhilena prabhu
nityānanda bale,—“tomā’ nā chāḍiba kabhu*

As soon as the Lord looked at Nityānanda, Nityānanda said, “I will never leave Your side.

CB Madhya-khaṇḍa 23.145

TEXT 145

*dhariyā buliba prabhu ei kārya mora
tileko hṛdaye pada nā chāḍiba tora*

“O Lord, My only duty will be to follow You for support. I will not relinquish Your feet from My heart for even a moment.

CB Madhya-khaṇḍa 23.146

TEXT 146

*svatantra nācite prabhu mora kon śakti?
yathā tumi, tathā āmi, ei mora bhakti”*

“What ability do I have to dance independently? Wherever You are, I am there. This is My devotional service.”

CB Madhya-khaṇḍa 23.147

TEXT 147

*premānanda-dhārā dekhi' nityānanda-aṅge
āliṅgana kari' rākhilena nija-saṅge*

On seeing the symptoms of ecstatic love in the body of Nityānanda, the Lord embraced Him and kept Him at His side.

CB Madhya-khaṇḍa 23.148

TEXT 148

*ei mata yāra yena cittera ullāsa
keha vā svatantra nāce, keha prabhu-pāśa*

In this way, according to their sweet will, some devotees danced independently and some danced near the Lord.

CB Madhya-khaṇḍa 23.149

TEXT 149

*mana diyāśuna bhāi, nagara-kīrtana
ye kathāśunile ghuce karmera bandhana*

O brothers, hear attentively about the kīrtana procession. By hearing these topics one is relieved from the bondage of fruitive activities.

CB Madhya-khaṇḍa 23.150-152

TEXT 150-152

*gadādhara, vakreśvara, murāri, śrīvāsa
gopīnātha, jagadīśa, vipra-gaṅgādāsa
rāmāi, govindānanda, śrī-candraśekhara
vāsudeva, śrīgarbha, mukunda, śrīdhara
govinda, jagadānanda, nandana-ācārya
śuklāmbara-ādi ye ye jāne ei kārya*

Devotees headed by Gadādhara, Vakreśvara, Murāri, Śrīvāsa, Gopīnātha, Jagadīśa, Gaṅgādāsa, Rāmāi, Govindānanda, Śrī Candraśekhara, Vāsudeva, Śrīgarbha, Mukunda, Śrīdhara, Govinda, Jagadānanda, Nandana Ācārya, and Śuklāmbara were all expert in the performance of *kīrtana*.

CB Madhya-khaṇḍa 23.153

TEXT 153

*ananta caitanya-bhṛtya kata jāni nāma
vedavyāsa dvāre vyakta haiba purāṇa*

Lord Caitanya has innumerable servants. How many names can I know? Vedavyāsa will reveal their names in the *Purāṇas*.

CB Madhya-khaṇḍa 23.154

TEXT 154

*sāṅgopāṅga astra-pāriṣade prabhu nāce
ihā varṇibāre ki narera śakti āche?*

What human being has the ability to describe how the Lord danced with His associates, servants, weapons, and confidential companions?

CB Madhya-khaṇḍa 23.155

TEXT 155

*avatāra e-mata ki āche adbhuta
yāhā prakāśilena haiyāśacīsuta*

The wonderful pastimes manifested by the son of Śacī have never been manifested by any other incarnation.

There are innumerable servants of Śrī Caitanyadeva. These servants assist in the pastimes of various incarnations of the fountainhead of all incarnations. Vedavyāsa has described and will describe them in the

course of compiling the *Purāṇas*. The verse *kṛṣṇa-varṇam tviṣākrṣṇam* [*kṛṣṇa-varṇam tviṣākrṣṇam, sāṅgopāṅgāstra-pārṣadam, yajñaiḥ saṅkīrtana-prāyair, yajanti hi su-medhasaḥ*, “In the Age of Kali, intelligent persons perform congregational chanting to worship the incarnation of Godhead who constantly sings the name of Kṛṣṇa. Although His complexion is not blackish, He is Kṛṣṇa Himself. He is accompanied by His associates, servants, weapons and confidential companions.” (*Bhāg.* 11.5.32)] is found in the *Śrīmad Bhāgavatam*. The author displays his humility by saying, “A person like me has no ability to explain these topics like Vedavyāsa.”

The wonderful pastimes that were manifested in the incarnation of Śrī Śacīnandana are not manifested in any of His other incarnations. Narrations of various incarnations’ pastimes that Vedavyāsa has not described as well as the preeminence of the Lord’s magnanimous pastimes have been manifested in the pastimes of the most merciful fountainhead of all incarnations.

CB Madhya-khaṇḍa 23.156

TEXT 156

*tile tile bāḍe viśvambharera ullāsa
aparāhna āsiyā haila parakāśa*

The happiness of Viśvambhara slowly and steadily increased as the afternoon arrived.

CB Madhya-khaṇḍa 23.157

TEXT 157

*bhakata-gaṇera citte ki haila ānanda
sukha-sindhu mājhe bhāse saba bhakta-vṛnda*

Who can describe the ecstasy of the devotees? They all floated in an ocean of happiness.

TEXT 158

*nagare nāciba prabhu kamalāra kānta
dekhiyā jīvera duḥkha ghuciba nitānta*

The husband of the goddess of fortune was to dance throughout the streets of Navadvīpa. On seeing this, the miseries of the living entities would be vanquished.

CB Madhya-khaṇḍa 23.159

TEXT 159

*strī, bālaka, vṛddha, kibā sthāvara-jaṅgama
se nṛtya dekhile sarva-bandha-vimocana*

All moving and nonmoving living entities, including women, children, and elderly people, would become free from all bondage simply by seeing His dancing.

CB Madhya-khaṇḍa 23.160

TEXT 160

*kāhārao nāhika bāhya ānanda-āveśe
godhūli-samaya āsi' haila praveśe*

As dusk approached everyone lost external consciousness in ecstasy.

CB Madhya-khaṇḍa 23.161

TEXT 161

*koṭi koṭi loka āsi' āchaye duyāre
paraśiyā brahmāṇḍa śrī-hari-dhvani kare*

Millions of people gathered at the Lord's doorstep. Their loud vibration of Hari's names penetrated the universe.

TEXT 162

*huṅkāra karilā prabhu śacīra nandana
śabde paripūrṇa haila sabāra śravaṇa*

The loud roaring of Śacī's son filled the ears of everyone there.

TEXT 163

*huṅkāreṇa śabde sabe hailā vihvala
'hari' bali' sabe dīpa jvālila sakala*

As they all became overwhelmed by His loud roars, they chanted the name of Hari and lit their torches.

TEXT 164

*lakṣa koṭi dīpa saba catur-dike jvale
lakṣa koṭi loka cāri-dike 'hari' bale*

Millions of torches were lit in the four directions, and millions of people chanted the name of Hari in the four directions.

TEXT 165

*ki śobhā haila se balite śakti kā'ra
ki sukhera nā jāni haila avatāra*

Who has the ability to describe that wonderful scene and the ecstasy that manifested there?

TEXT 166

*kibā candra śobhe, kibāśobhe dinamāṇi
kibā tārā-gaṇa jvale, kichui nā jāni*

No one could tell whether the full moon had appeared, whether the sun had appeared, or whether the stars had appeared.

CB Madhya-khaṇḍa 23.167

TEXT 167

*sabe jyotirmaya dekhi, sakala ākāśa
jyoti-rūpe kṛṣṇa kibā karilā prakāśa*

The entire sky was filled with illumination. Perhaps Kṛṣṇa had appeared there in the form of light.

CB Madhya-khaṇḍa 23.168

TEXT 168

*'hari' bali' ḍākilena gaurāṅga-sundara
sakala vaiṣṇava-gaṇa hailā satvara*

As Śrī Gaurasundara loudly chanted the name of Hari, all the Vaiṣṇavas got ready.

CB Madhya-khaṇḍa 23.169

TEXT 169

*karite lāgilā prabhu veḍiyā kīrtana
sabāra aṅgete mālāśrī-phāgu-candana*

The Lord then began *kīrtana* in the midst of the devotees, who were all decorated with garlands, colored powder, and sandalwood paste.

The phrase *śrī-phāgu-candana* refers to colored powder and sandalwood paste. In spring it is customary to smear colored powder and sandalwood

paste on one's body. From this it is understood that Śrī Gaurasundara's pastime of subduing the opposition to *kīrtana* took place sometime around Holi.

CB Madhya-khaṇḍa 23.170

TEXT 170

*karatāla-mandirā sabāra śobhe kare
koṭi-simha jiniyā sabei śakti dhare*

Their hands were adorned with *karatālas* and whompers. Each one of them had the power to defeat millions of lions.

CB Madhya-khaṇḍa 23.171

TEXT 171

*catur-dike āpana-vigraha bhakta-gaṇa
bāhira hailā prabhu śrī-śacī-nandana*

Surrounded by His devotees, who were nondifferent from Him, the son of Śacī began to move forward.

The word *āpana-vigraha* means “His own forms [this refers to the devotees].” The devotees surrounded the Lord on the four directions.

CB Madhya-khaṇḍa 23.172

TEXT 172

*prabhu mātra bāhira hailā nṛtya-rase
'hari' bali' sarva loka mahānande bhāse*

When the Lord moved forward while dancing in ecstasy, everyone chanted the name of Hari and floated in waves of ecstasy.

CB Madhya-khaṇḍa 23.173

TEXT 173

*samsārera tāpa hare śrī-mukha dekhiyā
sarva-loka `hari` bale ānanda haiyā*

Everyone became freed from material suffering on seeing the Lord's beautiful face, and they all joyfully chanted the name of Hari.

CB Madhya-khaṇḍa 23.174

TEXT 174

*jiniyā kandarpa-koṭi lāvaṇyera sīmā
hena nāhi, yāhā diyā kariba upamā*

The Lord's beauty defeated that of millions of Cupids. There is nothing with which it may be compared.

CB Madhya-khaṇḍa 23.175

TEXT 175

*tathāpiha bali tāna kṛpā-anusāre
anyathā se-rūpa kahibāre kebā pāre*

Still, by His mercy, I am trying to explain. Otherwise, who is able to describe His beautiful form?

CB Madhya-khaṇḍa 23.176

TEXT 176

*jyotirmaya kanaka-vigraha veda-sāra
candane bhūṣita yena candrera ākāra*

His effulgent golden form is the essence of the *Vedas*. He was decorated with sandalwood paste and appeared like the moon.

CB Madhya-khaṇḍa 23.177

TEXT 177

*cāñcara-cikure śobhe mālatīra mālā
madhura madhura hāse jini' sarva-kalā*

His curling hair was decorated with a garland of jasmine, and His sweet smile defeated all artistic expression.

CB Madhya-khaṇḍa 23.178

TEXT 178

*lalāṭe candana śobhe phāgu-bindu-sane
bāhu tuli' `hari' bale śrī-candra-vadane*

His forehead was decorated with sandalwood paste and dots of colored powder. He raised His arms and the name of Hari emanated from His moonlike face.

CB Madhya-khaṇḍa 23.179

TEXT 179

*ājānu-lambita mālā sarva-aṅge dole
sarva-aṅga tite padma-nayanera jale*

His flower garland that hung down to His knees swung to and fro. His entire body became wet with the tears flowing from His lotus eyes.

CB Madhya-khaṇḍa 23.180

TEXT 180

*dui mahā-bhuja yena kanakera stambha
pulake śobhaye yena kanaka-kadamba*

His two strong arms were like golden pillars. Being decorated with hairs standing on end, His body looked like a golden *kadamba* flower.

CB Madhya-khaṇḍa 23.181

TEXT 181

*surāṅga adhara ati, sundara daśana
śruti-mūle śobhā kare bhrū-yuga-pattana*

His lips were enchanting, and His teeth were beautiful. His eyebrows stretched to the bottoms of His ears.

CB Madhya-khaṇḍa 23.182

TEXT 182

*gajendra jiniyā skandha, hṛdaya supīna
tahiṅśobhe śukla-yajña-sūtra ati kṣīṇa*

His shoulders defeated those of the king of elephants. His broad chest was decorated with a thin white *brāhmaṇa* thread.

CB Madhya-khaṇḍa 23.183

TEXT 183

*caraṇāravinde ramā-tulasīra sthāna
parama-nirmala-sūkṣma-vāsa paridhāna*

Lakṣmī and *tulasī* resided at His lotus feet. He was dressed in supremely pure and fine cloth.

CB Madhya-khaṇḍa 23.184

TEXT 184

*unnata nāsikā, simha-grīva manohara
sabā' haite supīta sudīrgha kalevara*

His nose was raised, and His lionlike neck was enchanting. His body was taller and more golden than that of anyone else.

CB Madhya-khaṇḍa 23.185

TEXT 185

ye-se-khāne thākiyā sakala loka bale
“*dekha, thākurera keśa śobhe nānā phule*”

People in all directions said, “See how the Lord’s hair is decorated with various flowers.”

CB Madhya-khaṇḍa 23.186

TEXT 186

eteka lokera se haila samuccaya
sariṣapa paḍile o tala nāhi haya

The crowd was so thick that if a mustard seed was dropped, it would not reach the ground.

The crowd of people was so thick that even a small mustard seed would not reach the ground if it was thrown among them.

CB Madhya-khaṇḍa 23.187

TEXT 187

tathāpiha hena kṛpā haila takhana
sabei dekkena sukhe prabhura vadana

Yet by the mercy of the Lord, everyone could happily see the Lord’s face.

CB Madhya-khaṇḍa 23.188

TEXT 188

prabhura śrī-mukha dekhi’ saba nārī-gaṇa
hulāhuli diyā `hari’ bale anukṣaṇa

On seeing the Lord’s beautiful face, all the women made auspicious sounds and constantly chanted the name of Hari.

The word *hulāhuli* refers to *ulu-dhvani*, a sound Bengali ladies make while vibrating their tongues.

TEXT 189

*kāndira sahita kalā sakala duyāre
pūrṇa-ghaṭa śobhe nārikela āmrasāre*

At every doorstep there were bunches of bananas, clay pots filled with water, coconuts, and mango twigs.

CB Madhya-khaṇḍa 23.190

TEXT 190

*ghṛtera pradīpa jvale parama sundara
dadhi, dūrvā, dhānya divya bāṭāra upara*

There were most attractive ghee lamps burning and opulent plates filled with yogurt, dūrvā grass, and rice paddy.

CB Madhya-khaṇḍa 23.191

TEXT 191

*ei mata nadīyāra prati-dvāre dvāre
hena nāhi jāni, ihā kon jane kare*

Every doorstep in Nadia was decorated in this way, yet no one knew who had done this.

CB Madhya-khaṇḍa 23.192

TEXT 192

*bale strī-puruṣa saba loka prabhu-saṅge
keha kāho nā jāne paramānanda-raṅge*

In their ecstasy, the men and women who chanted with the Lord did not know who else was present there.

TEXT 193

*corera āchila citta—`ei avasare
āji curi karibāna prati-ghare ghare`*

The thieves thought, “This is a golden opportunity. Today we will steal from each and every house.”

CB Madhya-khaṇḍa 23.194

TEXT 194

*śeṣe cora pāsarila bhāva āpanāra
`hari` bai mukhe kāro nā āise āra*

Ultimately the thieves forgot their own plans, and nothing other than the name of Hari was heard from their mouths.

In this regard one should discuss verse 113 of the *Śrī Caitanya-candrāmṛta*, beginning, *strī-putrādi-kathām* [*strī-putrādi-kathām jahur vivaṣayiṇaḥśāstra-pravādaṁ budhāyogīndrā vijahur -marun-niyama-jakleśaṁ tapas tāpasāḥjñānābhyāsa-vidhiṁ jahuś ca yatayaś caitanya-candre parām āviṣkurvati bhakti-yoga-padavīm naivānya āsīd rasaḥ*, “Now that Lord Caitanyacandra has revealed the path of pure devotional service, the materialists have given up talking about their wives, children, and material affairs, the scholars have given up debating the scriptures, the yogis have given up the trouble to control their breath, the ascetics have given up their austerities, and the impersonalists have given up studying Vedānta. Being attracted by the sweet beauty of devotional service to Kṛṣṇa, all the shopkeepers have stopped selling their insignificant wares.”].

CB Madhya-khaṇḍa 23.195

TEXT 195

*haila sakala patha khai-kadi-maya
kebā kare, kebā phele, hena raṅga haya*

The entire road was filled with puffed rice and small conchshells, but everyone was in such happiness that no one knew who brought them or who threw them.

CB Madhya-khaṇḍa 23.196

TEXT 196

*`stuti-hena' nā māniha e-sakala kathā
ei mata haye—kṛṣṇa viharena yathā*

Do not consider these topics as exaggerations. Such things happen wherever Kṛṣṇa enjoys.

CB Madhya-khaṇḍa 23.197

TEXT 197

*nava-lakṣa prāsāda dvāarakā ratna-maya
nimeṣe haila, ei bhāgavate kaya*

In the *Śrīmad Bhāgavatam* it is stated that nine hundred thousand jeweled palaces manifested within the blinking of an eye.

In this regard one should refer to the *Śrīmad Bhāgavatam* (10.50.49-53).

CB Madhya-khaṇḍa 23.198-199

TEXT 198-199

*ye kāle yādava-saṅge sei dvāarakāya
jala-keli karilena ei dvija-rāya*

*jagate vidita haya lavaṇa-sāgara
icchāmātra haila amṛta-jaladhara*

At that time, when the Lord of the *brāhmaṇas* enjoyed water sports with the Yadavas in that abode of Dvāarakā, by His sweet will the

celebrated salty ocean transformed into an ocean of nectar.

CB Madhya-khaṇḍa 23.200

TEXT 200

*`hari-vamśe' kahena se-saba gopya-kathā
eteka sandeha kichu nā kariha ethā*

These confidential topics are described in the *Hari-vamśa*, therefore do not maintain any doubt in this regard.

Refer to the *Hari-vamśa*, Chapter 145.

CB Madhya-khaṇḍa 23.201

TEXT 201

*se-i prabhu nāce nija-kīrtane vihvala
āpaneī upasanna sakala maṅgala*

That same Lord now became overwhelmed in His own *kīrtana*, and all auspiciousness automatically manifest.

CB Madhya-khaṇḍa 23.202

TEXT 202

*bhāgīrathī-tīre prabhu nr̥tya kari' yāya
āge pāche `hari' bali' sarva-loke dhāya*

As the Lord danced along the bank of the Ganges, everyone in front and behind the Lord chanted the name of Hari.

CB Madhya-khaṇḍa 23.203

TEXT 203

*ācārya gosāñi āge jana kata lañān
ṛtya kari' calilena paramānanda hañā*

Advaita Ācārya led His group to the front and danced in great ecstasy as they proceeded along.

CB Madhya-khaṇḍa 23.204

TEXT 204

*tabe haridāsa kṛṣṇa-rasera sāgara
ājñāya calilā nṛtya kariyā sundara*

Next, Haridāsa, an ocean of happiness in Kṛṣṇa consciousness, danced beautifully as he proceeded along by the Lord's order.

CB Madhya-khaṇḍa 23.205

TEXT 205

*tabe nṛtya kariyā calilāśrīnivāsa
kṛṣṇa-sukhe paripūrṇa yāñhāra vilāsa*

Thereafter, Śrīnivāsa, who was full of happiness in Kṛṣṇa consciousness, danced in the procession.

CB Madhya-khaṇḍa 23.206

TEXT 206

*ei mata bhakta-gaṇa āge nāci' yāya
sabāre veḍiyā eka sampradāya gāya*

In this way the devotees danced in the front of the procession. They were each surrounded by a group of singers.

CB Madhya-khaṇḍa 23.207

TEXT 207

*sakala-paścāte prabhu gaurāṅga-sundara
yāyena kariyā nṛtya ati manohara*

Lord Gaurasundara danced most enchantingly as He followed behind everyone.

CB Madhya-khaṇḍa 23.208

TEXT 208

*madhu-kaṇṭha hailena sarva bhakta-gaṇa
kabhu nāhi gāye—seho haila gāyana*

All the devotees began singing sweetly. Those who never sang before also engaged in singing.

CB Madhya-khaṇḍa 23.209

TEXT 209

*murāri, mukunda-datta, rāmāi, govinda
vakreśvara, vāsudeva-ādi bhakta-vṛnda*

Murāri, Mukunda Datta, Rāmāi, Govinda, Vakreśvara, and Vāsudeva were among the devotees present there.

CB Madhya-khaṇḍa 23.210

TEXT 210

*sabei nācena prabhu veḍiyā gāyena
ānande pūrṇita prabhu-saṁhati yāyena*

They all danced and sang around the Lord, who continued along in great ecstasy.

CB Madhya-khaṇḍa 23.211

TEXT 211

*nityānanda-gadādhara yāya dui pāśe
prema-sudhā-sindhu-mājhe dui jana bhāse*

**Nityānanda and Gadādhara went along on either side of the Lord.
They both floated in the nectarean ocean of ecstatic love.**

CB Madhya-khaṇḍa 23.212

TEXT 212

*calilena mahāprabhu nācite nācite
lakṣa koṭi loka dhāya prabhure dekhite*

As Mahāprabhu danced along the path, millions of people rushed to see Him.

CB Madhya-khaṇḍa 23.213

TEXT 213

*koṭi koṭi mahā-tāpa jvalite lāgila
candrera kiraṇa sarva śarīre haila*

Light from the millions of burning torches reflected like the moon rays on the bodies of everyone.

The word *mahā-tāpa* refers to large torches.

CB Madhya-khaṇḍa 23.214

TEXT 214

*catur-dike koṭi koṭi mahā-dīpa jvale
koṭi koṭi loka catur-dike `hari` bale*

Millions of large torches burned in the four directions, and millions of people chanted the name of Hari in the four directions.

CB Madhya-khaṇḍa 23.215

TEXT 215

*dekhiyā prabhura nṛtya apūrva vikāra
ānande vihvala saba loka nadīyāra*

On seeing the Lord's dancing and His wonderful transformations of love, all the people of Nadia became overwhelmed in ecstasy.

CB Madhya-khaṇḍa 23.216

TEXT 216

*kṣaṇe haya prabhu-aṅga saba dhūlā-maya
nayanera jale kṣaṇe saba pākhālaya*

Sometimes the Lord's entire body became covered with dust, and sometimes His entire body was washed by the tears from His eyes.

CB Madhya-khaṇḍa 23.217

TEXT 217

*se kampa, se gharma, se vā pulaka dekhite
pāṣaṇḍīra citta-vṛtti lāgaye nācite*

On seeing the shivering of His body, the perspiration on His body, and the hairs of His body standing on end, even the hearts of the atheists were moved.

CB Madhya-khaṇḍa 23.218

TEXT 218

*nagare uṭhila mahā-kṛṣṇa-kolāhala
'hari' bali' ṭhāñi ṭhāñi nācaye sakala*

The entire city of Navadvīpa was filled with the vibration of Kṛṣṇa's names. Everyone began to dance and chant the name of Hari.

CB Madhya-khaṇḍa 23.219

TEXT 219

*'hari o rāma rāma, hari o rāma rāma'
'hari' bali nācaye sakala bhāgyavān*

All those fortunate persons danced and sang, “Hari O Rāma Rāma, Hari O Rāma Rāma!”

CB Madhya-khaṇḍa 23.220

TEXT 220

*ṭhāñi ṭhāñi ei mate meli’ daśa-pāñce
keha gāya, keha vā’ya, keha mājhe nāce*

At various places along the way, five or ten people would gather together, with some singing, some playing instruments, and some dancing in their midst.

The word *vā’ya* means “to play an instrument.”

CB Madhya-khaṇḍa 23.221

TEXT 221

*lakṣa lakṣa koṭi koṭi haila sampradāya
ānande nāciyā sarva navadvīpe yāya*

Millions of groups danced in ecstasy throughout Navadvīpa.

CB Madhya-khaṇḍa 23.222

TEXT 222

*’haraye namaḥ kṛṣṇa yādavāya namaḥ
gopāla govinda rāma śrī-madhusūdana’*

They sang, “Haraye namaḥ kṛṣṇa yādavāya namaḥ, gopāla govinda rāma śrī-madhusūdana.”

CB Madhya-khaṇḍa 23.223

TEXT 223

*keha keha nācaye haiyā eka meli’
daśe-pāñce nāce kāñhā diyā karatāli*

Some people danced alone, and some danced and clapped their hands in groups of five or ten.

CB Madhya-khaṇḍa 23.224

TEXT 224

*dui-hāta yoḍā dīpa tailera bhājane
e baḍa adbhuta tāli dilena kemane*

Although they held torches and oil pots in their two hands, it was most amazing how they simultaneously clapped their hands.

CB Madhya-khaṇḍa 23.225

TEXT 225

*hena bujhi—vaikuṅṭha āilā navadvīpe
vaikuṅṭha-svabhāva-dharma pāileka loke*

It appeared that Vaikuṅṭha had manifested in Navadvīpa, as all the inhabitants took on the characteristics found in Vaikuṅṭha.

CB Madhya-khaṇḍa 23.226

TEXT 226

*jīvamātra caturbhujā haila sakala
nā jānila keha, kṛṣṇa-ānande vihvala*

All living entities assumed four-arms, yet being overwhelmed in ecstatic love for Kṛṣṇa, they did not even notice.

CB Madhya-khaṇḍa 23.227

TEXT 227

*hasta ye haila cāri, tāhe nāhi jāne
āpanāra smṛti gela, tabe tāli kene*

They did not notice that they had four arms. They even forgot themselves, so how did they clap their hands?

CB Madhya-khaṇḍa 23.228

TEXT 228

*hena mate vaikuṅṭhara sukhe navadvīpa
nāciyā yāyena sabe gaṅgāra samīpa*

In this way the people of Navadvīpa enjoyed the happiness of Vaikuṅṭha as they danced along the path near the Ganges.

CB Madhya-khaṇḍa 23.229

TEXT 229

*vijaya karilā yena nanda-ghoṣera bālāhā
tete mohana-vāṁśī, gale vanamālā*

It appeared that the son of Nanda Mahārāja had descended with an enchanting flute in His hands and a garland of forest flowers around His neck.

CB Madhya-khaṇḍa 23.230

TEXT 230

*ei mata kīrtana kariyā sarva-loka
pāsarilā deha-dharma, yata duḥkha-śoka*

While performing *kīrtana* in this way, everyone forgot their bodily characteristics such as distress and lamentation.

CB Madhya-khaṇḍa 23.231

TEXT 231

*gaḍāgaḍi' yāya keha, mālasāṭ pūre
kāhārao jihvāya nānā mata vākya sphure*

**Some people rolled on the ground, and some slapped their limbs.
Various words manifested on the tongues of some people.**

CB Madhya-khaṇḍa 23.232

TEXT 232

*keha bale,— “ebe kājī beṭā gela kothā
lāgi pāna ekhana chiṇḍiyā pheloṅ māthā”*

**Some said, “Where is that Kazi fellow now? If we find him, we will
tear off his head.”**

CB Madhya-khaṇḍa 23.233

TEXT 233

*raḍa diyā yāya keha pāṣaṇḍī dharite
keha pāṣaṇḍīra nāme kilāya māṭite*

**Some people ran to catch the atheists, and some punched the ground
while uttering the name of an atheist.**

CB Madhya-khaṇḍa 23.234

TEXT 234

*nā jāni vā kata jane mṛdaṅga bājāya
nā jāni vā mahānande kata jane gāya*

**Who can say how many people played *mṛdaṅgas*? Who can say how
many people sang in great ecstasy?**

CB Madhya-khaṇḍa 23.235

TEXT 235

*hena prema-vṛṣṭi haila sarva nadīyāya
vaikunṭha-sevako yāhā cāhe sarvathāya*

There was such a downpour of ecstatic love of God all over Nadia that even the inhabitants of Vaikuṅṭha hankered for it.

CB Madhya-khaṇḍa 23.236

TEXT 236

*ye sukhe vihvala aja, ananta, śaṅkara
hena-rase bhāse sarva-nadīyā-nagara*

All of Nadia floated in the mellows of the ecstasy that overwhelms Brahmā, Ananta, and Śiva.

CB Madhya-khaṇḍa 23.237

TEXT 237

*gaṅgā-tīre tīre prabhu vaikuṅṭhera rāya
sāṅgopāṅga-astra-pāriṣade nāci' yāya*

The Lord of Vaikuṅṭha danced along the bank of the Ganges with His associates, servants, weapons and confidential companions.

CB Madhya-khaṇḍa 23.238

TEXT 238

*pr̥thivīra ānandera nāhi samuccaya
ānande hailā sarva-dig patha-maya*

The earth had never witnessed such ecstasy. The roads in all directions were filled with ecstasy.

CB Madhya-khaṇḍa 23.239

TEXT 239

*tila-mātra anācāra hena bhūmi nāi
parama uttama haila sarva-ṭhāñi-ṭhāñi*

There was not the slightest misbehavior to be found anywhere. Each of those places became most sanctified.

All those places became most sanctified by the influence of *hari-kīrtana*. Even ordinary places no longer remained like desolate abodes of sense gratification devoid of *kīrtana*.

CB Madhya-khaṇḍa 23.240

TEXT 240

*nāciyā yāyena prabhu gaurāṅga-sundara
vediyā gāyena catur-dike anucara*

As Lord Gaurasundara danced along, His followers on all sides of Him sang.

CB Madhya-khaṇḍa 23.241-242

TEXT 241-242

*“tuyā caraṇe mana lāgahuṅ re
sāraṅga-dhara, tuyā caraṇe mana lāgahuṅ re”*

*caitanya-candrera ei ādi saṅkīrtana
bhakta-gaṇa gāya, nāce śrī-śacīnandana*

“Let my mind be fixed at Your lotus feet, O carrier of the bow, let my mind be fixed at Your lotus feet.” As the devotees chanted in Lord Caitanya’s first *saṅkīrtana* procession, Śrī Śacīnandana danced.

The phrase *sāraṅga-dhara* means “the carrier of the bow.” In Śrī Gaurasundara’s first *saṅkīrtana* procession, there was a prescription for fixing one’s mind at the feet of Śrī Rāmacandra. According to the qualification of the devotees, some worshiped Vāsudeva, some worshiped Lakṣmī-Nārāyaṇa, and some worshiped Sītā-Rāma. There is a necessity for manifesting different levels of service according to the practitioner’s progressive qualification. The devotees of the Lord are always detached from sinful activities that transgress morality. They are always eager to

benefit themselves and others. Attributing worldly abomination, incompleteness, insipidness, limitation, and principles that deteriorate in the course of time on the Supreme Lord, the Supreme Lord's abode, or the Supreme Lord's pastimes results in distorting the essential characteristics of eternal devotional service.

CB Madhya-khaṇḍa 23.243

TEXT 243

*kīrtana karena sabe ṭhākurera sane
'kon dige yāi' ihā keha nāhi jāne*

As the devotees performed *kīrtana* with the Lord, they forgot what direction they were going.

CB Madhya-khaṇḍa 23.244-245

TEXT 244-245

*lakṣa koṭi loke ye karaye hari-dhvani
brahmāṇḍa bhedaye yena hena-mata śuni
brahmaloka, śivaloka, vaikuṅṭha paryanta
kṛṣṇa-sukhe pūrṇa hailā, nahi tāra anta*

The sound of Hari's name vibrated by millions of people penetrated the universe. Everyone in Brahmaloaka, Śivaloka, and even Vaikuṅṭha became filled with the unlimited happiness of Kṛṣṇa consciousness.

Since the name of Hari was chanted loudly, the vibration penetrated the fourteen worlds. Abodes such as Brahmaloaka, Śivaloka, and, above them yet beneath Goloka, the supremely opulent Vaikuṅṭhaloka became filled with the ecstasy of Kṛṣṇa consciousness.

CB Madhya-khaṇḍa 23.246

TEXT 246

*sapārṣade sarva deva āilā dekhite
dekhiyā mūrccita hailā sabāra sahite*

All the demigods along with their associates came to see. They all fainted on seeing the *kīrtana*.

CB Madhya-khaṇḍa 23.247

TEXT 247

*caitanya pāiyā kṣaṇe sarva deva-gaṇa
nara-rūpe miśāiyā karena kīrtana*

When the demigods regained consciousness, they took human forms and joined the *kīrtana*.

CB Madhya-khaṇḍa 23.248-249

TEXT 248-249

*aja, bhava, varuṇa, kuvera devarāja
yama, soma-ādi yata devera samāja*

*brahma-sukha-svarūpa apūrva dekhi' raṅga
sabe hailā nara-rūpe caitanyera saṅga*

Demigods headed by Brahmā, Śiva, Varuṇa, Kuvera, Indra, Yamarāja, and Soma saw those wonderful pastimes manifest spiritual happiness, so they took on human forms to associate with Lord Caitanya.

On seeing those wonderful pastimes that manifested spiritual happiness, all the demigods took human forms and attained the most rare association of Śrī Caitanyadeva.

CB Madhya-khaṇḍa 23.250

TEXT 250

deve nare ekatra haiyā 'hari' bale

ākāśa pūriyā saba mahā-dīpa jvale

As the demigods and human beings chanted together the name of Hari, the light from the big torches filled the entire sky.

CB Madhya-khaṇḍa 23.251

TEXT 251

*kadalīra vṛkṣa prati-duyāre duyāre
pūrṇa-ghaṭa, dhānya, dūrvā, dīpa, āmrasāre*

There were banana trees, full waterpots, rice paddy, *dūrvā* grass, ghee lamps, and mango twigs at each and every doorstep.

CB Madhya-khaṇḍa 23.252

TEXT 252

*nadīyāra sampatti varṇite śakti kāra?
asaṅkhyā nagara-ghara-catvara-bājāra*

Who has the ability to describe the opulence of Nadia, which consisted of innumerable towns, houses, raised platforms, and markets?

CB Madhya-khaṇḍa 23.253

TEXT 253

*eka jāti loka yā'te arbuda arbuda
ihā saṅkhyā karibeka kon vā abudha*

There were hundreds of millions of people from each caste. What fool would try to estimate the number?

CB Madhya-khaṇḍa 23.254

TEXT 254

*avataribena prabhu jāniyā vidhātā
sakala ekatra kari' thuilena tathā*

Realizing that the Lord would incarnate, the creator had arranged that everything was present there.

CB Madhya-khaṇḍa 23.255

TEXT 255

*strīye yata jayakāra diyā bale `hari'
tāhā lakṣa vatsare o varṇite nā pāri*

Even in a hundred thousand years, I cannot describe the ladies' vibrations of auspicious sounds and Hari's name.

CB Madhya-khaṇḍa 23.256

TEXT 256

*ye saba dekhaye prabhu nāciyā yāite
tārā āra citta-vṛtti nā pāre dharite*

Those who saw the Lord dancing down the road were unable to control their emotions.

CB Madhya-khaṇḍa 23.257

TEXT 257

*se kārūṇya dekhite, se krandana śunite
parama-lampāṭa paḍe kāndiyā bhūmite*

On seeing such compassion and on hearing such crying even the greatest debauchees fell to the ground weeping.

CB Madhya-khaṇḍa 23.258

TEXT 258

*‘bola bola’ bali’ nāce gaurāṅga-sundara
sarva-aṅge śobhe mālā ati-manohara*

Śrī Gaurasundara danced and called out, “Chant! Chant!” His body was decorated with an enchanting flower garland.

CB Madhya-khaṇḍa 23.259

TEXT 259

*yajña-sūtra, trikaccha-vasana paridhāna
dhūlāya dhūsara prabhu kamala-nayana*

He wore a *brāhmaṇa* thread and a *dhotī* with three corners tucked in. The body of the lotus-eyed Lord was covered with dust.

CB Madhya-khaṇḍa 23.260

TEXT 260

*mandākinī-hena prema-dhārāra gamana
cāndere nā laya mana dekhi’ se vadana*

Tears of love flowed from His eyes like the currents of the Ganges. The minds of those who saw His face were no longer attracted to the moon.

The current of ecstatic love was compared to the Mandākinī, the Ganges in the heavenly planets, and the beauty of the moon was insignificant before the face of Śrī Gaurasundara.

CB Madhya-khaṇḍa 23.261

TEXT 261

*sundara nāsāte vahe avirata dhāra
ati kṣīṇa dekhi yena mukutāra hāra*

The thin stream of liquid that flowed incessantly from His nose looked like a tiny string of pearls.

TEXT 262

*sundara cāñcara keśa—vicitra bandhana
tahiṅ mālātīra mālā ati-suśobhana*

The Lord’s beautiful curly hair was wonderfully bound and attractively decorated with a garland of jasmīnes.

CB Madhya-khaṇḍa 23.263

TEXT 263

*“janame janame prabhu, deha’ ei dāna
hṛdaye rahuka ei keli avirāma”*

“O Lord, please give us the benediction that this pastime may remain in our hearts, birth after birth.”

CB Madhya-khaṇḍa 23.264

TEXT 264

*ei mata vara māge sakala bhuvana
nāciyā yāyena prabhu śrī-śacīnandana*

All the worlds asked for this benediction as the son of Śacī danced down the road.

CB Madhya-khaṇḍa 23.265

TEXT 265

*priyatama saba āge nāci’ nāci’ yāya
āpane nācaye pāche vaikuṅṭhera rāya*

The dear associates of the Lord danced in front, and the Lord of Vaikuṅṭha danced behind.

TEXT 266

*caitanya-prabhu se bhakta bādāite jāne
yena kare bhakta tena karaye āpane*

Lord Caitanya knows how to glorify His devotees. He acts according to the desires of His devotees.

CB Madhya-khaṇḍa 23.267

TEXT 267

*ei mata mahāprabhu nācite nācite
sabāra sahite āisena gaṅgā-pathe*

In this way Mahāprabhu and His devotees danced down the road by the side of the Ganges.

CB Madhya-khaṇḍa 23.268

TEXT 268

*vaikuṅṭha-īśvare nāce sarva nadīyāya
catur-dike bhakta-gaṇa pūṇya-kīrti gāya*

The Lord of Vaikuṅṭha danced throughout Nadia as the devotees sang His auspicious glories in the four directions.

CB Madhya-khaṇḍa 23.269

TEXT 269

*“`hari` bala mugdha loka, `hari` `hari` bala re
nāmābhāse nāhi raya śamana-bhaya re”*

“O bewildered people, chant the name of Hari! Even *nāmābhāsa* delivers one from the fear of Yamarāja.”

Chanting the name of the Lord without offense yet with unmanifested knowledge of one's relationship with the Lord is called *nāmābhāsa*. Such chanting results in the liberation of the living entity. There is a possibility of experiencing distress in the course of *nāma-aparādha*, but there is no possibility of experiencing the distress of Yamarāja's punishment in the course of *nāmābhāsa*.

CB Madhya-khaṇḍa 23.270

TEXT 270

—*ei saba kīrtane nācaye gauracandra
brahmādi sevaye yānra pāda-padma-dvandva*

Gauracandra, whose lotus feet are served by the demigods headed by Brahmā, danced in the midst of this chanting.

CB Madhya-khaṇḍa 23.271

TEXT 271

*nāce viśvambhara, jagata-īśvara,
bhāgīrathī-tīre-tīre
yān'ra pada-dhūli, hai' kutūhalī,
sabei dharila śire*

Viśvambhara, the Lord of the universe, danced on the bank of the Ganges. All the people there happily took the dust from His feet on their heads.

CB Madhya-khaṇḍa 23.272

TEXT 272

*apūrva vikāra, nayane su-dhāra,
huñkāra garjana śuni
hāsiyā hāsiyā, śrī-bhuja tuliyā,
bale `hari hari' vāṇī*

He displayed wonderful symptoms of ecstatic love. Tears flowed from His eyes, and He roared loudly. He raised His hands and smiled as He chanted the name of Hari.

CB Madhya-khaṇḍa 23.273

TEXT 273

*madana-sundara, gaura-kalevara,
divya vāsa paridhāna
cāñcara-cikure, mālā manohare,
yena dekhi pañca bāṇa*

The body of Gaura was more beautiful than that of Cupid. The fine cloth He wore and the flower garland adorning His curly hair acted like the five arrows of Cupid.

The five arrows of Cupid are *sammohana* (illusion), *unmādana* (intoxication), *śoṣaṇa* (evaporation), *tāpana* (affliction), and *stambhana* (detention).

It is also stated:

*dravaṇamśoṣaṇam bāṇam tāpanam mohanābhidham
unmādanam ca kāmasya bānāḥ pañca prakīrtitāḥ*

“The five arrows are *dravaṇa* (liquefaction), *śoṣaṇa*, *tāpana*, *mohanā* (bewilderment), and *unmādana*.

CB Madhya-khaṇḍa 23.274

TEXT 274

*candana-carcita, śrī-aṅga śobhita,
gale dole vanamālāḍhuliyā paḍaye, preme thira nahe,
ānande śacīra bālā*

His transcendental body was smeared with sandalwood pulp, and His neck was adorned with a garland of forest flowers. Out of ecstasy, the son of Śacī tottered to and fro.

TEXT 275

*kāma-śarāsana, bhrū-yuga-pattana,
bhāle malayaja-bindu
mukutā-daśana, śrīyuta vadana,
prakṛti karuṇā-sindhu*

His two eyebrows resembled the bow of Cupid, His forehead was decorated with dots of sandalwood paste, His teeth resembled rows of pearls, His face was enchanting, and His nature was an ocean of mercy.

CB Madhya-khaṇḍa 23.276

TEXT 276

*kṣaṇe śata śata, vikāra adbhuta,
kata kariba niścaya
aśru, kampa, gharma, pulaka vaivarṇya,
nā jāni kateka haya*

I am unable to describe the hundreds of wonderful transformations of love such as tears, shivering, perspiring, hairs standing on end, and fading of bodily luster that manifest on His body.

CB Madhya-khaṇḍa 23.277

TEXT 277

*tribhaṅga haiyā, kabhu dāṇḍāiyā,
aṅgule muralī vā'ya
jini' matta gaja, calai sahaja,
dekhi' nayana juḍāya*

Sometimes He stood in a threefold-bending form and pretended to play a flute with His fingers. His walking like a maddened elephant

pleased the eyes of all.

CB Madhya-khaṇḍa 23.278

TEXT 278

*ati-manohara, yajña-sūtra-vara,
sodaya hṛdaye śobhe
e bujhi ananta, hai' guṇavanta,
rahilā paraśa-lobhe*

An enchanting *brāhmaṇa* thread adorned His chest, which was filled with compassion. It appeared that the glorious Ananta had assumed that form with a desire to touch the Lord.

CB Madhya-khaṇḍa 23.279

TEXT 279

*nityānanda-cānda, mādharma-nandana,
śobhā kare dui-pāśe
yata priya-gaṇa, karaye kīrtana,
sabā' cāhi' cāhi' hāse*

Nityānanda Candra and the son of Mādhava were on either side of the Lord. As His dear associates performed *kīrtana*, the Lord looked at them and smiled.

The phrase *mādhava-nandana* refers to Śrī Gadādhara Paṇḍita, the son of Mādhava Miśra.

CB Madhya-khaṇḍa 23.280

TEXT 280

*yānhāra kīrtana, kari' anukṣaṇa,
śiva `digambara bholā'
se prabhu vihare, nagare nagare,
kariyā kīrtana-khelā*

Śiva forgets his clothes by constantly chanting the glories of that Lord who was now enjoying *kīrtana* pastimes throughout the streets of Navadvīpa.

CB Madhya-khaṇḍa 23.281

TEXT 281

*ye karaye veśa, ye aṅga, ye keśa,
kamalā lālasā kare
se prabhu dhūlāya, gaḍāgaḍi' yāya,
prati nagare nagare*

Kamalā, the goddess of fortune, desires to see the dress, the body, and the hair of that Lord who was now rolling in the dust of the streets of Navadvīpa.

CB Madhya-khaṇḍa 23.282

TEXT 282

*lakṣa koṭi dīpe, cāndera āloke,
nā jāni ki bhela sukhe
sakala saṁsāra, 'hari' vahi āra,
nā bolai kā'ro mukhe*

I cannot describe the happiness that was manifest by the illumination from the millions of torches and the rays of the moon. No one in the entire world uttered anything other than the name of Hari.

CB Madhya-khaṇḍa 23.283

TEXT 283

*apūrva-kautuka, dekhi' sarva loka,
ānande haila bhora
sabei sabāra, cāhiyā vadana,
bale bhāi "hari bola"*

On seeing those wonderful pastimes, everyone was overwhelmed with ecstasy. They all looked at one another and exclaimed, “Hari bol!”

CB Madhya-khaṇḍa 23.284

TEXT 284

*prabhura ānanda, jāne nityānanda,
yakhana ye-rūpa haya
paḍibāra bele, dui bāhu mele,
yena aṅge prabhu raya*

Nityānanda always knew what form the Lord’s ecstasy was taking. When the Lord was about to fall, Nityānanda stretched His arms out to support Him.

The word *bele* means “at the time of” or “during.”

CB Madhya-khaṇḍa 23.285

TEXT 285

*nityānanda dhari’, vīrāsana kari’,
kṣaṇe mahāprabhu vaise
vāma kakṣe tāli, diyā kutūhalī,
‘hari hari’ bali’ hāse*

Mahāprabhu grabbed Nityānanda and sat down in the posture of *vīrāsana*. In a joyful mood, He then slapped His left side, smiled, and chanted, “Hari! Hari!”

The word *vīrāsana* is described as: *vīrānām sādhakānām āsanam*—“A particular sitting posture for *sādhakas*.” The *sādhakas* perform their *sādhana* while sitting in this posture. In the *Gheraṇḍa-saṁhitā* it is stated:

*eka-pāda-mathaikasmin vinyasyedurū saṁsthitam
itarasmin tathā paścād vīrāsanam idaṁ viduḥ*

While making a resolution at the beginning of *pūjā*, one should sit in *vīrāsana*. The word *vīrāsana* refers to sitting (like a hero) with one's left foot on the right thigh and right foot on left thigh.

CB Madhya-khaṇḍa 23.286

TEXT 286

*akapaṭe kṣaṇe, kahaye āpane,
“muñi deva nārāyaṇa
kaṁsāsura māri’, muñi se kaṁsāri,
bali chaliyā vāmana*

Sometimes He openly declared, “I am Lord Nārāyaṇa. I killed the demon Kaṁsa and thus became known as the enemy of Kaṁsa. I am Vāmana, who deceived Bali.

CB Madhya-khaṇḍa 23.287

TEXT 287

*setu-bandha kari’, rāvaṇa saṁhāri’,
muñi se rāghava-rāya’kariyā huṅkāra, tattva āpanāra,
kahi’ cāri-dige cāya*

“I am the king of the Raghu dynasty who built a bridge over the ocean and killed Rāvaṇa.” The Lord would roar loudly and reveal His own glories while looking in the four directions.

CB Madhya-khaṇḍa 23.288

TEXT 288

*ke bujhe se tattva, acintya mahattva,
sei kṣaṇe kahe āna
dante tṛṇa dhari’, `prabhu prabhu’ bali’,
māgaye bhakati-dāna*

Who can understand the truth of His inconceivable glories? In the

very next moment He would take a straw between His teeth and beg for devotional service while calling out, “O Lord! O Lord!”

CB Madhya-khaṇḍa 23.289

TEXT 289

*yakhana ye kare, gaurāṅga-sundare,
saba manohara līlā āpana vadane, āpana carane,
aṅguli dhariyā khelā*

All of Gaurasundara’s pastimes, such as putting His toe in His mouth, are most enchanting.

CB Madhya-khaṇḍa 23.290

TEXT 290

*vaikuṅṭha-īśvara, prabhu viśvambhara,
saba navadvīpe nāce
śvetadvīpa-nāma, navadvīpa-grāma,
vede prakāśiba pāche*

Lord Viśvambhara, the Lord of Vaikuṅṭha, danced throughout Navadvīpa, which the *Vedas* will later reveal is nondifferent from Śvetadvīpa.

The phrase *saba navadvīpe* refers to all the areas of Navadvīpa—Antardvīpa, Sīmantadvīpa, Godrumadvīpa, Madhyadvīpa, Koladvīpa, Ṛtudvīpa, Jahnudvīpa, Modadruma-dvīpa, and Rudradvīpa.

Śrī Gaurasundara is not only the Lord of the universe, He is also the Lord of Vaikuṅṭha. In other words, He is the Lord of both the material worlds and the transcendental abode of Vaikuṅṭha.

The word *svetadvīpa* is explained as follows: The conception that the site of Śrī Gaurasundara’s *saṅkīrtana* procession pastime is the abode of Navadvīpa, or Śvetadvīpa, is not understood through material knowledge but is understood through spiritual knowledge. The materialists

controlled by mundane conceptions cannot realize the *svarūpa*, or primary characteristics, of the *dhāma*. But when they actually understand the *svarūpa* of the *dhāma*, they realize that “Śrīdhāma” is not a place of enjoyment for living entities like animals, birds, and human beings. The word *veda* means “four [In the villages of Bengal children are taught to count to ten as follows: One moon, two fortnights, three eyes [of Śiva], four *Vedas*, five arrows [of Cupid], six seasons, seven oceans, eight Vasus, nine planets, and ten directions.]” Śrī Navadvīpa is not a material abode. It is established in the *pāñcarātrika catur-vyūha*; in other words, Navadvīpa is established in the platform described by the *Pañcarātras* as pure goodness. This material world is one-fourth of the entire creation. Since it does not have the same qualities as the three-fourths creation, it cannot be accepted as similar. The characteristics that are found in the Pañca-tattva are also found in the *catur-vyūha*. Moreover, if one understands the three *puruṣa-avatāras* of the transcendental realm situated in the different oceans, then one achieves knowledge of the *catur-vyūha*. By attaining knowledge of the science of the *puruṣa-avatāras*, one attains knowledge of Vaikuṅṭha, Goloka, and Śvetadvīpa. Realization that Śrī Navadvīpa-dhāma is Śvetadvīpa has dawned on the living entities about 400 years, or 404 years, or 444 years after the appearance of the Supreme Lord.

CB Madhya-khaṇḍa 23.291

TEXT 291

mandirā, mṛdaṅga, karatāla, śaṅkha,
nā jāni kateka bāje
mahā-hari-dhvani, catur-dike śuni,
mājhe śobhe dvija-rāje

No one could count the whompers, *mṛdaṅgas*, *karatālas*, and conchshells that were vibrated. The best of the *brāhmaṇas* danced amidst the tumultuous vibration of Hari’s names.

TEXT 292

*jaya jaya jaya, nagara-kīrtana,
jaya viśvambhara-nṛtya
viṁśa-pada-gīta, caitanya-carita,
jaya caitanayera bhṛtya*

All glories to the *saṅkīrtana* procession! All glories to the dancing of Viśvambhara! All glories to the twenty verses that describe the characteristics of Lord Caitanya! All glories to the servants of Lord Caitanya!

The phrase *viṁśa-pada-gīta* refers to the twenty verses beginning *nāce viśvambhara* up to the verse ending *mājhe śobhe dvija-rāje*.

CB Madhya-khaṇḍa 23.293

TEXT 293

*yei-dike cāya, viśvambhara rāya,
sei dik preme bhāse
śrī-kṛṣṇa-caitanya, ṭhākura nityānanda,
gāya vṛndāvana-dāse*

In whatever direction Lord Viśvambhara glanced, everyone floated in the waves of ecstatic love. I, Vṛndāvana dāsa Ṭhākura, sing the glories of Śrī Kṛṣṇa Caitanya and Lord Nityānanda.

CB Madhya-khaṇḍa 23.294

TEXT 294

*hena-mahāraṅge prati nagare nagara
kīrtana karena sarva lokera īśvara*

In this way the Lord of all joyfully performed *kīrtana* in all the towns of Navadvīpa.

TEXT 295

*avicchinna hari-dhvani sarva-loke kare
brahmāṇḍa bhedyā dhvani yāya vaikunṭhere*

The uninterrupted sound of everyone chanting the names of Hari penetrated the universe and entered Vaikuṅṭha.

The sounds that enter the ears of conditioned souls are related to the domain within the fourteen worlds. Spiritual sound vibrations penetrate the fourteen material worlds, the Virajā, and Brahmāloka and, after entering ears within the universe, appear as the *Ekāyana-paddhati*, or the process enjoined in the *Pañcarātras*.

CB Madhya-khaṇḍa 23.296

TEXT 296

*śuniyā vaikunṭha nātha śrī-gaura-sundara
ullāse uṭhaye prabhu ākāśa-upara*

On hearing that vibration, Śrī Gaurasundara, the Lord of Vaikuṅṭha, jumped high in ecstasy.

CB Madhya-khaṇḍa 23.297

TEXT 297

*matta-simha jini' kata taraṅga prabhura
dekhite sabāra harṣa bāḍaye pracura*

The waves of the Lord's ecstasy could overcome a maddened lion. On seeing that manifestation, everyone's happiness increased.

CB Madhya-khaṇḍa 23.298

TEXT 298

*gaṅgā-tīre tīre patha āche nadīyāya
āge sei pathe nāci yāya gaura-rāya*

Lord Gaurāṅga first danced along the path on the bank of the Ganges in Nadia.

The location of the Ganges riverbed during the pastimes of Śrī Gaurasundara has been understood by a few devotees of Yogapīṭha, Śrīdhāma Māyāpur. Even today the remnants of that riverbed can be seen. The Ganges used to flow from the northwest through this riverbed. Mahāprabhu led the *kīrtana* party along the path on the side of this riverbed.

CB Madhya-khaṇḍa 23.299

TEXT 299

*`āpanāra ghāṭe' āge bahu nṛtya kari'
tabe `mādhāyera ghāṭe' gelā gaurahari*

After first dancing for a long time at His own *ghāṭa*, Gaurahari proceeded to Mādhāi's *ghāṭa*.

The Lord's own *ghāṭa* was situated a little south of His house. Mādhāi's *ghāṭa* was a short distance from there.

CB Madhya-khaṇḍa 23.300

TEXT 300

*`bārakoṇā-ghāṭe', `nagariyā-ghāṭe' giyā
'gaṅgāra nagara' diyā gelā `simuliyā'*

After passing by Bārakoṇā-ghāṭa and Nāgariyā-ghāṭa, He went through Gaṅgānagara to Simuliyā.

Bārakoṇā-ghāṭa was situated after Mādhāi's *ghāṭa*. After that came a huge *ghāṭa* for the town residents. After that came the village of Gaṅgānagara. Some time ago Gaṅgānagara was situated adjacent to the village of Bhāruidāṅgā. The ancient village of Simuliyā was situated less

than a mile from the northeast corner of Gaṅgānagara. Since the Ganges presently flows within the “Chadi Gaṅgā,” riverbank, which is also known as “Guḍguḍe,” some parts of the Simuliyā village have been swept away, and the area that has been swept away has at various times been called Kṛṣṇanagara, Carakāṣṭhaśālī, Tāraṇavāsa, and Kaḍiyāṭi. At present the goddess Simantini is situated under a pipal tree in the place known as Khāsepāḍā. During the time of the Lord, the village of Simuliyā was situated a few thousand cubits from here.

CB Madhya-khaṇḍa 23.301

TEXT 301

*lakṣa koṭi mahādīpa catur-dike jvale
lakṣa koṭi loka catur-dike `hari` bale*

Millions of large torches burned in the four directions, and millions of people chanted the name of Hari in the four directions.

CB Madhya-khaṇḍa 23.302

TEXT 302

*candrera āloke ati apūrva dekhite
divā-niśi eko keho nāre niścayite*

The entire scene looked most wonderful in the moon rays. No one could tell whether it was day or night.

CB Madhya-khaṇḍa 23.303

TEXT 303

*sakala duyāra śobhā kare sumaṅgale
rambhā, pūrṇa-ghaṭa, āmrāsāra, dīpa jvale*

At every doorstep there were auspicious items like bananas, clay pots filled with water, mango twigs, and ghee lamps.

TEXT 304

*antarīkṣe thāki' yata svarga-deva-gaṇa
campaka, mallikā-puṣpa kare variṣaṇa*

The demigods showered *campaka* and *mallikā* flowers from the sky.

CB Madhya-khaṇḍa 23.305

TEXT 305

*puṣpa-vṛṣṭi haila navadvīpa-vasumatī
puṣpa-rūpe jihvāra se karila unnati*

The flowers that were showered on Navadvīpa appeared like the tongue of mother earth.

CB Madhya-khaṇḍa 23.306

TEXT 306

*sukumāra-padāmbuja prabhura jāniyā
jihvā prakāśilā devī puṣpa-rūpa hañā*

Understanding that the Lord's lotus feet were most tender, the goddess extended her tongue in the form of those flowers.

The tongue of mother earth has been compared to flowers. The goddess of earth manifested her own tongue in the form of flowers. The roads were decorated with flowers so that the soft beautiful lotus feet of Gaurasundara could walk on them.

CB Madhya-khaṇḍa 23.307

TEXT 307

*āge nāce śrīvāsa, advaita, haridāsa
pāche nāce gauracandra sakala-prakāśa*

Śrīvāsa, Advaita, and Haridāsa danced in front, while Gauracandra danced behind them with His associates.

CB Madhya-khaṇḍa 23.308

TEXT 308

*ye-nagare praveśa karaye gaura-rāya
gṛha-vṛtti parihari' sarva loka dhāya*

As soon as Gaurāṅga entered a different neighborhood, everyone left their household duties and came running.

CB Madhya-khaṇḍa 23.309

TEXT 309

*dekhiyā se cāṇdamukha jagata-jīvana
daṇḍavat haiyā paḍaye sarva-jana*

On seeing the moonlike face of the Lord, who is the life and soul of the world, everyone fell to the ground to offer obeisances.

CB Madhya-khaṇḍa 23.310

TEXT 310

*nārī-gaṇa hulāhuli diyā bale 'hari'
svāmi, putra, gṛha, vitta, sakala pāsari'*

The ladies forgot their husbands, children, homes, and wealth and made auspicious sounds and chanted the name of Hari.

CB Madhya-khaṇḍa 23.311

TEXT 311

*arbuda arbuda nagariyā nadīyāra
kṛṣṇa-rase-unmāda haila sabākāra*

Millions and millions of Nadia residents all became intoxicated in the ecstasy of Kṛṣṇa consciousness.

CB Madhya-khaṇḍa 23.312

TEXT 312

*keha nāce, keha gāya, keha bale `hari`
keha gaḍāgaḍi` yāya āpanā` pāsari`*

Some danced, some sang, and some chanted the name of Hari, while some forgot themselves and rolled on the ground.

CB Madhya-khaṇḍa 23.313

TEXT 313

*keha keha nānā-mata vādya vā`ya mukhe
keha kā`ro kāndhe uṭhe parānanda-sukhe*

Some made noises like various musical instruments with their mouths, and some climbed on other's shoulders in ecstasy.

CB Madhya-khaṇḍa 23.314

TEXT 314

*keha kā`ro caraṇa dhariyā paḍi` kānde
keha kā`ro caraṇa āpana keśe bāndhe*

Some grabbed other's feet and cried, and some tied other's feet with their hair.

CB Madhya-khaṇḍa 23.315

TEXT 315

*keha daṇḍavat haya kāhāro caraṇe
keha kolākuli vā karaye kā`ro sane*

Some offered obeisances at the feet of others, and some embraced others.

CB Madhya-khaṇḍa 23.316

TEXT 316

*keha bale,—“muñi ei nimāi paṇḍita
jagata uddhāra lāgi’ hainu vidita”*

Someone said, “I am Nimāi Paṇḍita. I have advented to deliver the world.”

CB Madhya-khaṇḍa 23.317

TEXT 317

*keha bale,—“āmi śvetadvīpera vaiṣṇava”
keha bale,—“āmi vaikuṅṭhera pāriṣada”*

Someone else said, “I am a Vaiṣṇava from Śvetadvīpa.” Another person said, “I am an associate of the Lord from Vaikuṅṭha.”

CB Madhya-khaṇḍa 23.318

TEXT 318

*keha bale,—“ebe kājī beṭā gela kothālā
gāli pāile āji cūrṇa karoṅ māthā”*

Someone said, “Where is the Kazi now? If I catch him, I’ll smash his head.”

CB Madhya-khaṇḍa 23.319

TEXT 319

*pāṣaṇḍī dharite keha raḍa diyā yāya
“dhara dhara ei pāpa-pāṣaṇḍī palāya”*

Some ran to catch the atheists, exclaiming, “Catch him, there goes a sinful atheist running away.”

CB Madhya-khaṇḍa 23.320

TEXT 320

*vṛkṣera upare giyā keha keha caḍe
sukhe punaḥ punaḥ giyā lāpha diyā paḍe*

In their happiness, some people repeatedly climbed up a tree and jumped to the ground.

CB Madhya-khaṇḍa 23.321

TEXT 321

*pāṣaṇḍīre krodha kari’ keha bhāṅge ḍāla
keha bale,—“ei muñi pāṣaṇḍīra kāla”*

Expressing their anger, some broke tree branches, and some said, “I am death personified for the atheists.”

CB Madhya-khaṇḍa 23.322

TEXT 322

*alaukika śabda keha ucca kari’ bale
yamarājā bāndhiyā ānite keha cale*

Someone made some loud unnatural sounds, and someone went to arrest Yamarāja and bring him there.

CB Madhya-khaṇḍa 23.323-324

TEXT 323-324

*seikhāne thāki’ bale,—“āre yamadūta!
bala giyā yathā āche tora sūrya-suta*

*vaikuṅṭha-nāyaka avatari' śacī-ghare
āpani kīrtana kare nagare nagare*

Standing there, he said, “O Yamadūtas, go and inform your master, the son of Sūrya, that the Lord of Vaikuṅṭha has incarnated in the house of Śacī, and He is personally performing *kīrtana* throughout the city of Navadvīpa.

CB Madhya-khaṇḍa 23.325

TEXT 325

*ye nāma-prabhāve tora dharmarāja yama
ye nāme tarila ajāmila viprādhamā*

“By the influence of the holy names, Yama became renowned as Dharmarāja, the authority on religious principles. By the influence of the holy names, the fallen *brāhmaṇa* Ajāmila was delivered.

Simply by the influence of the name of Hari, Yamarāja was designated “Dharmarāja.” Simply by the influence of *nāmābhāsa*, the fallen *brāhmaṇa* Ajāmila was delivered from the hands of Yamarāja. In other words, Yamarāja released Ajāmila because he engaged in *nāmābhāsa*.

CB Madhya-khaṇḍa 23.326

TEXT 326

*hena nāma sarva mukhe prabhu bolāilā
uccāraṇe śakti nāhi se tāhāśunilā*

“The Lord is now inducing everyone to chant those holy names, and those who are unable to chant are hearing those names.

CB Madhya-khaṇḍa 23.327

TEXT 327

prāṇī-mātra kāre yadi kare adhikāra

mora doṣa nāhi tabe kariba saṁhāra

“So if Yama attempts to display his authority by punishing any living entities, then I cannot be blamed when I destroy him.

CB Madhya-khaṇḍa 23.328

TEXT 328

*jhāṭa kaha giyā yathā āche citragupta
pāpīra likhana saba jhāṭa kara’ luṭṭa*

“Go quickly and inform Citragupta that he should immediately destroy the records of the sinners.

There are fourteen Yamas. Citragupta is one of them. He is entrusted with the duty of recording the sinful and pious activities of the human beings. Someone intoxicated by chanting the Lord’s names is saying that whatever Citragupta Yama has recorded about the sinful human beings should now, by the influence of chanting the holy names, be wiped clean.

CB Madhya-khaṇḍa 23.329

TEXT 329

*ye nāma-prabhāve tīrtha-rāja vārāṇasī
yāhā gāya śuddha-sattva śvetadvīpa-vāsī*

“By the influence of these names, Vārāṇasī has become celebrated as the king of holy places. The transcendently situated residents of Śvetadvīpa chant these holy names.

The five-headed Mahādeva resides in Vārāṇasī and chants the holy names of the Lord, therefore Vārāṇasī is a primary *tīrtha*, or a primary place of learning. The transcendently situated associates of the Supreme Lord residing in Śvetadvīpa remain free from the three modes of material nature by singing the glories of the holy names.

CB Madhya-khaṇḍa 23.330

TEXT 330

*sarva-vandya maheśvara ye nāma-prabhāve
hena nāma sarva-loke śune, bale ebe*

“Maheśvara has become worshipable by all by the influence of these names. Now everyone is hearing and chanting these holy names.

Mahādeva is worshipable by all the demigods. Demigods and human beings chant the holy names after hearing them from Mahādeva. The Viṣṇusvāmī-sampradāya, which comes from Rudra, its original founder, was inaugurated two hundred years before the advent of Christ in the province of Madura. In that line appeared Lakṣmīdhara, the author of *Nāma-kaumudī*, and his brother, Śrīdhara Svāmipāda, whose compositions are based on *śuddhādvaita* philosophy. Both describe the glories of the holy names in their writings. Śrī Sanātana Gosvāmī Prabhu has glorified the book *Śrī Nāma-kaumudī*. The descendants of Premākara and other [According to Sundarānanda Vidyāvinoda in *Acintya-bhedābheda-vāda*, page 105, Lakṣmaṇa Bhaṭṭa, the father of Vallabhācārya, was the disciple of Premākara Muni.] family gurus of Vallabhācārya did not realize the inconceivable glories of the holy names.

CB Madhya-khaṇḍa 23.331

TEXT 331

*hena nāma lao, chāḍa’ sarva apakāra
bhaja viśvambhara, nahe karimu saṁhāra”*

“Chant these holy names, give up all wicked activities, and worship Viśvambhara, otherwise I will destroy you.”

Simply by giving up the desire for engaging in any type of harmful activity, one develops a propensity for chanting the Lord’s names. As maintainer of the entire world, Viśvambhara Gaurasundara has maintained the entire world by distributing the holy names. Śrī

Gaurasundara and His intimate servant Dharmarāja are eager to completely destroy the sinful conceptions of those who are opposed to chanting the holy names.

CB Madhya-khaṇḍa 23.332

TEXT 332

āra jana saba diśe raḍa diyā yāya
“*dhara dhara kothā kājī bhāṇḍiyā palāya*”

Some people ran around in all directions, calling, “Catch the Kazi! He has tricked us and escaped somewhere!”

The word *bhāṇḍiyā* means “deceitfully.”

CB Madhya-khaṇḍa 23.333

TEXT 333

kṛṣṇera kīrtana ye ye pāpī nāhi māne’
kothā gela se-sakala pāṣaṇḍī ekhane’

“Now where are those sinful atheists who did not accept the chanting of Kṛṣṇa’s names?”

When sinful people’s aversion to the Supreme Lord becomes prominent, they are unwilling to accept the remedy of *kṛṣṇa-kīrtana*. Since people opposed to *kīrtana* equate the subordinate demigods with the Supreme Lord, they are called *pāṣaṇḍīs*. It is the nature of *pāṣaṇḍīs* to count the names of the subordinate demigods as equal to *kṛṣṇa-kīrtana*.

The names of Kṛṣṇa are spiritual names, while the names of the demigods are mundane. There is a difference between the names of the demigods and the demigods themselves. Therefore the endeavor to equate Kṛṣṇa’s name with the demigods’ names, which are separate from Kṛṣṇa’s names, is one of the ten offenses in chanting the holy names.

CB Madhya-khaṇḍa 23.334

TEXT 334

*māṭite kilāya keha `pāṣaṇḍī` baliyā
`hari` bali` bule punaḥ huṅkāra kariyā*

Some of them punched the ground while calling out the name of some atheist, then they roared loudly and wandered about chanting the name of Hari.

CB Madhya-khaṇḍa 23.335

TEXT 335

*ei mata kṛṣṇera unmāde sarva-kṣaṇa
kibā bale, kibā kare, nāhika smaraṇa*

In this way, being always maddened with the ecstasy of Kṛṣṇa consciousness, they did not remember what they said or what they did.

CB Madhya-khaṇḍa 23.336

TEXT 336

*nagariyā sakalera unmāda dekhiyā
maraye pāṣaṇḍī saba jvaliyā puḍiyā*

As the atheists saw the maddened condition of the townspeople, they burned with envy.

The atheists who maintained the mentality of opposing the process of worshiping and chanting the holy names always burned with envy and invoked one of the ten types of death. To extinguish the fire in their bodies, they enviously become hostile to the devotees.

CB Madhya-khaṇḍa 23.337

TEXT 337

sakala pāṣaṇḍī meli` gaṇe mane mane

“gosāñi karena kājīāise ekhane

The atheists all simultaneously desired, “If the Lord is willing, let the Kazi come now.

CB Madhya-khaṇḍa 23.338

TEXT 338

*kothā yāya raṅga ḍhaṅga, kothā yāya ḍāka
kothā yāya nāṭa gīta, kothā yāya jāñka*

“Then what will happen to all this pomp and fun, what will happen to the loud screaming, what will happen to the dancing and singing, and what will happen to their big show?

CB Madhya-khaṇḍa 23.339

TEXT 339

*kothā yāya kalā-poñtā, ghaṭa-āmrāsāra
e sakala vacanera śodhi tabe dhāra*

“Then what will happen to their banana trees, waterpots, and mango leaves? Then they will receive a suitable reward for their threats.

CB Madhya-khaṇḍa 23.340

TEXT 340

*yata dekha mahātāpa deuṭi sakala
yata dekha hera saba bhāvaka-maṇḍala*

“The Kazi will see all these big torches, and he will see all these sentimental devotees.

The word *deuṭi* means “lamp.”

CB Madhya-khaṇḍa 23.341

TEXT 341

*gaṇḍagola śuniyā āise kājī yabe
śabāra gaṅgāya jhāṅpa dekhībāna tabe”*

“The Kazi will also hear the great commotion, and then we will see all the devotees jump into the Ganges.”

CB Madhya-khaṇḍa 23.342

TEXT 342

*keha bale,—“muñi tabe nikaṭe thākiyā
nagariyā-saba deṅa galāya bāndhiyā”*

Someone else said, “Then I will stay around and bind all those fellows by the neck and turn them in.”

CB Madhya-khaṇḍa 23.343

TEXT 343

*keha bale,—“cala yāi kājīre kahite”
keha bale,—“yukti nahe emana karite”*

Another said, “Let us go and inform the Kazi.” Someone else said, “That is not very reasonable.”

CB Madhya-khaṇḍa 23.344

TEXT 344

*keha bale,—“bhāi saba, eka yukti āche
sabe raḍa diyā yāi bhāvakera kāche*

Someone said, “O brothers, I have an idea. Let us quickly approach those sentimental devotees.

CB Madhya-khaṇḍa 23.345

TEXT 345

*`āise kariyā kājī' vacana tolāi
tabe eka janā o nā rahiba tāra thāñi''*

“We will tell them, ‘The Kazi is coming.’ Then not even a single person will remain here.”

CB Madhya-khaṇḍa 23.346

TEXT 346

*ei mata pāṣaṇḍīāpanā' khāya mane
caitanyera gaṇa matta śrī-hari-kīrtane*

In this way the atheists conspired among themselves, while Lord Caitanya’s associates became maddened by chanting the glories of Lord Hari.

CB Madhya-khaṇḍa 23.347

TEXT 347

*sabāra aṅgete śobhe śrī-candana-mālā
ānande gāyena `kṛṣṇa' sabe hai' bholā*

They were all decorated with sandalwood pulp and flower garlands. In ecstasy, they all chanted the name of Kṛṣṇa.

CB Madhya-khaṇḍa 23.348

TEXT 348

*nadīyāra ekānte nagara `simuliyā'
nācite nācite prabhu uttarilā giyā*

As the Lord danced down the road, He came to the village of Simuliyā, which was situated on the outskirts of Nadia.

The village of Simuliyā, situated less than a mile northeast of Gaṅgānagara, was located on the outskirts of Nadia.

CB Madhya-khaṇḍa 23.349

TEXT 349

*ananta arbuda mukhe hari-dhvani śuni'
huṅkāra kariyā nāce dvija-kula-maṇi*

Unlimited millions of people chanted the name of Hari, as the crest jewel of the *brāhmaṇas* danced and roared loudly.

CB Madhya-khaṇḍa 23.350

TEXT 350

*se kamala-nayane vā kata āche jala
kateka vā dhārā vahe parama nirmala*

Who knows how much pure water in how many streams flowed from the lotus eyes of the Lord?

CB Madhya-khaṇḍa 23.351

TEXT 351

*kampa-bhāve uṭhe paḍe antarīkṣa haite
kānde nityānanda prabhu nā pāre dharite*

Shivering in ecstasy, the Lord jumped high in the air and then fell down. Nityānanda lamented because He could not support the Lord.

CB Madhya-khaṇḍa 23.352

TEXT 352

*śeṣe vā ye haya mūrccā ānanda-sahita
prahareko dhātu nāhi, sabe camakita*

Eventually the Lord fell unconscious in ecstasy, and everyone became shocked when His body showed no signs of life for three hours.

CB Madhya-khaṇḍa 23.353

TEXT 353

*ei mata apūrva dekhiyā sarva jana
sabei balena,—“e puruṣa—nārāyaṇa”*

On seeing such wonderful characteristics, they all concluded, “This personality must be Lord Nārāyaṇa.”

CB Madhya-khaṇḍa 23.354

TEXT 354

*keha bale,—“nārada, prahlāda, śuka yena”
keha bale,—“ye-se hau, manuṣya nahena”*

**Some people said, “He is like Nārada, Prahlāda, or Śukadeva.”
Others said, “Whoever He may be, He is certainly not an ordinary human.”**

CB Madhya-khaṇḍa 23.355

TEXT 355

*ei mata bale, yena yā’ra anubhava
atyānta tārīka bale,—“parama vaiṣṇava”*

People spoke in this way according to their realization. The staunch logicians said, “He is a great Vaiṣṇava.”

CB Madhya-khaṇḍa 23.356

TEXT 356

*bāhya nāhi prabhura parama-bhakti-rase
bāhu tuli’ `hari-bola hari-bola’ ghoṣe*

The Lord was devoid of external consciousness in the topmost mellows of devotional service as He raised His arms and chanted, “Hari bol! Hari bol!”

TEXT 357

*śrī-mukhera vacana śuniyā ekebāre
sarva loke `hari hari' bale uccaiḥsvare*

Simply by hearing once from the lotus mouth of the Lord, everyone loudly chanted, “Hari! Hari!”

CB Madhya-khaṇḍa 23.358

TEXT 358

*gaurāṅga-sundara yāya ye-dige nāciyā
sei dige sarva loka calaye dhāiyā*

Everyone followed behind Gaurasundara in whichever direction He danced.

CB Madhya-khaṇḍa 23.359

TEXT 359

*kājīra bādīra patha dharilāṭhākura
vādya-kolāhala kājīśunaye prachura*

As the Lord approached the Kazi’s house, the Kazi heard the loud vibration of the musical instruments.

There is a road from the village of Simuliyā to the present day Vāmanapukura, where the original house of Kazi was situated, and is situated even now.

CB Madhya-khaṇḍa 23.360

TEXT 360

*kājī bale,—“śuna’ bhāi, ki gīta-vādana!
kibā kā’ra vibhā, kibā bhūtera kīrtana*

The Kazi said, “Listen, brothers, what is that singing and music? Is it someone’s marriage, or is it the *kīrtana* of some ghostly beings?”

CB Madhya-khaṇḍa 23.361

TEXT 361

*mora bola laṅghiyā ke kare hinduyāni
jhāṭa jāni’ āo, tabe caliba āpani”*

“Go quickly and see who is transgressing my order by following the Hindu rituals, then I will go myself.”

On hearing the sound of Śrī Gaurasundara’s *kīrtana* party, the Kazi sent some people to investigate. He thought that the sound was coming from a marriage party or some joyful party. He said, “I have issued an order to stop the Hindu’s *kīrtana*. If anyone has transgressed my order and engaged in the Hindu’s *kīrtana*, then as soon as I receive such news I will go myself to stop it.”

CB Madhya-khaṇḍa 23.362

TEXT 362

*kājīra ādeṣe tabe anucara dhāya
saṅghaṭṭa dekhiyā āpanāra śāstra gāya*

The Kazi’s servants ran off after receiving his order. When they saw the huge gathering, they remembered their scriptures.

CB Madhya-khaṇḍa 23.363

TEXT 363

*ananta arbuda loke bale,— “kājī māra”
ḍare palāila tabe kājīra kiṅkara*

Unlimited millions of people were shouting, “Kill the Kazi!” Hearing this, the Kazi’s servants ran away in fear.

TEXT 364

*raḍa diyā kājīre kahila jhāṭa giyā
‘ki kara’ calaha jhāṭa yāi palāiyā*

They ran quickly and told the Kazi, “What can you do? Let us quickly run away!

CB Madhya-khaṇḍa 23.365

TEXT 365

*koṭi koṭi loka saṅge nimāi-ācārya
sājiyā āise āji kibā kare kārya*

“Millions and millions of people are coming this way with Nimāi Ācārya. They are fully prepared. Who knows what they will do today.

CB Madhya-khaṇḍa 23.366

TEXT 366

*lākhe lākhe mahātāpa dīpa saba jvale
lakṣa koṭi loka meli’ hinduyāni bale*

“Millions of people are chanting the names of the Hindu Gods while carrying hundreds of thousands of large burning torches.

CB Madhya-khaṇḍa 23.367

TEXT 367

*duyāre duyāre kalā-ghaṭa-āmrasāra
puṣpa-maya patha saba dekhi nadīyāra*

“We saw bananas, waterpots, and mango leaves at every doorstep, and the streets of Nadia were covered with flowers.

TEXT 368

*nā jāni kateka khai kaḍi phula paḍe
bājana śunite dui śravaṇa upāḍe*

“We could not even imagine how much puffed rice and *kaḍi* (small conchshells) were being showered. Our ears were almost shattered from the sound of the musical instruments.

CB Madhya-khaṇḍa 23.369

TEXT 369

*hena mata nadīyāra nagare nagare
rājā āsite o keha emana nā kare*

“There is not such an arrangement in the villages of Nadia even when the king comes.

CB Madhya-khaṇḍa 23.370

TEXT 370

*saba bhāvakera baḍa nimāi paṇḍita
sabe cale, se nāciyā yāya yei bhita*

“Nimāi Paṇḍita is the leader of those sentimental devotees. In whatever direction He dances, everyone follows.

CB Madhya-khaṇḍa 23.371

TEXT 371

*ye sakala nagariyā mārila āmarā
`āji kājī māra` bali` āise tāhārā*

“The same townspeople that we once beat are shouting, ‘Today we will kill the Kazi.’

TEXT 372

*eko ye huṅkāra kare nimāi-ācārya
sei se hindura bhūta, e tāhāra kārya!”*

“This Nimāi Ācārya is making all this propaganda. This Hindu prophet is doing all this!”

CB Madhya-khaṇḍa 23.373

TEXT 373

*keha bale,—“e vāmanā eta kānde kena!
vāmanera dui cakṣe nadī vahe yena”*

One of them said, “I can’t understand why this *brāhmaṇa* cries so much! It appears as if a river is flowing from His two eyes.”

CB Madhya-khaṇḍa 23.374

TEXT 374

*keha bale,—“vāmanera ke āche kothāya!
sei duḥkhe kānde, hena bujhi ye sadāya”*

Another said, “I think this *brāhmaṇa* must be missing someone, therefore He always cries in distress.”

CB Madhya-khaṇḍa 23.375

TEXT 375

*keha bale,—“vāmana dekhite lāge bhaya
gilite āise yena dekhi kampa haya”*

Someone else said, “This *brāhmaṇa* looks frightening. I tremble on seeing His form that appears ready to devour everything.”

TEXT 376

*kājī bale,—“hena bujhi nimāi paṇḍita
vihā karibāre vā calilā kona bhita*

The Kazi said, “I think Nimāi Paṇḍita is going somewhere to get married.

The word *vihā* means “marriage.”

CB Madhya-khaṇḍa 23.377

TEXT 377

*ebā nahe, more laṅghi’ hinduyāni kare
tabe jāti nimu āji sabāra nagare”*

“If they have transgressed my order by engaging in Hindu rituals, I will take away the caste of everyone in town.”

CB Madhya-khaṇḍa 23.378

TEXT 378

*ei-mata yukti kājī kare sarva-gaṇe
mahāvādyā-kolāhala śuni tata-kṣaṇe*

As the Kazi was planning in this way, he suddenly heard the tumultuous sound of the *kīrtana*.

CB Madhya-khaṇḍa 23.379

TEXT 379

*sarva-loka-cūḍāmaṇi prabhu viśvambhara
āilā nāciyā yathā kājīra nagara*

Lord Viśvambhara, the crest jewel of all, came dancing within the

Kazi's neighborhood.

CB Madhya-khaṇḍa 23.380

TEXT 380

*koṭi koṭi hari-dhvani mahā-kolāhala
svarga, martya, pātālādi pūriḥ sakala*

The tumultuous sound of millions of people chanting the names of Hari permeated the entire atmosphere including Svarga, Martya, and Pātālokas.

CB Madhya-khaṇḍa 23.381

TEXT 381

*śuniyā kampita kājī gaṇa-saha dhāya
sarpa-bhaye yena bheka indura palāya*

On hearing that sound, the Kazi trembled and ran away with his servants like a frog or a mouse runs away in fear of a snake.

CB Madhya-khaṇḍa 23.382

TEXT 382

*pūriḥ sakala sthāna viśvambhara-gaṇe
bhaye palāite keha dig nāhi jāne*

Yet in their fear they didn't know which way to run, because the entire area was filled with Viśvambhara's associates.

CB Madhya-khaṇḍa 23.383

TEXT 383

*māthāra pheliyā pāga keha sei mele
alakṣite nācaye, antare prāṇa hāle*

Some of them took off their turbans and joined the *kīrtana*. As they danced incognito, they trembled in fear.

CB Madhya-khaṇḍa 23.384

TEXT 384

*yā'ra dāḍi āche, sei hañā adhomukha
lāje māthā nāhi tole, dare hāle buka*

Those who had beards hung their heads down. They were too embarrassed to raise their heads, and their hearts trembled in fear.

CB Madhya-khaṇḍa 23.385

TEXT 385

*ananta arbuda loka kebā kā're cine
āpanāra deha-mātra keha nāhi jāne*

None of the unlimited millions of people could recognize any of them. Those people were not even conscious of their own bodies.

CB Madhya-khaṇḍa 23.386

TEXT 386

*sabei nācena, sabe gāyena kautuke
brahmāṇḍa pūriyā 'hari' bale sarva-loke*

Everyone danced and sang in ecstasy. Their chanting of Hari's names filled the entire universe.

CB Madhya-khaṇḍa 23.387

TEXT 387

*āsiyā kājīra dvāre prabhu viśvambhara
krodhāveśe huñkāra karaye bahutara*

When Lord Viśvambhara came to the Kazi’s house, He roared loudly in anger.

CB Madhya-khaṇḍa 23.388

TEXT 388

*krodhe bale prabhu— “āre kājī beṭā kothā
jhāṭa āna’ dhariyā kāṭiyā phela māthā*

In that angry state, the Lord said, “Where is that fellow Kazi? Bring him here quickly, and I’ll cut off his head.

CB Madhya-khaṇḍa 23.389

TEXT 389

*niryavana karoṇāji sakala bhuvana
pūrve yena vadha kailuṅ se kālayavana*

“Today I will rid the entire world of Yavanas, just as I previously killed Kālayavana.

CB Madhya-khaṇḍa 23.390

TEXT 390

*prāṇa lañā kothā kājī gela diyā dvāra”
`ghara bhāṅga, bhāṅga’, prabhu bale bāra bāra*

“Where can the Kazi go to save his life?” The Lord then repeatedly ordered, “Break his house! Break his house!”

CB Madhya-khaṇḍa 23.391

TEXT 391

*sarva-bhūta antaryāmīśrī-śacī-nandana
ājñā laṅghibeka hena āche kon jana*

The son of Śacī is the Supersoul in the heart of all living entities. Who is capable of transgressing His order?

CB Madhya-khaṇḍa 23.392

TEXT 392

*mahāmatta sarva loka caitanyera rase
ghare uṭhileṇa sabe prabhura ādeśe*

Everyone was greatly intoxicated with ecstatic love for Lord Caitanya. On His order, they entered the house.

CB Madhya-khaṇḍa 23.393

TEXT 393

*keha ghara bhāṅge, keha bhāṅgena duyāra
keha lāthi māre, keha karaye huṅkāra*

Some tore apart the rooms, some broke down the doors, some kicked the house, and some roared loudly.

CB Madhya-khaṇḍa 23.394

TEXT 394

*āmra-panasera ḍāla bhāṅgi' keha phele
keha kadalīra vana bhāṅgi' `hari' bale*

Some broke the branches of the mango and jackfruit trees, and some uprooted the banana trees while chanting the name of Hari.

CB Madhya-khaṇḍa 23.395

TEXT 395

*puṣpera udyāne lakṣa lakṣa loka giyāu
pāḍiyā phele saba huṅkāra kariyā*

Hundreds of thousands of people entered the flower garden and uprooted all the plants while roaring loudly.

CB Madhya-khaṇḍa 23.396

TEXT 396

*puṣpera sahita ḍāla chiṇḍiyā chiṇḍiyā
'hari' bali' nāce saba śruti-mūle diyā*

They tore the flowers with their stems from the uprooted plants and tucked them behind their ears while chanting the name of Hari.

CB Madhya-khaṇḍa 23.397

TEXT 397

*ekaṭi kariyā patra sarva loke nite
kichu nā rahila āra kājīra bāḍīte*

Even if everyone there took just one leaf each, there would not have been any left in the Kazi's house.

CB Madhya-khaṇḍa 23.398

TEXT 398

*bhāṅgilena yata saba bāhirera ghara
prabhu bale,—“agni deha' bāḍīra bhitara*

When the outside of the Kazi's house was broken, the Lord ordered, “Burn the inside of the house.”

CB Madhya-khaṇḍa 23.399

TEXT 399

*puḍiyā maruka saba-gaṇera sahite
sarva bāḍī veḍi' agni deha' cāri-bhite*

“Let the Kazi burn to death along with his associates. Surround the house and set it on fire from all sides.

CB Madhya-khaṇḍa 23.400

TEXT 400

*dekhoṅ more ki kare uhāra nara-pati
dekhoṅāji kon jane kare avyāhati*

“Let Me see what his king can do to Me. Let Me see who saves the Kazi today.

CB Madhya-khaṇḍa 23.401

TEXT 401

*yama, kāla, mṛtyu—mora sevakera dāsa
mora dṛṣṭi-pāte haya sabāra prakāśa*

“Yamarāja, Time, and Death are the servants of My servants. Everything is manifested simply by My glance.

CB Madhya-khaṇḍa 23.402-404

TEXT 402-404

*saṅkīrtana-ārambhe mohāra avatāra
kīrtana-virodhī pāpī karimu saṅhāra*

*sarva pātakī o yadi karaye kīrtana
avaśya tāhāre muṅi karimu smarāṇa*

*tapasvī, sannyāsī, jñānī, yogī ye-ye-jana
saṅhārimu yadi saba nā kare kīrtana*

“I have incarnated to inaugurate the *saṅkīrtana* movement. I will destroy those sinners who are inimical to *kīrtana*. If even the most sinful person chants the holy names, I will certainly remember him. But if even ascetics, *sannyāsīs*, *jñānīs*, and yogis do not engage in

***kīrtana*, I will destroy them.**

Mahāprabhu, the inaugurator of the *saṅkīrtana* movement, said He would annihilate meditators attached to solitary places and averse to *kīrtana*. If any sinful living entity engages in *kīrtana*, then the Supreme Lord will certainly remember him. Although *sannyāsīs* detached from material enjoyment, engaged in austerities, and opposed to *kīrtana*; *jñānīs* desirous of liberation; and yogis desirous of attaining the association of the Lord are accepted by ordinary people as pious saintly persons, if they do not engage in loudly chanting the holy names of the Lord, Mahāprabhu is prepared to destroy even them. In his commentary on the Seventh Canto of *Śrīmad Bhāgavatam*, Śrī Jīva Gosvāmī Prabhu has written: *yadyapy anyā bhaktiḥ kalau kartavyā, tadā kīrtanākhyā-bhakti-samyogenaiva kartavyā*—“Although other processes of devotional service should be performed in Kali-yuga, they must all be accompanied by the chanting of the holy names.” By neglecting *kīrtana*, there cannot be any devotional service.

In the world in which we presently live there is no glorification of topics related to Hari, that is why Viśvambhara, the benefactor of all living entities, has instructed us to engage in all types of service to the Supreme Lord accompanied by *hari-kīrtana*. While chanting the holy names, any activity other than the service of the transcendental names is simply the result of aversion to the Supreme Lord. There is no possibility of attaining devotional service by such activities. All processes for attaining the goal of life that are aimed at extraneous desires, karma, or *jñāna* can never be called “unalloyed devotional service.” Any topics of spiritual cultivation that do not oppose the devotional service known as *kīrtana* should be regarded as accessories to *kīrtana*.

CB Madhya-khaṇḍa 23.405

TEXT 405

*agni deha' ghare saba nā kariha bhaya
āji saba yavanera karimu pralaya”*

“Do not be afraid. Go and set the house on fire. Today I will annihilate all the Yavanas.”

CB Madhya-khaṇḍa 23.406

TEXT 406

*dekhiyā prabhura krodha sarva bhakta-gaṇa
galāya bāndhiyā vastra paḍilā takhana*

On seeing the Lord’s anger, all the devotees wrapped cloth around their necks and fell at His feet.

CB Madhya-khaṇḍa 23.407

TEXT 407

*ūrdhva-bāhu kariyā sakala bhakta-gaṇa
prabhura caraṇe dhari’ kare nivedana*

After raising their arms, the devotees grasped the Lord’s feet and appealed to Him as follows.

CB Madhya-khaṇḍa 23.408

TEXT 408

*“tomāra pradhāna aiśa prabhu saṅkarṣaṇa
tānhāra akāle krodha nā haya kakhana*

“Lord Saṅkarṣaṇa is Your plenary portion. He never gets angry at an improper time.

CB Madhya-khaṇḍa 23.409

TEXT 409

*ye-kāle haibe sarva sṛṣṭira saṁhāra
saṅkarṣaṇa krodhe hana rudra-avatāra*

“When it is time for the creation to be destroyed, Saṅkarṣaṇa becomes angry and assumes the form of Rudra.

CB Madhya-khaṇḍa 23.410

TEXT 410

*ye rudra sakala sṛṣṭi kṣaṇeke saṁhāre
śeṣe tiṅho āsi’ mile tomāra śarīre*

“The same Rudra that annihilates the creation within a moment finally merges in Your body.

CB Madhya-khaṇḍa 23.411

TEXT 411

*aṁśāṁśera krodhe yānra sakala saṁhāre
se tumi karile krodha kon jane tare*

When by the anger of the portion of Your plenary portion everything is destroyed, who can possibly escape Your anger?

CB Madhya-khaṇḍa 23.412

TEXT 412

*`akrodha paramānanda tumi’ vede gāya
veda-vākya prabhu ghucāite nā yuyāya*

“O Lord, it is not proper to neglect the statements of the *Vedas*, which declare, ‘You are free from anger and eternally blissful.’

CB Madhya-khaṇḍa 23.413

TEXT 413

*brahmādi o tomāra krodhera nahe pātra
sṛṣṭi-sthiti-pralaya tomāra līlā-mātra*

“Even personalities like Brahmā are not competent recipients for Your anger. Creation, maintenance, and annihilation are simply Your pastimes.

CB Madhya-khaṇḍa 23.414

TEXT 414

*karilā to kājīra aneka apamāna
āra yadi ghaṭe tabe saṁhāriha prāṇa”*

“You have adequately insulted the Kazi. If he opposes the *kīrtana* again, then You can kill him.”

CB Madhya-khaṇḍa 23.415

TEXT 415

*“jaya viśvambhara mahārāja rājeśvara
jaya sarva loka-nātha śrī-gaura-sundara*

They further prayed, “All glories to Viśvambhara Mahārāja, the controller of all controllers! All glories to Śrī Gaurasundara, the Lord of all universes!

CB Madhya-khaṇḍa 23.416

TEXT 416

*jaya jaya ananta-śayana ramā-kānta”
bāhu tuli’ stuti kare sakala mahānta*

“All glories to the Lord who lies on the bed of Ananta and who is the beloved Lord of Lakṣmī, the goddess of fortune.” In this way, all the devotees raised their arms and offered prayers.

CB Madhya-khaṇḍa 23.417

TEXT 417

*hāse mahāprabhu sarva-dāsera vacane
`hari' bali' nr̥tya-rase calilā takhane*

As Mahāprabhu listened to the prayers of His servants, He smiled. He then chanted the name of Hari and relished the ecstasy of dancing as He departed from that place.

CB Madhya-khaṇḍa 23.418

TEXT 418

*kājīre kariyā daṇḍa sarva-loka-rāya
saṅkīrtana-rase sarva-gaṇe nāci' yāya*

After punishing the Kazi, the Lord of all danced along with His associates in the ecstasy of *saṅkīrtana*.

CB Madhya-khaṇḍa 23.419

TEXT 419

*mṛdaṅga mandirā bāje śaṅkha karatāla
`rāma kṛṣṇa jaya-dhvani govinda gopāla'*

The devotees blew conchshells and played *mṛdaṅgas*, whompers, and *karatālas* as they chanted, “Jaya Rāma, Kṛṣṇa, Govinda, Gopāla!”

CB Madhya-khaṇḍa 23.420

TEXT 420

*kājīra bhāṅgiyā ghara sarva-nagariyā
mahānande `hari' bali' yāyena nāciyā*

After breaking the Kazi's house, all the residents of Navadvīpa chanted the name of Hari and danced down the road in ecstasy.

CB Madhya-khaṇḍa 23.421

TEXT 421

pāṣaṇḍīra haila parama citta-bhaṅga
pāṣaṇḍī viṣāda bhāve, vaiṣṇavera raṅga

The atheists' hearts were broken, and they became full of lamentation because of the devotees' jubilation.

CB Madhya-khaṇḍa 23.422

TEXT 422

“jaya kṛṣṇa mukunda murāri vanamālī”
gāya saba nagariyā diyā hāte tāli

The residents of Navadvīpa clapped their hands and sang, “Jaya Kṛṣṇa, Mukunda, Murāri, Vanamālī!”

CB Madhya-khaṇḍa 23.423

TEXT 423

jaya-kolāhala prati-nagare nagare
bhāsaye sakala loka ānanda-sāgare

As the auspicious vibration filled the entire city, everyone floated in an ocean of bliss.

CB Madhya-khaṇḍa 23.424

TEXT 424

kebā kon dige nāce, kebā gāya, vā'ya
hena nāhi jāni kebā kon dige dhāya

No one could tell who was dancing in which direction, who was singing, who was playing a musical instrument, or who was running in which direction.

CB Madhya-khaṇḍa 23.425

TEXT 425

*āge nṛtya kariyā calaye bhakta-gaṇa
śeṣe cale mahāprabhu śrī-śacī-nandana*

The devotees danced in the front, and Mahāprabhu, the son of Śacī, danced behind.

CB Madhya-khaṇḍa 23.426

TEXT 426

*kīrtanīyābrahmā, śiva, ananta āpani
nṛtya kare prabhu vaiṣṇavera cūḍāmaṇi*

Brahmā, Śiva, and Ananta Himself chanted as the Lord, who is the crest jewel of all Vaiṣṇavas, danced.

CB Madhya-khaṇḍa 23.427

TEXT 427

*ihāte sandeha kichu nā kariha mane
sei prabhu kahiyāche kṛpāya āpane*

The Lord has mercifully instructed everyone to not have any doubts about these pastimes.

CB Madhya-khaṇḍa 23.428

TEXT 428

*ananta arbuda loka saṅge viśvambhara
praveśa karilāśaṅkha-vaṇik-nagara*

Viśvambhara, accompanied by innumerable millions of people, then entered the village of conchshell merchants.

After suppressing the Kazi's opposition to *saṅkīrtana*, Lord Śrī Gaurasundara led the *kīrtana* party to the nearby village of conchshell merchants.

CB Madhya-khaṇḍa 23.429

TEXT 429

*śaṅkha-vaṅkera pure uṭhila ānanda
`hari' bali' bājāya mṛdaṅga, ghaṅṭā, śaṅkha*

The village of conchshell merchants became filled with happiness as they chanted the names of Hari, blew conchshells, played *mṛdaṅgas*, and rang bells.

CB Madhya-khaṇḍa 23.430

TEXT 430

*puṣpa-maya pathe nāci' cale viśvambhara
catur-dike jvale dīpa parama sundara*

The road that Viśvambhara danced along was covered with flowers, and most attractive torches burned in the four directions.

CB Madhya-khaṇḍa 23.431

TEXT 431

*se candrera śobhā kibā kahibāre pāri
yāhāte kīrtana kare gaurāṅga śrī-hari*

I am unable to describe the beauty of the moon, under the illumination of which Lord Gaurahari performed His *kīrtana*.

CB Madhya-khaṇḍa 23.432

TEXT 432

*prati-dvāre pūrṇa-kumbha rambhā āmrasāra
nārī-gaṇe `hari' bali' deya jayakāra*

There were filled waterpots, bananas, and mango leaves at every doorstep. The ladies made auspicious sounds and chanted the names of Hari.

TEXT 433

*ei mata sakala nagare śobhā kare
āilāṭhākura tantuvāyera nagare*

After gracing the entire village in this way, the Lord went to the village of weavers.

From the village of conchshell merchants, the Lord went to the village of weavers. The village of weavers is still present today.

CB Madhya-khaṇḍa 23.434

TEXT 434

*uṭhila maṅgala-dhvani jaya-kolāhala
tantuvāya-saba hailā ānande vihvala*

As the tumultuous vibration of auspicious sounds arose, the weavers became overwhelmed in ecstasy.

CB Madhya-khaṇḍa 23.435

TEXT 435

*nāce saba nagariyā diyā karatāli
“hari bala mukunda gopāla vanamālī”*

All the residents of Navadvīpa clapped their hands as they danced and chanted, “Hari Bol! Mukunda, Gopāla, Vanamālī!”

CB Madhya-khaṇḍa 23.436

TEXT 436

*sarva-mukhe `hari` nāma śuni` prabhu hāse
nāciyā calilā prabhu śrīdharera vāse*

The Lord smiled as He heard the name of Hari emanate from everyone's mouth. The Lord then danced down the road to the residence of Śrīdhara.

From the village of the weavers, Śrī Gaurasundara went to Śrīdhara's courtyard.

CB Madhya-khaṇḍa 23.437

TEXT 437

*bhāṅgā eka ghara mātra śrīdharera vāsa
uttarilā giyā prabhu tānhāra āvāsa*

The Lord then entered Śrīdhara's house, which consisted of one broken room.

CB Madhya-khaṇḍa 23.438

TEXT 438

*sabe eka lauha-pātra āchaye duyāre
kata ṭhāni tāli, tāhāha core o nā hare*

At Śrīdhara's doorway he had one iron waterpot that had been repaired a number of times. Even a thief would not steal it.

CB Madhya-khaṇḍa 23.439

TEXT 439

*nṛtya kare mahāprabhu śrīdhara-aṅgane
jala-pūrṇa pātra prabhu dekhilā āpane*

As Mahāprabhu danced in Śrīdhara's courtyard, He saw that pot of water.

CB Madhya-khaṇḍa 23.440-442

TEXT 440-442

*bhakta-prema bujhāite śrī-śacī-nandana
lauha-pātra tuli' lailena tata-kṣaṇa*

*jala piye mahāprabhu sukhe āpanāra
kā'ra śakti āche tāhā `naya' karibāra*

*`mariluṅ mariluṅ' bali' ḍākaye śrīdhara
“more saṁhārite se āilā mora ghara”*

To display His love for His devotees, Śrī Śacīnandana suddenly picked up that iron waterpot. Mahāprabhu then drank water from that pot in His own ecstasy. Who had the power to stop Him? Śrīdhara exclaimed, “I’m finished! I’m finished! He has come to my house to kill me.”

Mahāprabhu happily drank water from Śrīdhara’s old iron pot. On seeing Gaurasundara take service without asking, poor Śrīdhara blamed his fortune, which was the result of his poverty, and said, “I could not properly welcome Śrī Gaurasundara, therefore He has forcibly drunk water from my broken waterpot to kill me—to inflict my heart with distress.”

CB Madhya-khaṇḍa 23.443

TEXT 443

*baliyā mūrccita hailā sukṛti śrīdhara
prabhu bale,— “śuddha mora āji kalevara*

After speaking in this way, the pious Śrīdhara lost consciousness. The Lord then said, “Today My body has become purified.

CB Madhya-khaṇḍa 23.444

*āji mora bhakti haila kṛṣṇera caraṇe
śrīdharera jala pāna kariloṅ yakhane*

“Today, by drinking Śrīdhara’s water, I have attained devotion for the lotus feet of Kṛṣṇa.

After Gaurasundara drank water from Śrīdhara’s old waterpot and heard the statements of Śrīdhara, His propensity for serving Kṛṣṇa awakened, His forgetfulness of Kṛṣṇa was destroyed, and since He was fixed in the service of the Supreme Lord without looking for external happiness, His body was purified. Janārdana is *bhāva-grāhī*, or appreciative of one’s sentiments. Rather than being served with the opulences of this material world, He accepts the living entities’ nonduplicitous heartfelt service.

CB Madhya-khaṇḍa 23.445

TEXT 445

*ekhane se `viṣṇu-bhakti’ haila āmāra”
kahite kahite paḍe nayanera dhāra*

“Now I have attained devotional service to Viṣṇu.” After speaking these words, tears flowed from His eyes.

CB Madhya-khaṇḍa 23.446

TEXT 446

*`vaiṣṇavera jala-pāne viṣṇu-bhakti haya’
sabāre bujhāya prabhu gaurāṅga sadaya*

The merciful Lord Gaurāṅga revealed to everyone that one attains devotional service to Viṣṇu by drinking a Vaiṣṇava’s water.

As stated: *gr̥hnīyād vaiṣṇavāj jalam*—“One should accept water from a Vaiṣṇava.” By drinking the remnants of a Vaiṣṇava’s water, devotional service to Viṣṇu is awakened. Ordinary people consider that all possessions of an *akiñcana*, or materially exhausted, Vaiṣṇava have some value, except his insignificant water, which they neglect as worthless.

CB Madhya-khaṇḍa 23.447

TEXT 447

In the Padma Purāṇa, Ādi-khaṇḍa (31.112) it is stated:

*prārthayed vaiṣṇavasyānnaṁ prayatnena vicakṣaṇaḥ
sarva-pāpa viśuddhy arthaṁ tad abhāve jalaṁ pibet*

“To become freed from all sinful reactions, learned persons should sincerely beg for the Lord’s remnants (foods offered by Vaiṣṇavas) or the Vaiṣṇavas’ remnants. If one is unable to obtain those, he should drink the remnants of a Vaiṣṇava’s water or the water that has washed his feet.”

CB Madhya-khaṇḍa 23.448

TEXT 448

*bhakata-vātsalya dekhi’ sarva bhakta-gaṇa
sabāra uṭhila mahā-ānanda-krandana*

When the devotees saw the Lord display His affection for His devotee, they all began to cry in great ecstasy.

CB Madhya-khaṇḍa 23.449

TEXT 449

*nityānanda-gadādhara paḍilā kāndiyā
advaita-śrīvāsa kānde bhūmite paḍiyā*

Nityānanda, Gadādhara, Advaita, and Śrīvāsa all fell to the ground crying.

CB Madhya-khaṇḍa 23.450

TEXT 450

*kānde haridāsa, gaṅgādāsa, vakreśvara
murāri, mukunda kānde, śrī-candraśekhara*

Haridāsa, Gaṅgādāsa, Vakreśvara, Murāri, Mukunda, and Śrī Candraśekhara all began to cry.

CB Madhya-khaṇḍa 23.451

TEXT 451

*govinda, govindānanda, śrīgarbha, śrīmān
kānde kāsīśvara, śrī-jagadānanda, rāma*

Govinda, Govindānanda, Śrīgarbha, Śrīmān, Kāsīśvara, Śrī Jagadānanda, and Rāma also began to cry.

CB Madhya-khaṇḍa 23.452

TEXT 452

*jagadīśa, gopīnātha kāndena nandana
śuklāmbara, garuḍa, kāndaye sarva-jana*

Jagadīśa, Gopīnātha, Nandana Ācārya, Śuklāmbara, Garuḍa, and many others all began to cry.

CB Madhya-khaṇḍa 23.453

TEXT 453

*lakṣa koṭi loka kānde śire diyā hāta
“kṛṣṇa re ṭhākura mora anāthera nātha”*

Millions of people held their heads, cried, and exclaimed, “O dear Kṛṣṇa, O my Lord, O Lord of the helpless!”

CB Madhya-khaṇḍa 23.454

TEXT 454

*ki haila balite nāri śrīdharera vāse
sarva-bhāve prema-bhakti haila prakāśe*

I am unable to describe what happened at Śrīdhara’s house, where loving devotional service was fully manifested.

CB Madhya-khaṇḍa 23.455

TEXT 455

*`kṛṣṇa' bali' kānde sarva-jagata hariṣe
saṅkalpa haila siddhi, gauracandra hāse*

**As everyone cried and chanted the name of Kṛṣṇa in ecstasy,
Gauracandra smiled, for His mission was fulfilled.**

CB Madhya-khaṇḍa 23.456

TEXT 456

*dekha saba bhāi, ei bhaktera mahimā
bhakta-vātsalyera prabhu karilena sīmā*

**O brothers, just see the glories of the devotees! The Lord displays His
greatest affection for His devotees.**

CB Madhya-khaṇḍa 23.457

TEXT 457

*lauha-jalapātra, tā'te bāhirera jala
parama-ādare pāna kailena sakala*

**It was an iron waterpot filled with water meant for external use, yet
the Lord most affectionately drank all of it.**

Iron is the cheapest metal. Such an iron pot had become worn out after prolonged use. Moreover, it was meant for external use. To demonstrate that through spiritual vision from the transcendental point of view the material conception of poverty and destitution is an impediment in the devotional service of the Lord, the Lord drank water from the broken iron waterpot of the poor Śrīdhara and thus taught the entire world how to respect and honor devotees.

CB Madhya-khaṇḍa 23.458

TEXT 458

*paramārthe pāna-icchā haila yakhane
sudhāmṛta bhakta-jala haila takhane*

When the Lord developed a transcendental desire to drink, that devotee's water became the purest nectar.

CB Madhya-khaṇḍa 23.459

TEXT 459

*`bhakti' bujhāite se e-mata pātre jala
paramārthe vaiṣṇavera sakala nirmala*

The Lord drank water from such a pot to reveal the glories of devotional service and to show that from the spiritual point of view everything belonging to a Vaiṣṇava is pure.

CB Madhya-khaṇḍa 23.460-465

TEXT 460-465

*dāmbhikera ratna-pātra, divya jalāsane
āchuka pibāra kārya, nā dekhe nayane
ye-se-dravya sevakera sarva-bhāve khāya
naivedyādi vidhira o apekṣā nāhi cāya
alpa dravya dāse o nā dile bale khāya
tā'ra sākṣī brāhmaṇera khuda dvārakāya
avaśeṣe sevakere kare ātmasāt
tā'ra sākṣī vana-vāse yudhiṣṭhira-śāka
sevaka kṛṣṇera pitā, mātā, patnī, bhāi
'dāsa' bai kṛṣṇera dvitīya āra nāi
ye-rūpa cintaye dāse se-i rūpa haya
dāse kṛṣṇe karibāre pāreye vikraya*

Even if He is thirsty, the Lord does not glance at the water offered by

a proud person in an opulent, jeweled watercup. The Lord eats with full satisfaction any item offered by His servant, regardless of whether the offering was made according to regulations. Even if His servant does not offer an item because he considers it too insignificant, the Lord forcibly eats it. The evidence of this was when the Lord ate Sudāmā Brāhmaṇa's broken rice in Dvārakā. The Lord even accepts the remnants of His servants. This was seen during the Pāṇḍavas' exile to the forest when the Lord ate the remnants of Yudhiṣṭhira's leafy vegetables. Kṛṣṇa's father, mother, wife, and brother are all His servants. Kṛṣṇa does not recognize anyone other than His servants. The Lord accepts the form that His servant meditates on, and Kṛṣṇa's servant can even sell Him.

For an elaboration on verse 462, one should see *Śrīmad Bhāgavatam*, Tenth Canto, Chapter eighty-one.

For an elaboration on verse 463, one should see *Mahābhārata, Vana-parva*, Chapters 261-262.

If anyone in the material world has many possessions, then he naturally becomes proud. Such a proud person then takes shelter of misconceptions like: “I am the best, I am rich, I am the best collector of ingredients for worshiping the Lord, I am a great devotee, and Vaiṣṇavas like Śrīdhara Svāmī are Māyāvādīs.” Lord Śrī Gaurasundara does not even glance at such people or desire to accept any of their offerings. The awe and reverence of this material world is unable to oblige the Supreme Lord, who is the object of *viśrambha-sakhyā* (friendship in equality), *vātsalya* (parenthood), and *mādhurya* (conjugal love) *rasas*, or transcendental mellows. The Supreme Lord forcibly yet affectionately takes even an insignificant item that is given by His poor devotee, and the Lord ignores items offered according to proper etiquette by wealthy proud persons. The Supreme Lord affectionately accepted the broken rice offered by Sudāmā Vipra, who was a resident of Sudāmāpurī, Dvārakā (modern day Porbandar). The Lord accepted with pleasure the leafy vegetables collected in the forest and offered by Yudhiṣṭhira during his exile. The

wife, father, mother, friend, and servant of Kṛṣṇa, who is the object of worship, are certainly all His servants. The Supreme Lord's service, which is the wealth of those servants who are associates in the Lord's eternal pastimes, is executed by different servants in different *rasas*.

CB Madhya-khaṇḍa 23.466

TEXT 466

*`sevaka-vatsala prabhu' cāri-vede gāya
sevakera sthāne kṛṣṇa prakāśe sadāya*

**The four *Vedas* declare, “The Lord is affectionate to His servants.”
Kṛṣṇa always manifests Himself to His servants.**

CB Madhya-khaṇḍa 23.467

TEXT 467

*nayana bhariyā dekha dāsera prabhāva
hena dāsya-bhāve kṛṣṇe kara anurāga*

Behold the influence of the Lord's servants to the full satisfaction of your eyes, and then become attached to Kṛṣṇa in that mood of service.

CB Madhya-khaṇḍa 23.468

TEXT 468

*alpa hena nā māniha `kṛṣṇa-dāsa' nāma
alpa-bhāgye `dāsa' nāhi kare bhagavān*

Do not consider the designation “servant of Kṛṣṇa” as something insignificant, for the Supreme Lord does not accept a less fortunate person as “servant.”

The topmost persons of this material world are engaged in the service of the Supreme Lord. Not understanding this fact, conditioned souls with

high aspirations ascertain various nondevotional activities as *sādhana*, yet the goals they ultimately achieve as a result of that *sādhana* are all examples of aversion to the Lord's service. When a human being's propensity for the service of the Supreme Lord is fully awakened, he becomes supremely glorious. The Lord's devotees, who always desire the benefit of others, pray that everyone's attachment to Kṛṣṇa may increase. The object of service is pleased only by service. The endeavor to fulfill the desires of the object of service is called bhakti, or devotional service. This conviction is manifested in the hearts of the most fortunate persons. Since the relishable taste of the Lord's service is not a subject matter of unfortunate people's realization, their good fortune is burned to ashes. The Supreme Lord does not award His service to such unfortunate people.

CB Madhya-khaṇḍa 23.469-470

TEXT 469-470

*bahu koṭi janma ye karila nija-dharma
ahimsāra amāyāya kare sarva karma*

*ahar-niśa dāsya-bhāve ye kare prārthana
gaṅgā-labhya haya kāle bali' `nārāyaṇa`*

One who for many millions of lifetimes executes all his occupational duties with sincerity and nonviolence and who day and night prays to the Lord in the mood of a servant ultimately remembers Nārāyaṇa at the time of death.

By praying for the service of the Supreme Lord, one attains the good fortune of uttering the name “Nārāyaṇa” and entering the waters of the Ganges at the time of death [This refers to the good fortune of having the ashes of one's cremated body immersed in the waters of the Ganges.].

CB Madhya-khaṇḍa 23.471

TEXT 471

*tabe haya mukta—sarva-bandhera vināśa
mukta haile haya, sei govindera dāsa*

He then attains liberation, being freed from all bondage. When one is thus liberated, he becomes a servant of Govinda.

CB Madhya-khaṇḍa 23.472

TEXT 472

*ei vyākhyā kare bhāṣyakārera samāje
mukta-saba līlā-tanu kari' kṛṣṇa bhaje*

The explanation of those who comment on the scriptures is that liberated souls accept bodies suitable for the Lord's pastimes and engage in the worship of Kṛṣṇa.

CB Madhya-khaṇḍa 23.473

TEXT 473

In his commentary on Śrīmad Bhāgavatam 10.87.21 Śrīdhara Svāmī quotes Sarvajña (Viṣṇusvāmī) as follows:

*muktā api līlayā vighrahaṁ kṛtvā
bhagavantam bhajante*

“Eternally liberated persons accept bodies suitable for the Lord's pastimes and engage in His worship.”

CB Madhya-khaṇḍa 23.474

TEXT 474

*ataeva bhakta haya īśvara-samāna
bhakta-sthāne parābhava māne bhagavān*

Therefore the devotees are as good as the Supreme Lord. The Lord agrees to be defeated by His devotees.

TEXT 475

*ananta-brahmāṇḍe yata āche stuti-mālā
`bhakta' hena stutira nā dhare keha kalā*

The prayers found in innumerable universes are inadequate to properly glorify the devotees.

CB Madhya-khaṇḍa 23.476

TEXT 476

*`dāsa' nāme brahmā, śiva hariṣa sabāra
dharaṇī dharendra cāhe dāsa-adhikāra*

Brahmā, Śiva, and others are pleased to be addressed as “servant.” Ananta Śeṣa, who supports the universe, also desires the qualification to serve the Lord.

CB Madhya-khaṇḍa 23.477

TEXT 477

*e saba īśvara-tūlya svabhāvei bhakta
tathāpiha bhakta haibāre anurakta*

Although they are equal to the Lord and are devotees by nature, they are extremely eager to become devotees.

CB Madhya-khaṇḍa 23.478

TEXT 478

*hena bhakta advaitere balite hariṣe
pāpī-saba duḥkha pāya nija-karma-doṣe*

Because of their past misdeeds, sinful people feel unhappy to graciously accept Advaita as a devotee.

TEXT 479

*kṛṣṇera santoṣa baḍa `bhakta' hena nāme
kṛṣṇacandra vine bhakta āra ke vā jāne*

**Lord Kṛṣṇa is greatly pleased with one who is accepted as a “bhakta,”
for who other than Kṛṣṇa knows the glories of the devotees?**

CB Madhya-khaṇḍa 23.480

TEXT 480

*udara-bharaṇa lāgi' ebe pāpī saba
laoyāya `īśvara āmi',—mūle jaradgava*

**Sinful people who claim to be God for the purpose of filling their
bellies are actually all idiots.**

CB Madhya-khaṇḍa 23.481

TEXT 481

*garddabha-śṛgāla-tulya śiṣya-gaṇa laiṅyā
keha bale,—“āmi raghunātha bhāva' giṅyā”*

**Some instruct their asslike and foxlike disciples, “Go and meditate on
me as Rāmacandra.”**

CB Madhya-khaṇḍa 23.482

TEXT 482

*kukkurera bhakṣya deha,—ihāre laiṅyā
balaye `īśvara' viṣṇu-māyā-mugdha haiṅyā*

**Although they have accepted a material body that is fit to be eaten by
dogs, they call themselves “God” under the influence of Lord Viṣṇu's**

external energy.

CB Madhya-khaṇḍa 23.483

TEXT 483

*sarva-prabhu gauracandra śrī-śacī-nandana
dekha tānra śakti ei bhariyā nayana*

Gauracandra, the son of Śacī, is the Lord of all. Behold His prowess to the full satisfaction of your eyes.

CB Madhya-khaṇḍa 23.484

TEXT 484

*icchā-mātra koṭi koṭi samṛddha haila
kata koṭi mahādīpa jvalite lāgila*

Simply by His will millions of people gathered with millions of large burning torches.

CB Madhya-khaṇḍa 23.485

TEXT 485

*ke vā ropileka kalā prati-dvāre dvāre
ke vā gāya, vā'ya ke vā, puṣpa-vṛṣṭi kare*

Who placed the bananas at every doorstep? Who sang, who played the musical instruments, and who showered the flowers?

CB Madhya-khaṇḍa 23.486

TEXT 486

*karilena mātra śrīdharera jala-pāna
ki haila nā jāni premera adhiṣṭhāna*

I cannot understand the love that manifest there when the Lord

drank Śrīdhara's water.

CB Madhya-khaṇḍa 23.487

TEXT 487

*bhakata-vātsalya dekhi' tribhuvana kānde
bhūmite loṭāya keha keśa nāhi bāndhe*

On seeing the Lord's display of affection for His devotee, the people of the three worlds cried. Some rolled on the ground, and some let their hair loose.

CB Madhya-khaṇḍa 23.488

TEXT 488

*śrīdhara kāndaye tṛṇa dhariyā daśane
ucca kari' `hari' bale sajala nayane*

Holding straw between his teeth, Śrīdhara cried and loudly chanted the name of Hari with tears in his eyes.

CB Madhya-khaṇḍa 23.489

TEXT 489

*“ki jala karila pāna tridaśera rāya”
nācaye śrīdhara, kānde, kare `hāya hāya’*

Śrīdhara danced, cried, and lamented, “Alas, what kind of water has the Lord, Tridaśa Rāya, drunk?”

CB Madhya-khaṇḍa 23.490

TEXT 490

*bhakta-jala pāna kari' prabhu viśvambhara
śrīdhara-aṅgane nāce vaikunṭha-īśvara*

After drinking His devotee's water, Viśvambhara Prabhu, the Lord of Vaikuṅṭha, danced in Śrīdhara's courtyard.

CB Madhya-khaṇḍa 23.491

TEXT 491

*priya-gaṇe catur-dike gāya mahā-rase
nityānanda gadādhara śobhe dui pāśe*

His intimate associates sang in great ecstasy in the four directions, while Nityānanda and Gadādhara danced at the two sides of the Lord.

CB Madhya-khaṇḍa 23.492

TEXT 492

*kholā-vecā sevakera dekha bhāgya-sīmā
brahmā, śiva kānde yānra dekhiyā mahimā*

Just behold the ultimate fortune of the Lord's servant, Śrīdhara, the banana seller. Even Brahmā and Śiva cried on seeing his glories.

CB Madhya-khaṇḍa 23.493

TEXT 493

*dhane, jane, pāṇḍitye kṛṣṇere nāhi pāi
kevala bhaktira vaśa caitanya gosāñi*

One cannot attain Kṛṣṇa by wealth, high birth, or scholarship. Lord Caitanya is controlled only by devotional service.

CB Madhya-khaṇḍa 23.494

TEXT 494

*jala-pāne śrīdharere anugraha kari'
nagare āilā punaḥ gaurāṅga-śrī-hari*

After bestowing mercy on Śrīdhara by drinking his water, Lord Gaurāṅga again entered the town.

CB Madhya-khaṇḍa 23.495

TEXT 495

*nāce gauracandra bhakti-rasera ṭhākura
catur-dike hari-dhvani śuniye pracura*

Gauracandra, the master of all devotional mellows, continued to dance as the tumultuous vibration of Hari was heard in the four directions.

CB Madhya-khaṇḍa 23.496

TEXT 496

*sarva-loka jini' navadvīpera śobhāya
'hari-bola' śuni mātra sabāra jihvāya*

The beauty of Navadvīpa surpassed that of all other places in the creation as the sound of “Hari bol!” emanated from the tongues of all.

CB Madhya-khaṇḍa 23.497

TEXT 497

*ye sukhe vihvala śuka, nārada, śaṅkara
se sukhe vihvala sarva-nadīyā-nagara*

The same ecstasy that overwhelms Śukadeva, Nārada, and Śaṅkara now overwhelmed the residents of Nadia.

CB Madhya-khaṇḍa 23.498

TEXT 498

sarva-navadvīpe nāce tribhuvana-rāya

`gādigāchā', `pāraḍāṅgā', `mājidā', diyā yāya

The Lord of the three worlds passed through Gādigāchā, Pāraḍāṅgā, and Mājidā while dancing throughout Navadvīpa.

Among the many villages of Navadvīpa, the villages of Gādigāchā (presently known as Svarūpa-gañja), Ṭyāñrā, and Maheśa-gañja are still present. The village of Pāraḍāṅgā was in the area of the present day Brahma-nagara. The village of Mājidā is situated within Madhyadvīpa. The location of the village of Pāraḍāṅgā is presently lost or the name of the village has been changed.

CB Madhya-khaṇḍa 23.499

TEXT 499

*`eka niśā' hena jñāna nā kariha mane
kata kalpa gela sei niśāra kīrtane*

Do not think that the *kīrtana* lasted only one night, for several *kalpas* passed that night.

CB Madhya-khaṇḍa 23.500

TEXT 500

*caitanya-candrera kichu asambhava naya
bhrū-bhaṅge yāhāra haya brahmāṇḍa-pralaya*

Nothing is impossible for Caitanyacandra. Simply by the movement of His eyebrows, the entire universe is annihilated.

CB Madhya-khaṇḍa 23.501

TEXT 501

*mahā-bhāgyavāne se e-saba tattva jāne
śuṣka-tarka-vādī pāpī kichui nā māne*

One who knows these glories of the Lord is most fortunate. The sinful

dry speculators do not accept this at all.

CB Madhya-khaṇḍa 23.502

TEXT 502

*ye nagare nāce vaikuṅṭhera adhirāja
tāhārāo bhāsaye ānanda-sindhu-mājha*

The residents of each town in which the Lord danced also floated in an ocean of bliss.

CB Madhya-khaṇḍa 23.503

TEXT 503

*se huṅkāra, se garjjana, se premera dhāra
dekhiyā kāndaye strī-puruṣa nadīyāra*

The men and women of Nadia wept on beholding the Lord's loud roars, cries, and flow of ecstatic love.

CB Madhya-khaṇḍa 23.504

TEXT 504

*keha bale,—“śacīra caraṇe namaskāra
hena mahāpuruṣa janmila garbhe yānra”*

Someone said, “I offer my obeisances at the feet of Śacī, from whose womb such a great personality took birth.”

CB Madhya-khaṇḍa 23.505

TEXT 505

*keha bale,—“jagannātha miśra puṇyavanta”
keha bale,—“nadīyāra bhāgyera nāhi anta”*

Another person said, “Jagannātha Miśra is most pious.” Someone else

said, “There is no end to Nadia’s good fortune.”

CB Madhya-khaṇḍa 23.506

TEXT 506

*ei mata līlā prabhu kata kalpa kailā
sabe bale āji rātri prabhāta nā hailā*

In this way the Lord performed His pastimes for several *kalpas* as everyone expressed the desire that the night would never end.

CB Madhya-khaṇḍa 23.507

TEXT 507

*ei mata bali’ sabe deya jayakāra
sarva-loke `hari’ vine nāhi bale āra*

In this way everyone expressed their jubilation by vibrating nothing other than the names of Hari.

CB Madhya-khaṇḍa 23.508

TEXT 508

*prabhu dekhi’ sarva loka daṇḍavat hañā
paḍaye puruṣa-strīye bālaka laiyā*

Men, women, and children all fell down to offer obeisances when they saw the Lord.

CB Madhya-khaṇḍa 23.509

TEXT 509

*śubha-dr̥ṣṭi gauracandra kari’ sabākāre
svānubhāvānande prabhu kīrtane vihare*

After glancing mercifully on everyone, the Lord continued to enjoy

the *kīrtana* in His own ecstasy.

CB Madhya-khaṇḍa 23.510

TEXT 510

*e saba līlāra kabhu nāhi pariccheda
`āvirbhāva' `tirobhāva'—ei kahe veda*

Although the *Vedas* describe the Lord’s “appearance” and “disappearance,” there is actually no end to His pastimes.

CB Madhya-khaṇḍa 23.511

TEXT 511

*yekhāne ye-rūpa bhakta-gaṇe kare dhyāna
sei rūpe seikhāne prabhu vidyamāna*

Whenever a devotee meditates on a particular form of the Lord, the Lord appears in that form before the devotee.

CB Madhya-khaṇḍa 23.512

TEXT 512

In the Śrīmad Bhāgavatam (3.9.11) it is stated:

*yad-yad-dhiyā ta urugāya vibhāvayanti
tat-tad-vapuḥ praṇayase sad-anugrahāya*

“You are so merciful to Your devotees that You manifest Yourself in the particular eternal form of transcendence in which they always think of You.”

CB Madhya-khaṇḍa 23.513

TEXT 513

adyāpiha caitanya e saba līlā kare

yānra bhāgye thāke, se dekhaye nirantare

Lord Caitanya performs these pastimes even today, and one who is fortunate can constantly see them.

One cannot get a clear idea of an object of vision simply by seeing the middle portion of it. Living entities do not see the portions of the supreme consciousness that are covered by their propensity to enjoy, and as a result all of Śrī Caitanyadeva's eternal pastimes remain covered from the eyes of ordinary people. Those who are free from the coverings of karma and *jñāna* and as such do not chase desires for either enjoying the fruits of their karma or for the will-o'-the-wisp of renouncing the fruits of their karma can certainly always see the pastimes of Śrī Caitanya. The human beings' propensities for enjoyment and renunciation make them materially conditioned. When they become free from the clutches of such conditioning, they achieve the power to surpass the platforms of enjoyment and renunciation. Otherwise, according to mortal and temporary considerations, they develop the sinful thirst for equating the pastimes of Śrī Caitanya with the karma- and *jñāna*-covered pastimes of human beings.

CB Madhya-khaṇḍa 23.514

TEXT 514

*bhakta lāgi' prabhura sakala avatāra
bhakta bai kṛṣṇa-karma nā jānaye āra*

The Supreme Lord incarnates for the sake of His devotees. No one other than the devotees can understand the activities of Kṛṣṇa.

Only the eternal servants of the Supreme Lord are qualified to realize the Lord's eternal incarnations. The Supreme Lord always appears in the devotees' hearts, which are eternally inclined to service. Unless one is inclined to the Lord's service, the activities of Kṛṣṇa, or His eternal pastimes, do not become the object of one's realization.

CB Madhya-khaṇḍa 23.515

TEXT 515

*koṭi janma yadi yoga, yajña, tapa kare
'bhakti' vinā kona karme phala nāhi dhare*

Even if one performs yoga, sacrifice, and austerity for millions of births, he cannot attain any result unless he takes to devotional service.

Since yoga, sacrifice, and austerity are ephemeral and situated on the material platform, they are distinct from pure spirit. Until a conditioned soul's propensity for enjoyment and renunciation is checked, he remains entangled in the network of karma and thus cannot understand the essential characteristics of devotional service, which is the eternal propensity of the spirit soul. As soon as the eternal propensity of the spirit soul is awakened, he immediately understands that unless all activities like austerity, yoga, and sacrifice are performed for the pleasure of Hari, they result in lording it over material nature.

CB Madhya-khaṇḍa 23.516

TEXT 516

*hena 'bhakti' vine bhakta sevile nā haya
ataeva bhakta-sevā sarva-śāstre kaya*

Such devotional service cannot be attained without serving the devotees. Therefore all the scriptures glorify the service of the devotees.

There is no alternative for a living entity to become liberated from the conditioned state other than exclusively following and serving the devotees. This is the ultimate word in all education.

One should discuss the *Śrīmad Bhāgavatam* verses beginning *rahūgaṇaitat tapasā na yāti* and *naiṣāṁ matis tāvad* [*rahūgaṇaitat tapasā na yāti, ne cejyayā nirvapanād gṛhād vāna cchandasā naiva jalāgni-sūryair, vinā mahat-pāda-rajo-'bhiṣekam*, “My dear King Rahūgaṇa,

unless one has the opportunity to smear his entire body with the dust of the lotus feet of great devotees, one cannot realize the Absolute Truth simply by observing celibacy (*brahmacarya*), strictly following the rules and regulations of householder life, leaving home as a *vānaprastha*, accepting *sannyāsa*, or undergoing severe penances in winter by keeping oneself submerged in water or surrounding oneself in summer by fire and the scorching heat of the sun. There are many other processes to understand the Absolute Truth, but the Absolute Truth is only revealed to one who has attained the mercy of a great devotee.” (*Bhāg.* 5.12.12), *naiṣāṁ matis tāvad urukramānḡhrimṣprśaty anarthāpagamo yad-arthahmahīyasāṁ pāda-rajo-’bhiṣekamniṣkiñcanānām na vṛñīta yāvat*, “Unless they smear upon their bodies the dust of the lotus feet of a Vaiṣṇava completely freed from material contamination, persons very much inclined toward materialistic life cannot be attached to the lotus feet of the Lord, who is glorified for His uncommon activities. Only by becoming Kṛṣṇa conscious and taking shelter at the lotus feet of the Lord in this way can one be freed from material contamination.” (*Bhāg.* 7.5.32)].

CB Madhya-khaṇḍa 23.517

TEXT 517

*ādi deva jaya jaya nityānanda-rāya
caitanya kīrtana sphure yāñhāra kṛpāya*

All glories to Lord Nityānanda, the primeval Lord, by whose mercy glorification of Lord Caitanya manifests.

CB Madhya-khaṇḍa 23.518

TEXT 518

*keha bale,—“nityānanda balarāma-sama”
keha bale,—“caitanyaera baḍa priyatama”*

Some say, “Nityānanda is equal to Balarāma,” and some say, “He is most dear to Lord Caitanya.”

CB Madhya-khaṇḍa 23.519

TEXT 519

*keha bale,—“mahātejī amśa-adhikārī”
keha bale,—“kona-rūpa bujhite nā pāri*

Some say, “He is a most powerful plenary portion of the Lord,” and others say, “We cannot understand who He is.”

CB Madhya-khaṇḍa 23.520

TEXT 520

*ki vā jīva nityānanda, ki vā bhakta jñānī
yāra yena mata icchā nā bolaye keni*

Someone may consider Nityānanda a living entity, someone may consider Him a devotee, and someone may consider Him a jñānī. They may say whatever they like.

CB Madhya-khaṇḍa 23.521

TEXT 521

*ye-se-kene caitanyera nityānanda nahe
tabu se caraṇa-dhana rahuka hṛdaye*

No matter what relationship Nityānanda has with Lord Caitanya, I keep the treasure of His lotus feet in my heart.

CB Madhya-khaṇḍa 23.522

TEXT 522

*eta parihāre o ye pāpī nindā kare
tabe lāthi māroṅ tāra śirera upare*

Therefore I kick the head of any sinful person who disregards the glories of Lord Nityānanda and dares to criticize Him.

CB Madhya-khaṇḍa 23.523

TEXT 523

*caitanya-priyera pāye mora namaskāra
avadhūta-candra prabhu hauk āmāra*

I offer my obeisances at the feet of Lord Caitanya's dear devotees, so that Avadhūta-candra may become my Lord.

CB Madhya-khaṇḍa 23.524

TEXT 524

*caitanyaera kṛpāya se nityānanda cini
nityānanda jānāile gauracandra jāni*

By the mercy of Lord Caitanya, I came to know Lord Nityānanda, and if Nityānanda reveals Gauracandra to me, I will come to know Him.

CB Madhya-khaṇḍa 23.525

TEXT 525

*gauracandra-nityānanda—śrī-rāma-lakṣmaṇa
gauracandra—`kṛṣṇa`, nityānanda—`saṅkarṣaṇa`*

Gauracandra and Nityānanda are Śrī Rāma and Lakṣmaṇa. Gauracandra is Kṛṣṇa, and Nityānanda is Saṅkarṣaṇa.

Śrī Gaura and Nityānanda are Śrī Rāma and Lakṣmaṇa. Śrī Gaura and Nityānanda are Śrī Kṛṣṇa-Nārāyaṇa and Saṅkarṣaṇa. The observation of Śrī Caitanya's pastimes on different platforms of the supreme worshipable object gives the understanding that Śrī Caitanya and Nityānanda are nondifferent from the supreme worshipable truth.

Through His various manifestations, Śrī Nityānanda Prabhu is certainly able to serve Śrī Caitanyadeva. The *jīva-śakti*, or living entities, certainly emanate from Śrī Nityānanda Prabhu. Therefore the characteristic of service is the eternal characteristic of every living entity.

CB Madhya-khaṇḍa 23.526

TEXT 526

*nityānanda-svarūpe se caitanyera bhakti
sarva-bhāve karite dharaye prabhu śakti*

Nityānanda Svarūpa is empowered by the Lord to fully engage in the devotional service of Lord Caitanya.

CB Madhya-khaṇḍa 23.527

TEXT 527

*caitanyera yata priya sevaka-pradhāna
tāñhārā se jñāta nityānandera ākhyāna*

All the beloved principal servants of Lord Caitanya know the glories of Nityānanda.

CB Madhya-khaṇḍa 23.528

TEXT 528

*tabe ye dekhaha anyo 'nye dvandva bāje
raṅga kare kṛṣṇacandra keha nāhi bujhe*

But the quarrels that are seen among the devotees are simply Kṛṣṇa's pastimes, which are not understood by all.

CB Madhya-khaṇḍa 23.529

TEXT 529

ihāte ye eka vaiṣṇavera pakṣa laya

anya vaiṣṇavere ninde, se-i yāya kṣaya

If someone takes the side of one Vaiṣṇava and blasphemes another Vaiṣṇava, he is certainly vanquished.

The loving quarrels between Śrī Nityānanda Prabhu and Śrī Advaita Prabhu are enacted by the will of Kṛṣṇa. This fact is not understood by materialistic people. If without understanding one takes the side of one Vaiṣṇava, then the other Vaiṣṇava is neglected. As a result of such actions, offense is accrued.

CB Madhya-khaṇḍa 23.530

TEXT 530

*sarva-bhāve bhaje kṛṣṇa, kāre nā ye ninde
sei se gaṇanā pāya vaiṣṇavera vṛnde*

One who serves Kṛṣṇa without deviation and without blaspheming anyone is counted as a Vaiṣṇava.

By serving the Supreme Lord without deviation, one does not get an opportunity to blaspheme the demigods, who are situated within the Supreme Lord's external energy. Such an exalted devotee free from blasphemy is truly counted among the topmost servants of the Supreme Lord.

CB Madhya-khaṇḍa 23.531

TEXT 531

*advaita-carāṇe mora ei namaskāra
tāna priya tāhe mati rahuka āmāra*

I offer my obeisances at the feet of Advaita. May my mind remain attached to those who are dear to Him.

Those who commit offenses at the lotus feet of Śrī Gadādhara Paṇḍita while claiming subordination to Advaita Ācārya can never be actual servants of Śrī Advaita; they are simply sinful. The author desires that his

mind may always be fixed on Śrī Advaita Prabhu's actual servants, who glorify devotees headed by Gadādhara. If one wants evidence of who is eligible to actually see Śrī Caitanyadeva, then he should see who is happy to hear topics of Śrī Caitanya. Such a person is certainly qualified to engage in the service of Śrī Caitanya.

CB Madhya-khaṇḍa 23.532

TEXT 532

*sarva-goṣṭhī-sahita gaurāṅga jaya jaya
śunilei madhya-khaṇḍa bhakti labhya haya*

All glories to Gaurāṅga along with His associates! Simply by hearing the topics of *Madhya-khaṇḍa*, one attains devotional service.

CB Madhya-khaṇḍa 23.533

TEXT 533

*advaitera pakṣa lañā ninde gadādhara
se pāpiṣṭha kabhu nahe advaita-kiṅkara*

That sinful person who takes the side of Advaita and blasphemes Gadādhara can never be a servant of Advaita.

CB Madhya-khaṇḍa 23.534

TEXT 534

*caitanya-candrera kathā amṛta madhura
sakala jīvera mane bāḍuka pracura*

The topics of Śrī Caitanyacandra are as sweet as nectar. Let this nectar inundate the minds of all living entities.

CB Madhya-khaṇḍa 23.535

TEXT 535

*śunile caitanya-kathā yāra haya sukha
se avaśya dekhibeka caitanya-śrī-mukha*

One who is happy to hear the topics of Lord Caitanya will certainly see His lotus face.

CB Madhya-khaṇḍa 23.536

TEXT 536

*śrī-kṛṣṇa-caitanya-nityānanda-cānda jāna
vṛndāvana-dāsa tachu pada-yuge gāna*

Accepting Śrī Kṛṣṇa Caitanya and Nityānanda Prabhu as my life and soul, I, Vṛndāvana dāsa, sing the glories of Their lotus feet.

Thus ends the English translation of the Gauḍīya-bhāṣya commentary on Śrī Caitanya-bhāgavata, Madhya-khaṇḍa, Chapter Twenty-three, entitled, “Wandering about Navadvīpa on the Day the Lord Delivered the Kazi.”

Chapter Twenty-four:

The Lord Displays His Universal Form to Advaita

This chapter describes the wonderful manifestations of ecstatic love in Śrīman Mahāprabhu's *kīrtana*, Śrī Advaita Prabhu's dancing in the mood of a *gopī*, Mahāprabhu's display of the universal form to Advaita, Nityānanda's arrival and *darśana* of that universal form, and the loving quarrel between Śrī Nityānanda and Advaita.

One day when Śrīman Mahāprabhu, the inaugurator of *saṅkīrtana*, was engaged in various *kīrtana* pastimes in Navadvīpa, Śrī Advaita Prabhu began to dance in the mood of a *gopī*. As the devotees continued to happily perform *kīrtana*, He continued dancing for a long time. Eventually the devotees somehow pacified Him and then sat down around Him. When Śrīvāsa and Rāmāi then went out to take bath, Śrī Advaita Prabhu began to repeatedly roll in ecstasy on the ground within Śrīvāsa's courtyard. Śrī Advaita's distress was understood by Viśvambhara, who was engaged in other activities. He therefore came there and took Advaita Prabhu inside the Viṣṇu temple and locked the door from within. The Lord then asked Advaita Prabhu what His desire was. When Śrī Advaita Prabhu expressed His desire to see the Lord's universal form, Śrīman Mahāprabhu, who is the desire tree that fulfills His devotees' desires, displayed His own universal form to Advaita.

Śrī Nityānanda Prabhu was at that time wandering about Nadia. As the Supersoul, He came to know about the Lord's manifestation of His universal form, so He immediately came there and began to roar loudly at the doorway. Śrīman Mahāprabhu understood that Nityānanda Prabhu had

arrived, so He immediately opened the door, and as Śrī Nityānanda Prabhu saw that unlimited universal form, He fell flat offering obeisances. After seeing Mahāprabhu's opulences, the two Prabhus began to dance in ecstasy and offer prayers.

After a while the two Prabhus became intoxicated in loving quarrels. Shortly thereafter Śrī Mahāprabhu restrained Himself and departed for His home with the devotees.

CB Madhya-khaṇḍa 24.001

TEXT 1

*jaya jaya jaya gaura-siṃha mahādhīra
jaya jaya śiṣṭa-pāla jaya duṣṭa-vīra*

All glories to the most sober lionlike Gaura! All glories to the Lord who maintains the devotees and annihilates the miscreants!

To teach tolerance to all restless living entities, Śrī Gaurasimha, the giver of *kṛṣṇa-prema*, has given instructions about service to Kṛṣṇa. Yadunandana has manifested His supreme opulences by maintaining all the universes.

CB Madhya-khaṇḍa 24.002

TEXT 2

*jaya jagannātha-putra śrī-śacīnandana
jaya jaya jaya puṇya śravaṇa-kīrtana*

All glories to the son of Jagannātha Miśra and Śacī! All glories to the virtuous devotional processes of hearing and chanting!

CB Madhya-khaṇḍa 24.003

TEXT 3

*jaya jaya śrī-jagadānandera jīvana
jaya haridāsa-kāśīśvara-prāṇa-dhana*

All glories to the life and soul of Śrī Jagadānanda! All glories to the life and wealth of Haridāsa and Kāśīśvara!

CB Madhya-khaṇḍa 24.004

TEXT 4

*jaya kṛpāsindhu dīnabandhu sarva-tāta
ye bale `tomāra` prabhu, tā`ra hao nātha*

All glories to the ocean of mercy, the friend of the poor, and the affectionate father of all! You become the Lord of one who says, “I am Yours.”

CB Madhya-khaṇḍa 24.005

TEXT 5

*hena-mate navadvīpe viśvambhara-rāya
vividha kīrtana prabhu karaye sadāya*

In this way Lord Viśvambhara constantly engaged in various *kīrtana* pastimes in Navadvīpa.

CB Madhya-khaṇḍa 24.006

TEXT 6

*hena se hailā prabhu hari saṅkīrtane
kṛṣṇa-nāma śrutimātra paḍe ye-se-sthāne*

He became so overwhelmed in *hari-saṅkīrtana* that as soon as He heard the name of Kṛṣṇa, He fell to the ground.

CB Madhya-khaṇḍa 24.007

TEXT 7

*ki nagare, ki catvare, ki vā jale vane
nirantara aśru-dhārā vahe śrī-nayane*

Incessant tears would flow from His lotus eyes whether He was in the street, in a courtyard, in the water, or in the forest.

CB Madhya-khaṇḍa 24.008

TEXT 8

*āpta-gaṇe rakṣiyā bulena nirantara
bhakti-rasa-maya hailena viśvambhara*

Viśvambhara’s intimate associates would always protect Him when He became filled with the ecstasy of Kṛṣṇa consciousness.

CB Madhya-khaṇḍa 24.009

TEXT 9

*keha mātra kona rūpe yadi bale `hari`
śunilei paḍe prabhu āpanā` pāsari`*

If for any reason anyone spoke the name “Hari,” the Lord would forget Himself and fall to the ground.

CB Madhya-khaṇḍa 24.010

TEXT 10

*mahā-kampa, aśru, haya pulaka sarvāṅge
gaḍāgaḍi` yāyena nagare mahā-raṅge*

He would shiver and cry, and the hairs of His body would stand on end as He rolled on the street in great ecstasy.

CB Madhya-khaṇḍa 24.011

TEXT 11

*ye āveśa dekhile brahmādi dhanya haya
tāhā dekhe nadīyāra loka-samuccaya*

The people of Nadia would thus see manifestations of ecstasy that personalities like Brahmā aspired to see.

CB Madhya-khaṇḍa 24.012

TEXT 12

*śeṣe ati mūrccā dekhi' mili' sarva dāse
ālaga kariyā niyā calila āvāse*

When the Lord's servants saw the Lord eventually lose consciousness, they took Him to His own residence.

CB Madhya-khaṇḍa 24.013

TEXT 13

*tabe dvāra diyā ye karena saṅkīrtana
se sukhe pūrṇita haya ananta bhuvana*

As they then performed *kīrtana* behind closed doors, the happiness of that *kīrtana* filled innumerable universes.

CB Madhya-khaṇḍa 24.014

TEXT 14

*yata saba bhāva haya-akathya sakala
hena nāhi bujhi prabhu ki rase vihvala*

It is impossible to describe all the sentiments that the Lord manifest, and it is difficult to understand which mellows overwhelmed the Lord.

CB Madhya-khaṇḍa 24.015

TEXT 15

*kṣaṇe bale,—“muñi sei madana-gopāla”
kṣaṇe bale,—“muñi kṛṣṇa-dāsa sarva-kāla”*

One moment He said, “I am that Madana-gopāla.” Another moment He said, “I am the eternal servant of Kṛṣṇa.”

Śrī Gaurasundara incarnated to reveal how fortunate the conditioned souls becomes by chanting the spiritual names. When living entities retire from perception based on the godless sense-gratifying meanings of words coming from languages like Brāhmī, Sānkī, and Kharoṣṭī, then by the influence of the spiritual names their eternal propensity is awakened. Then they are not satisfied by attraction to external objects, and they develop an indescribable urge. At that time the living entities realize their eternal constitutional position. Śrī Gaurasundara also always manifested in Himself the five sentiments found in eternal servants of the Supreme Lord. Since He was Vrajendra-nandana Himself, He was sometimes unable to conceal Himself. He did not obstruct the conditioned souls’ vision by which they could understand the identity of the Supreme Lord and thus know that the son of Śacī is nondifferent from the son of Nanda. He always identified Himself as a Vaiṣṇava so that all living entities, who are servants of Lord Caitanya, would not lose their constitutional spiritual propensities and consider themselves *ahaṅgrahopāsaka* [One who worships himself with the idea of becoming God.] “Māyāvādī *bāulas*” or “Madana-gopālas.”

CB Madhya-khaṇḍa 24.016

TEXT 16

*‘gopī gopī gopī’ mātra kona-dina jape
śunile kṛṣṇera nāma jvale mahā-kope*

Some days He would simply chant, “Gopī! Gopī! Gopī!” When He would hear the name of Kṛṣṇa, He would burn with great indignation.

In the constitutional propensities of living entities, the identification of a *gopī* in *madhura-rasa* (conjugal love) under the subordination of the daughter of King Vṛṣabhānu is topmost, and since living entities who are shelters of *madhura-rasa* are *gopīs*, Vrajendra-nandana repeatedly

chanted the word “*gopī*” to remain fixed on the platform of identifying Himself as a *gopī*. To reveal that the living entities are sheltered parts and parcels and not *svayaṁ-rūpa* Kṛṣṇa, the supreme shelter, and to reveal that the *pañcopāsaka* Māyāvādī conditioned souls’ identifying themselves as nondifferent from Kṛṣṇa is extremely meaningless, the Lord on one hand enacted the pastime of displaying distaste for the name of Kṛṣṇa and on the other hand He revealed that it is the duty of all living entities to always inquire about Kṛṣṇa and in the course of inquiry to engage in the service of Kṛṣṇa. That is why Śrī Mahāprabhu has indirectly displayed distaste for the name of Kṛṣṇa by feigning detachment and engaging in behavior that is contrary to that of the people of the world; and by acting like one who has realized His constitutional position and who has developed an excessive thirst to hear the name of Kṛṣṇa, He increased His desire to constantly hear the name of Kṛṣṇa.

CB Madhya-khaṇḍa 24.017

TEXT 17

*“kothākāra kṛṣṇa tora mahā-dasyu se
śaṭha dhrṣṭa kaitava-bhaje vā tāre ke?”*

“From where has your Kṛṣṇa come? He is a great rogue. Who will worship such a duplicitous, cunning, cheating person?”

CB Madhya-khaṇḍa 24.018

TEXT 18

*strī-jita haiyā strīra kāṭe nāka kāṇa
lubdhakera prāya laila vālira parāṇa*

“First He conquers a lady, then He cuts off her ears and nose. He took the life of Vāli like a hunter.

“Kṛṣṇa is a great rogue. Kṛṣṇa is duplicitous, cunning, and cheating. It is not proper to worship Him, for He is an insignificant person.” By these

statements, Lord Gaurasundara awarded a proper reprimand to foolish people and revealed foolish people's poor fund of knowledge to the devotees. By this, the Lord revealed to faithful living entities His pastimes in the mood of a left-wing *gopī* and the proper platform for worshiping Kṛṣṇa.

See *Śrīmad Bhāgavatam*, Ninth Canto, Chapter Ten, verses 9 and 12.

CB Madhya-khaṇḍa 24.019

TEXT 19

*ki kārya āmāra se vā corera kathāya
’ye `kṛṣṇa’ balaye tāre khedāḍiyā yāya*

“What use do I have for topics about that thief?” He would chase away anyone who uttered the name of Kṛṣṇa.

CB Madhya-khaṇḍa 24.020

TEXT 20

*`gokula’ `gokula’ mātra bale kṣaṇe kṣaṇe
`vṛndāvana’ `vṛndāvana’ bale kona-dine*

Sometimes He would chant, “Gokula! Gokula!” and some days He would chant, “Vṛndāvana! Vṛndāvana!”

CB Madhya-khaṇḍa 24.021

TEXT 21

*`mathurā’ `mathurā’ kona-dina bale sukhe
kona-dina pṛthivīte nakhe aṅka lekhe*

Some days He would happily chant, “Mathurā! Mathurā!” On some days He would make drawings on the ground with His nails.

CB Madhya-khaṇḍa 24.022

TEXT 22

*kṣaṇe pṛthivīte lekhe tribhaṅga-ākṛti
cāhiyā rodana kare, bhāse saba kṣiti*

Sometimes He would draw a threefold-bending form on the ground, and then He would soak the earth with tears while looking at that form.

CB Madhya-khaṇḍa 24.023

TEXT 23

*kṣaṇe bale,—“bhāi saba, baḍa dekhi vana
pāle pāle simha vyāghra bhallukera gaṇa”*

Sometimes He would say, “O brothers, I see a great forest filled with lions, tigers, and bears.”

CB Madhya-khaṇḍa 24.024

TEXT 24

*divasere bale rātri, rātrire divasa
ei mata prabhu hailena bhakti vaśa*

In this way the Lord became so overwhelmed in devotional service that He considered the day as night and the night as day.

In the *Bhagavad-gītā* (2.69) it is stated:

*yā niśā sarva-bhūtānām
tasyām jāgarti saṁyamī
yasyām jāgrati bhūtāni
sā niśā paśyato muneḥ*

“What is night for all beings is the time of awakening for the self-controlled; and the time of awakening for all beings is night for the introspective sage.”

CB Madhya-khaṇḍa 24.025

TEXT 25

*prabhura āveśa dekhi' sarva-bhakta-gaṇa
anyonye galā dhari' kareṇa krandana*

On seeing the Lord's ecstatic mood, all the devotees embraced one another and began to cry.

CB Madhya-khaṇḍa 24.026

TEXT 26

*ye āveśa dekhite brahmāra abhilāṣa
sukhe tāhā dekhe yata vaiṣṇavera dāsa*

The servants of the Vaiṣṇavas became happy to see the ecstatic love that even Brahmā desires to see.

CB Madhya-khaṇḍa 24.027

TEXT 27

*chāḍiyā āpana vāsa prabhu-viśvambhara
vaiṣṇava-sabera ghare thāke nirantara*

Lord Viśvambhara avoided His own home and always stayed in the houses of the Vaiṣṇavas.

CB Madhya-khaṇḍa 24.028

TEXT 28

*bāhya-ceṣṭāthākura kareṇa kona kṣaṇe
se kevala jananīra santoṣa-kāraṇe*

Yet He would sometimes engage in external activities simply to please His mother.

CB Madhya-khaṇḍa 24.029

TEXT 29

*sukha-maya hailena sarva bhakta-gaṇa
ānande karena sabe kṛṣṇa-saṅkīrtana*

All the devotees were filled with happiness as they engaged with ecstasy in the congregational chanting of Kṛṣṇa's names.

CB Madhya-khaṇḍa 24.030

TEXT 30

*nityānanda matta-simha sarva nadīyāya
ghare ghare bule prabhu ananta-līlāya*

Nityānanda enjoyed unlimited pastimes while wandering like an intoxicated lion from door to door throughout Nadia.

CB Madhya-khaṇḍa 24.031

TEXT 31

*prabhu-saṅge gadādhara thākena sarvathā
advaita laiyā sarva vaiṣṇavera kathā*

Gadādhara always remained in the Lord's association, while the Vaiṣṇavas would remain in the association of Advaita.

CB Madhya-khaṇḍa 24.032

TEXT 32

*eka dina advaita nācena gopī-bhāve
kīrtana karena sabe mahā-anurāge*

One day Advaita danced in the mood of a *gopī* as everyone performed *kīrtana* with great attachment.

CB Madhya-khaṇḍa 24.033

TEXT 33

*ārti kari' nācaye advaita mahāśaya
punaḥ punaḥ dante tr̥ṇa kariyā paḍaya*

While dancing in that mood of lamentation, Advaita Mahāśaya took straw between His teeth and repeatedly fell to the ground.

CB Madhya-khaṇḍa 24.034

TEXT 34

*gaḍāgaḍi' yāyena advaita prema-rase
catur-dige bhakta-gaṇa gāyena ullāse*

Advaita rolled on the ground in the mellows of ecstatic love as the devotees joyfully sang in the four directions.

CB Madhya-khaṇḍa 24.035

TEXT 35

*dui prahare o nṛtya nahe samvaraṇa
śrānta hailena saba bhāgavata-gaṇa*

The Lord's devotees became exhausted when even after six hours He did not stop dancing.

CB Madhya-khaṇḍa 24.036

TEXT 36

*sabe meli' ācāryere sthira karāiyā
vasilena catur-dige ācārya veḍiyā*

So they all pacified Advaita Ācārya and sat in a circle around Him.

CB Madhya-khaṇḍa 24.037

TEXT 37

*kichu sthira hañā yadi ācārya vasilās
rīvāsa-rāmāi-ādi tabe snāne gelā*

After Advaita Ācārya sat down somewhat pacified, Śrīvāsa, Rāmāi, and some others went to take bath.

CB Madhya-khaṇḍa 24.038

TEXT 38

*ārti-yoga advaitera punaḥ punaḥ bāḍe
ekeśvara śrīvāsa-aṅgane gaḍi' paḍe*

As Advaita's lamentation steadily increased, He rolled around alone on the ground of Śrīvāsa's courtyard.

CB Madhya-khaṇḍa 24.039

TEXT 39

*kāryāntare nija-gr̥he chilā viśvambhara
advaitera ārti citte haila gocara*

Viśvambhara, who was engaged in some activities at His own house, understood the lamentation of Advaita.

CB Madhya-khaṇḍa 24.040

TEXT 40

*bhakta-ārti-pūrṇakārī sadānanda rāya
āilā advaita yathā gaḍagaḍi' yāya*

The ever-blissful Lord relieves the distress of His devotees. He therefore came to that place where Advaita was rolling on the ground.

CB Madhya-khaṇḍa 24.041

TEXT 41

*advaitera ārti dekhi' dhari' tānra kare
dvāra diyā vasilena giyā viṣṇu-ghare*

On seeing Advaita's lamentation, the Lord grabbed His hand, took Him inside the Viṣṇu temple, closed the door, and sat down.

The phrase *viṣṇu-ghare* is explained as follows: At that time there was a Viṣṇu temple in every Hindu's house and particularly in every *brāhmaṇa's* house. In some houses there were also halls like Caṇḍī-maṇḍapas in which ritualistic ceremonies were performed.

CB Madhya-khaṇḍa 24.042

TEXT 42

*hāsiyāṭhākura bale,—“śunaha ācārya!
ki tomāra icchā, bala ki vā cāha kārya?”*

The Lord smiled and said, “Listen, Ācārya! What is Your desire? Tell Me, what can I do for You?”

CB Madhya-khaṇḍa 24.043

TEXT 43

*advaita balaye,—“tumi sarva-veda-sāra
tomārei cāhoṅ prabhu, ki cāhiba āra”*

Advaita replied, “You are the essences of all the *Vedas*. I simply want You, O Lord. What else could I need?”

CB Madhya-khaṇḍa 24.044

TEXT 44

*hāsi' bale prabhu,—“āmi ei ta' sākṣāte
āra ki āmāre cāha bala ta' āmāte”*

The Lord smiled and said, “I am right here. Tell Me what else You want.”

TEXT 45

*advaita balaye,—“prabhu kahilā su-satya
ei tumi sarva-veda-vedāntera tattva*

Advaita then replied, “O Lord, whatever You said is completely true. You are the only subject matter of the *Vedas* and the *Vedānta*.

CB Madhya-khaṇḍa 24.046

TEXT 46

*tathāpiha vaibhava dekhite kichu cāi”
prabhu bale,—“ki vā icchā bala mora ṭhāni”*

“Still I wish to see some of Your opulences.” The Lord said, “Tell Me exactly what You want.”

CB Madhya-khaṇḍa 24.047

TEXT 47

*advaita balaye,—“prabhu pūrve arjunere
yāhā dekhāile tāhā icchā baḍa kare”*

Advaita replied, “O Lord, I have a strong desire to see the form that You previously displayed to Arjuna.”

CB Madhya-khaṇḍa 24.048

TEXT 48

*balite advaita mātra dekhe eka ratha
catur-dige sainya-dale mahā-yuddhapatha*

As Advaita spoke these words, He saw a chariot surrounded by armies engaged in warfare on a battlefield.

TEXT 49

*rathera upare dekhe śyāmala-sundara
caturbhujā śaṅkha-cakra-gadā-padma-dhara*

He saw on the chariot a handsome blackish personality with four hands holding the conchshell, disc, club, and lotus.

CB Madhya-khaṇḍa 24.050

TEXT 50

*ananta-brahmāṇḍa-rūpa dekhe sei kṣaṇe
candra, sūrya, sindhu, giri, nadī, upavane*

He then saw the Lord's universal form, consisting of innumerable universes, moons, suns, oceans, mountains, rivers, and forests.

CB Madhya-khaṇḍa 24.051

TEXT 51

*koṭi cakṣu, bāhu, mukha dekhe punaḥ punaḥsam
mukhe dekhaye stuti karaye arjuna*

He saw millions of eyes, arms, and faces. Then He also saw Arjuna offering prayers before the Lord.

CB Madhya-khaṇḍa 24.052

TEXT 52

*mahā-agni yena jvale sakala vadana
poḍaye pāṣaṇḍa-pataṅga-duṣṭa-gaṇa*

Great fires emanated from the mouths of that universal form and burned the atheists and miscreants, who entered those fires like moths.

TEXT 53

*ye pāpiṣṭha para ninde, para-droha kare
caitanyaera mukhāgnite sei puḍi' mare*

Any sinful person who blasphemes or tortures others is burned to ashes in the fire emanating from Lord Caitanya's mouth.

The universal form of the Supreme Personality of Godhead manifested at that time was a gigantic form consisting of waves of all kinds of material concepts. It was not eternal, and it was not equal to the names, forms, qualities, associates, characteristics, and pastimes of the *naimittika*, or occasional, incarnations. When as a result of the full manifestation of material knowledge the universal form of the Lord appears before a needy poverty-stricken person, the universal form fit to be manifested within this temporary world that the Lord manifested at that time becomes manifest. As fire is capable of burning, destroying, and melting all objects along with the objects' contamination, the mental weakness and bodily contamination in the form of the wild dancing of sinful people who out of aversion to the Supreme Lord envy and blaspheme exalted devotees are burned to ashes by the fire of lively, fully cognizant *kīrtana* performed by devotees who have received the mercy of Śrī Caitanyadeva.

CB Madhya-khaṇḍa 24.054

TEXT 54

*ei rūpa dekhite anyera śakti nāi
prabhura kṛpāte dekhe ācārya-gosāñi*

No others have the power to see this form of the Lord. Advaita Ācārya was able to see it by the mercy of the Lord.

CB Madhya-khaṇḍa 24.055

TEXT 55

*prema-sukhe advaita kāndena anurāge
dante tṛṇa kari' punaḥ punaḥ dāsya māge*

Advaita cried in ecstatic love out of intense attachment. Taking straw between His teeth, He repeatedly begged for the Lord's service.

CB Madhya-khaṇḍa 24.056

TEXT 56

*parama ānande prabhu nityānanda rāya
paryaṭana sukhe bhrame sarva nadīyāya*

Meanwhile, Nityānanda Prabhu was wandering throughout Nadia in great ecstasy.

CB Madhya-khaṇḍa 24.057

TEXT 57

*prabhura prakāśa saba jāne nityānanda
jānilena haiyāchena prabhu viśva-aṅga*

Since Nityānanda knows all the Lord's manifestations, He understood that the Lord was displaying His universal form.

Persons with mundane vision are unable to see the form of the Supreme Lord, for since they strongly identify themselves as the doer, they are unable to see the complete whole. The *avatārī*, or source of all incarnations, who has manifested in this world is accepted by them as an *aṅga*, or “part.” Although conditioned souls were unable to realize the completeness of Mahāprabhu, Śrī Nityānanda Prabhu understood Him as the most complete personality. Although narrow-minded living entities consider the Supreme Lord as a product of matter, this material world is His part—such completeness based on the philosophy of *viśiṣṭādvaita* appeared in the fully service-inclined vision of Śrī Nityānanda. *Śrīmad*

Bhāgavatam has stated that the creation, maintenance, and annihilation of this material world is simply a manifestation of the Supreme Lord's secondary characteristic.

CB Madhya-khaṇḍa 24.058

TEXT 58

*satvare āilā yathā āchena thākura
viṣṇu-gr̥ha-dvāre giyā garjena pracura*

He quickly came to Śrīvāsa's house where the Lord was and roared loudly outside the temple door.

CB Madhya-khaṇḍa 24.059

TEXT 59

*nityānanda āgamana jāni' viśvambhara
dvāra ghucāiyā prabhu āilā satvara*

Realizing that Nityānanda had arrived, Viśvambhara quickly opened the door.

CB Madhya-khaṇḍa 24.060

TEXT 60

*ananta-brahmāṇḍa-rūpa nityānanda dekhi'
daṇḍavat haiyā paḍilā buji' āṅkhi*

As Nityānanda saw the Lord's form, consisting of innumerable universes, He closed His eyes and fell to the ground offering obeisances.

CB Madhya-khaṇḍa 24.061

TEXT 61

prabhu bale,—“uṭha nityānanda, mora prāṇa

tumi se jānaha mora sakala ākhyāna

The Lord said, “Get up, Nityānanda! You are My life and soul. You know everything about Me.

CB Madhya-khaṇḍa 24.062

TEXT 62

*ye tomāre prīti kare, muñi satya tāra
tomā'-bai priyatama nāhika āmāra*

“I certainly belong to one who loves You, for no one is more dear to Me than You.

CB Madhya-khaṇḍa 24.063

TEXT 63

*tumi āra advaite ye kare bheda-buddhi
bhāla-mate nā jāne se avatāra-śuddhi”*

“Anyone who distinguishes between You and Advaita does not properly know the intricacies of the incarnations.”

Those who consider Śrī Nityānanda Prabhu and Śrī Advaita Prabhu distinct from the *viṣṇu-tattvas* and thus differentiate between Their body and self cannot fully enter into the intricacies of understanding the Lord’s incarnations. Śrī Nityānanda Prabhu is the first direct expansion of the Supreme Lord, and Śrī Advaita Prabhu is Viṣṇu in the form of the ingredient cause of creation. Implicit in the understanding that Advaita Prabhu is the *upādāna-kāraṇa* Viṣṇu is the further understanding that He embodies the role of the original *ācārya-guru*, which is the basis for considering Him a Vaiṣṇava. Since the distinction between the *nimitta-kāraṇa*, or efficient cause, and the *upādāna-kāraṇa*, or ingredient cause, is an inseparable aspect of the Supreme Lord’s identity, the Lord is called Advaita; however if the distinct characteristics of the *nimitta-kāraṇa* are ascribed in the understanding of Advaita, then the distinct characteristics

of the *prakāśa-vastu* (Nityānanda) and *svayaṁ-rūpa* (Caitanya) are disrespected.

CB Madhya-khaṇḍa 24.064

TEXT 64

*nityānanda-advaite dekhiyā viśvambhara
ānande nācaye viṣṇu-gṛhera bhitarā*

Looking at that form of Viśvambhara, Nityānanda and Advaita began to dance in ecstasy within the temple room.

CB Madhya-khaṇḍa 24.065

TEXT 65

*huṅkāra garjana kare śrī-śacī-nandana
`dekha dekha' kari' prabhu ḍāke ghana ghana*

The son of Śacī roared loudly and repeatedly exclaimed, “Look! Look!”

CB Madhya-khaṇḍa 24.066

TEXT 66

*`prabhu prabhu' bali' stuti kare dui jana
viśvarūpa dekhiyā ānanda-maya mana*

The two Prabhus offered prayers and exclaimed, “Prabhu! Prabhu!” Their minds were filled with ecstasy on seeing that universal form of the Lord.

See the purport of the verse *āmāra prabhura prabhu śrī-gaurasundara*—“Śrī Gaurasundara is the Lord of my Lord.” (Cb. *Ādi* 17.153)

CB Madhya-khaṇḍa 24.067

TEXT 67

*e saba kautuka haya śrīvāsa-mandire
tathāpi dekhite śakti anya nāhi dhare*

These pastimes took place in the house of Śrīvāsa, yet no one else had the power to see them.

CB Madhya-khaṇḍa 24.068

TEXT 68

*advaitera śrī-mukhera e sakala kathāihā
ye nā mānaye se duṣkṛti sarvathā*

These topics came directly from the lotus mouth of Advaita. One who does not accept them is certainly a miscreant.

CB Madhya-khaṇḍa 24.069

TEXT 69

*sarva maheśvara gauracandra' ye nā bale
vaiṣṇavera adṛśya se pāpī sarva-kāle*

One who does not glorify Gauracandra as the Lord of all is a perpetual sinner unfit to be seen by Vaiṣṇavas.

CB Madhya-khaṇḍa 24.070

TEXT 70

*āmāra prabhura prabhu gaurāṅga-sundara
ei se bharasā āmi dhariye antara*

Śrī Gaurasundara is the Lord of my Lord. I maintain this conviction within my heart.

CB Madhya-khaṇḍa 24.071

TEXT 71

*navadvīpe hena saba prakāśera sthāna
tathāpiha bhakta vahi nā jānaye āna*

Such pastimes were enacted in Navadvīpa, yet no one other than the devotees knew of them.

CB Madhya-khaṇḍa 24.072

TEXT 72

*bhakti-yoga, bhakti-yoga, bhakti-yoga-dhana
'bhakti' ei-kṛṣṇa-nāma-smaraṇa-krandana*

Devotional service, devotional service, devotional service is the greatest treasure. Devotional service means crying while remembering Kṛṣṇa's names.

The first *bhakti* in the phrase *bhakti-yoga* was written to indicate *sambandha* (the relationship with God), the second *bhakti* was written to indicate *abhidheya* (the activities in that relationship), and the third *bhakti* was written to indicate *prayojana* (the goal of life). Devotional service manifests in a heart that has been melted by hearing, chanting, and remembering. If one's heart is hardened by false arguments or filled with the desire to control, then the propensity for service does not appear. Nondevotional activities manifest perversions in the soul's constitutional characteristics.

CB Madhya-khaṇḍa 24.073

TEXT 73

*'kṛṣṇa' bali' kāndile se kṛṣṇa-nāma mile
dhane kule kichu nahe 'kṛṣṇa' nā bhajile*

The pure name of Kṛṣṇa manifests when one cries while chanting the name of Kṛṣṇa. Wealth and high birth are useless if one does not worship Kṛṣṇa.

Without the service of Kṛṣṇa, high birth with ample material prestige and various opulences are simply insignificant. When a prideless person repeatedly calls out the name of Kṛṣṇa with a melted heart and realizes that the name of Kṛṣṇa and Kṛṣṇa are nondifferent, he attains the eternal service of the holy names. Persons afflicted by false arguments and false ego who cry out of material distress do not attain devotional service, rather inclination for the service of the Supreme Lord manifests only in the melted hearts of prideless persons. The crying out of distress born of dominating the material world or losing such domination is not intended here, rather it is to be understood that such ecstatic crying results from eternal happiness.

CB Madhya-khaṇḍa 24.074

TEXT 74

*dui ṭhākurerā viśvarūpa-daraśana
ihā ye śunaye tāre mile kṛṣṇa-dhana*

Anyone who hears the topics concerning the two Lord's *darśana* of the universal form attains the treasure of Kṛṣṇa.

CB Madhya-khaṇḍa 24.075

TEXT 75

*kṣaṇeke sakala samvariyā gauracandra
calilena nija-grhe lai bhakta-vṛnda*

After a short time, Gauracandra concealed His universal form and returned to His residence along with the devotees.

CB Madhya-khaṇḍa 24.076

TEXT 76

*viśvarūpa dekhiyā advaita-nityānanda
kāhāro nāhika bāhya,—parama ānanda*

After seeing the Lord's universal form, Advaita and Nityānanda lost all external consciousness in great ecstasy.

CB Madhya-khaṇḍa 24.077

TEXT 77

*vaibhava-darśana-sukhe matta dui jana
dhūlāya yāyena gaḍi' sakala aṅgana*

In the happiness of seeing the Lord's opulence, the two Prabhus rolled on the ground throughout the courtyard.

CB Madhya-khaṇḍa 24.078

TEXT 78

*keha nāce, keha gāya diyā karatālī
ḍhuliyāḍhuliyā bule dui mahābalī*

The two powerful Lords swayed to and fro as one danced and the other sang and clapped His hands.

CB Madhya-khaṇḍa 24.079

TEXT 79

*ei mate dui jane mahā-kutūha
līṣeṣe dui janei bājila gālāgāli*

In this way the two Lords enjoyed great happiness. Eventually, however, They began to abuse each other.

CB Madhya-khaṇḍa 24.080

TEXT 80

*advaita balaye,—“avadhūta mātāliyā!
ethā kon jana toke ānila ḍākiyā*

Advaita said, “You intoxicated *avadhūta*! Who invited You to come here?

CB Madhya-khaṇḍa 24.081

TEXT 81

*duyāra bhāṅgiyā āsi’ sāmbhāili kene?
`sannyāsī’ kariyā tore bale kon jane?*

“Why did You break the door and come in? Who says You are a *sannyāsī*?”

CB Madhya-khaṇḍa 24.082

TEXT 82

*hena jāti nāhi, nā khāilā yāra ghare
`jāti āche’, hena kon jane bale tore?*

“You eat in anyone’s house without considering what is their caste. Who can say You have maintained Your caste?”

CB Madhya-khaṇḍa 24.083

TEXT 83

*vaiṣṇava-sabhāya kene mahā-mātoyāla?
jhāṭa nāhi pālāile nahibeka bhāla”*

“What is such a great drunkard as You doing in this assembly of Vaiṣṇavas? Get out of here right now, or You will be in trouble.”

CB Madhya-khaṇḍa 24.084

TEXT 84

*nityānanda bale,— “āre nāḍā, vasi’ thāka
kilāiyā pāḍoṅāge dekhāi pratāpa*

Nityānanda replied, “O Nāḍā, just sit down, or I will show My prowess by punching You.

CB Madhya-khaṇḍa 24.085-086

TEXT 85-86

*āre buḍā vāmanā tomāra bhaya nāi
āmi avadhūta-matta, ṭhākurera bhāi*

*strīye putre gr̥he tumi parama saṁsārī
paramahāṁsera pathe āmi adhikārī*

“You old *brāhmaṇa*, are You not afraid of Me? I am an intoxicated *avadhūta*, the Lord’s brother. You are a gross materialist living at home with Your wife and children, while I have accepted the path of the *paramahāṁsas*.

On the pretext of loving quarrel, Śrī Nityānanda Prabhu described Himself as a traveler on the path of the *paramahāṁsas*. Then to reveal that the vision of materialists is useless, He called Śrī Advaita Prabhu a materially intoxicated householder engaged in maintaining His wife and children. After Śrī Nityānanda Prabhu identified Himself as a *paramahāṁsa avadhūta* and the elder brother of Śrī Gaurasundara, He referred to Śrī Advaita Prabhu as a senile old man, a poor *brāhmaṇa*, and an overly courageous person and then made an artificial show of great power to forcibly subjugate Him. This was the outcome of Śrī Advaita Prabhu’s angry statements that indicated love for Śrī Nityānanda Prabhu. Advaita Prabhu referred to Nityānanda Prabhu as a drunkard, a trespasser, a condemned *sannyāsī*, a social misfit, an indiscriminate eater of everyone’s remnants, and a violator of Vedic injunctions and then said that if He did not leave Advaita’s house, He would receive severe punishment. In protest of these statements from Advaita, Śrī Nityānanda made this arrogant reply.

CB Madhya-khaṇḍa 24.087

TEXT 87

*āmi mārile o kichu balite nā pāra
āmā’—sane tumi akāraṇe garva kara”*

“Even if I beat You, You cannot say anything, yet You display Your pride before Me without any reason.”

CB Madhya-khaṇḍa 24.088

TEXT 88

*śuniyā advaite krodhe agni-hena jvale
digambara haiyā aśeṣa manda bale*

When Advaita heard these words, He burned with fire in anger. Losing His cloth, He began to speak many rude words.

CB Madhya-khaṇḍa 24.089

TEXT 89

*“matsya khāo, māmsa khāo, ke-mata sannyāsī!
vastra eḍilāma āmi, ei digvāsī*

“You eat fish, and You eat meat. What kind of *sannyāsī* are You? I have also given up My cloth and become naked.

In the course of argument and counter-argument, Śrī Advaita Prabhu became very angry and said, “Your behavior is similar to that of a *dārī sannyāsī* who eats fish and meat and who brags that he has given up the dress of a householder and become naked. You are just like the Tantric *sannyāsīs* who are envious of the Vaiṣṇavas, who are attached to sense gratification, who are followers of Śākta philosophy, and who try to protect their reputation as *sannyāsīs* by indulging in *pañca-makāra* [*Pañca-makāra* refers to *māmsa*, *madya*, *matsya*, *mahila*, and *maithuna*—meat, wine, fish, women, and sex]. Whimsical behavior can never be the characteristic of a *sannyāsī* under the shelter of the *Vedas*.”

After reading these statements, foolish people should not consider Śrī Baladeva-Śrī Nityānanda Prabhu as fallen from *sannyāsa* and proper behavior. It should be known that one who exposes his natural foolishness by failing to understand the actual purport of Advaita's statements is unqualified to understand the characteristics of Nityānanda Prabhu. These sarcastic or disguised as blasphemous statements of Śrī Advaita are simply a ploy to increase the sinful propensities of those who eat fish and meat. Those not understanding the purport of these words who are most unfortunate and bereft of intelligence take shelter of worldly sinful activities and traverse the path to hell. Those who are easily influenced by the word jugglery of others can never become intelligent devotees of Kṛṣṇa.

CB Madhya-khaṇḍa 24.090

TEXT 90

*kothā mātā-pitā, kon deśe vā vasati?
ke jānaye, āsiyā baluka dekhi' ithi*

“Who knows where Your parents are or where You come from? Can anyone vouch for You?”

CB Madhya-khaṇḍa 24.091

TEXT 91

*eka corā āsiyā eteka kare pāka
khāimu gilimu saṁhārimu saba thāka*

“One thief came and created this disturbance, but wait and I will eat, swallow, and destroy everything.”

CB Madhya-khaṇḍa 24.092

TEXT 92

tāre bali' `sannyāsī', ye kichu nāhi cāya

bolāya `sannyāsī`, dine tina-bāra khāya

“We call one who does not want anything a *sannyāsī*, but this thief eats three times a day and still calls himself a *sannyāsī*.”

Śrī Advaita said, “It is the principle of a *sannyāsī* to not accept anything from anyone, but Nityānanda Prabhu identifies Himself as a *sannyāsī* and yet eats three times a day.” Those who under the influence of fruitive activities cannot understand the difference between *yukta-vairāgya* and *phalgu-vairāgya* and are unable to understand the uselessness of their arguments consider themselves logicians, but since the basis of their arguments is extremely weak, every intelligent person understands that they are fools. Being driven by external knowledge resulting from their foolishness, they maintain an evil mentality in their hearts that obstructs their *darśana* of the devotees and the Supreme Lord. Those who have heard topics regarding *phalgu-vairāgya* and *yukta-vairāgya* from the mouth of Śrī Kṛṣṇa Caitanyadeva and have been further encouraged by the writings of Śrī Rūpa Prabhu are understood to be liberated from the dangers of such foolishness.

CB Madhya-khaṇḍa 24.093

TEXT 93

*śrīnivāsa paṇḍitera mūle jāti nāi
kothākāra avadhūte āni’ dilāṭhāñi*

“Śrīvāsa Paṇḍita does not belong to any caste. He brought this *avadhūta* from somewhere and gave Him shelter here.”

In his behavior throughout the day and night, Śrīnivāsa Paṇḍita showed respect for everyone’s Vaiṣṇava characteristics. Since he did not properly follow the Vedic injunctions of the foolish *smārtas*, his social status was completely lost. He therefore accepted Śrī Nityānanda Prabhu, whose caste and activities were unknown, as an *avadhūta* and presented Him before the public. It is against worldly principles to give up social duties based on caste and to advance in the devotional service of the Supreme

TEXT 94

*avadhūta karila sakala jāti-nāśa
kothā haite madyapera haila parakāśa”*

“This *avadhūta* has ruined everyone’s caste. We don’t know where this drunkard has come from.”

TEXT 95

*kṛṣṇa-prema-sudhā-rase matta dui jana
anyonye kalaha karena sarva-kṣaṇa*

Intoxicated in the nectarean mellows of ecstatic love for Kṛṣṇa, the two continually quarreled between Themselves.

TEXT 96

*ithe eka janera haiyā pakṣa yei
anya jane nindā kare, kṣaya yāya sei*

Therefore if a person takes the side of one of Them and blasphemes the other, he is ruined.

TEXT 97

*hena prema-kalahera marma nā jāniyā
eke ninde, āra vande, se mare puḍiyā*

A person who blasphemes one and glorifies the other without understanding the meaning of such loving quarrels is burned to

TEXT 98

*advaitera pakṣa hañā ninde gadādhara
se adhama kabhu nahe advaita-kiṅkara*

A fallen person who takes the side of Advaita and blasphemes Gadādhara can never become a servant of Advaita.

After the disappearance of the Ācārya, the disciplic followers of Śrī Advaita have accepted subordination under Śrī Gadādhara. But a few foolish people without understanding of Advaita's actual identity criticize Gadādhara Paṇḍita's activities of preaching devotional service on the pretext of glorifying Advaita. Actually, as a result of such unjustified activities, those atheists opposed to Gadādhara cannot be accepted as eternal servants of Advaita Prabhu. Since they are offenders at the lotus feet of Advaita, their blasphemy of Śrī Gadādhara on the pretext of duplicitous glorification of Advaita Prabhu is never tolerated by Advaita Prabhu; rather He rejects such so-called servants and drives them away.

CB Madhya-khaṇḍa 24.099

TEXT 99

*īśvare se īśvarera kalahera pātra
ke bujhibe viṣṇu-vaiṣṇavera līlā mātra*

Only the Supreme Lord is capable of quarreling with the Supreme Lord. Who can understand the pastimes of Viṣṇu and the Vaiṣṇavas?

Viṣṇu and His eternal servant Vaiṣṇavas are Īśvaras, or Prabhus. Ordinary people cannot understand this. The disagreements created by particular manifestations of Viṣṇu between Themselves and the facade of quarreling among the Vaiṣṇavas for increasing their love for the Supreme Lord are

incomprehensible to ordinary people who are forced to enjoy the fruits of their karma. Viṣṇu and the Vaiṣṇavas are Īśvaras, or Prabhus, of living entities forced to enjoy the fruits of their karma. Therefore ignorant simple-minded people who consider the dealings between one Prabhu with another Vaiṣṇava Prabhu, or the apparent quarreling between Śrī Nityānanda and Śrī Advaita, equal to other ordinary dealings and thus enter into blasphemy and praise are simply foolish.

CB Madhya-khaṇḍa 24.100-101

TEXT 100-101

*`viṣṇu' āra `vaiṣṇava' samāna dui haya
pāṣaṇḍī nindaka ihā bujhe viparyaya*

*sakala vaiṣṇava-prati abheda dekhiyāye
kṛṣṇa-carāṇa bhaje, se yāya tariyā*

Viṣṇu and the Vaiṣṇavas are equal, but atheists and blasphemers think otherwise. One who worships the lotus feet of Kṛṣṇa without discriminating among Vaiṣṇavas is delivered.

Viṣṇu and the Vaiṣṇavas possess the distinct characteristics of the *viṣaya*, or object of worship, and the *āśraya*, or worshiper. So if one accepts that there is a difference between the status of Viṣṇu and the status of Vaiṣṇavas, the distinction rather than the equality captures one's heart. Such discrimination is prominently found among the atheists and blasphemers, because by accepting that Viṣṇu and the Vaiṣṇavas have different statuses, such people bring them under the confines of their reasoning. False ego devoid of service to Viṣṇu attires them as “lords” and induces them to indulge in discriminating between Viṣṇu and the Vaiṣṇavas. The absence of understanding *viṣaya* and *āśraya* is the creator of blasphemous and atheistic propensities. That is why if one realizes that every Vaiṣṇava without discrimination becomes qualified in the course of worshiping Kṛṣṇa's lotus feet to enter into the pastimes of Kṛṣṇa, his worship becomes mature. There is no possibility of worshiping the

Supreme Lord if one distinguishes the Supreme Lord's associates and characteristics from His names, forms, and qualities. But if one does not recognize that a person without Vaiṣṇava qualities, or a person who cultivates religious principles devoid of devotional service to Viṣṇu, is a non-Vaiṣṇava, but mistakenly considers him a Vaiṣṇava, then he is also unable to worship the Supreme Lord.

A Vaiṣṇava devoid of devotional service to Viṣṇu is a non-Vaiṣṇava. An object devoid of heat is called "cold." Yet even within intense cold there is a tinge of heat. Therefore the consideration of nondifference between heat and cold results in an absence of variegatedness. But variegatedness or enjoyment is a constitutional characteristic. Equating and distinguishing from a unconstitutional platform between the natural and the unnatural states are both faulty. Until spiritual perception devoid of these two mundane conceptions is awakened, one's propensity for pure service does not awaken. Unless one's service propensity is awakened, one can neither realize the Supreme Lord nor be established in devotional service.

CB Madhya-khaṇḍa 24.102

TEXT 102

*śrī-kṛṣṇa-caitanya-nityānanda-cānda jāna
vṛndāvana-dāsa tachu pada-yuge gāna*

Accepting Śrī Kṛṣṇa Caitanya and Nityānanda Prabhu as my life and soul, I, Vṛndāvana dāsa, sing the glories of Their lotus feet.

Thus ends the English translation of the Gauḍīya-bhāṣya commentary on Śrī Caitanya-bhāgavata, Madhya-khaṇḍa, Chapter Twenty-four, entitled, "The Lord Displays His Universal Form to Advaita."

Chapter Twenty-five:

The Discourse on Spiritual Knowledge by Śrīvāsa's Dead Son

This chapter describes the Lord's manifestation of opulence in the chanting of His holy names, the maidservant Duḥkhī's service of bringing water from the Ganges to the Lord, the changing of Duḥkhī's name to Sukhī, the departure of Śrīvāsa's son from his body, the Lord's mitigation of Śrīvāsa's entire families' lamentation by inducing the dead son to speak on spiritual subjects, and the Lord's entrusting Gadādhara with the responsibility of worshiping the Deity.

Śrīman Mahāprabhu would always remain absorbed in pastimes of *saṅkīrtana* at the house of Śrīvāsa and would manifest His own opulence. When He would regain His external consciousness, He would go with His associates to take bath in the Ganges. Sometimes the devotees would give the Lord bath in Śrīvāsa's courtyard.

When the Lord would dance in ecstasy, the maidservant Duḥkhī would watch the Lord dance with tears in her eyes. She would fill some pitchers with Ganges water and keep them in a row within the house. On seeing this, Śrīman Mahāprabhu was pleased. After asking Śrīvāsa who had brought the water, the Lord revealed that anyone who was fortunate enough to do such service could not be called "Duḥkhī," and He then changed her name to "Sukhī."

One day when the Lord was absorbed in enjoying *kīrtana* pastimes in Śrīvāsa's courtyard, the son of Śrīvāsa left his body. When Śrīvāsa heard the sudden crying of the ladies, he quickly entered the house and instructed everyone to stop their mundane behavior for some time so that

the Lord's feelings of ecstatic love while dancing would not be disturbed, otherwise he threatened to end his life by jumping into the waters of the Ganges. Śrīvāsa then jubilantly rejoined the Lord's *kīrtana*. On the pretext of not feeling ecstasy in His heart, the Lord, who is the Supersoul in the hearts of all living entities, asked if any calamity had occurred in the house of Śrīvāsa. The devotees then informed the Lord of everything that had happened. On seeing Śrīvāsa's display of love for Him, the Lord began to cry. Thereafter the Lord asked the dead boy why he had left the house of Śrīvāsa, and the dead child replied that he had lived as long as he was destined to live in that body and was now going elsewhere. He further said that everyone enjoys the fruits of their respective activities and that relationships with persons like father, mother, and children are all useless.

After hearing those spiritual topics from the mouth of the dead child, the lamentation of Śrīvāsa's entire family was vanquished. They all fell at the Lord's feet and began to humbly offer various prayers. The Lord then began to perform *kīrtana* in ecstasy. Thereafter Śrīman Mahāprabhu explained to Śrīvāsa about the ways of family life and agreed that He and His brother would remain in Śrīvāsa's house as his sons.

Śrī Gaurasundara would arrange to worship Viṣṇu according to the *pāñcarātri*ka system, but since He was intoxicated with ecstatic love and unable to execute the activities of worship, He gave the responsibility of worshiping the Deity to Śrī Gadādhara Paṇḍita.

CB Madhya-khaṇḍa 25.001

TEXT 1

*jaya jaya sarva-loka-nātha gauracandra
jaya vipra-veda-dharma-nyāsīra mahendra*

All glories to Gauracandra, the Lord of all universes! All glories to the Lord of the *brāhmaṇas*, the *Vedas*, the eternal religious principles, and the *sannyāsīs*!

The phrase *sarva-loka-nātha* is explained as follows: The Supreme Personality of Godhead, Śrī Gaurasundara, is the ultimate worshipable Deity for the controllers of the fourteen worlds, and He is the ultimate Lord and master of all universes.

The phrase *vipra-mahendra* is explained as follows: When the living entity, the marginal potency of the Supreme Lord, displays some prominence, he is addressed as Indra. The *vipras*, or *brāhmaṇas*, are the spiritual masters of all other castes. Among the *vipras*, one who is Indra is supreme.

The phrase *veda-mahendra* refers to the best of the Indras among the personified *Vedas*. Regarding the phrase *dharma-mahendra*, the four goals of life—religiosity, economic development, sense gratification, and liberation—are like Indras. Above them is the personification of eternal religious principles—the inaugurator of devotional service to Adhokṣaja. The phrase *nyāsi-mahendra* is explained as follows: *Karmi-sannyāsīs*, *jñāni-sannyāsīs*, and *yogi-sannyāsīs* are compared to Indras. Since Śrī Gaurasundara is the revealer of both the futility of *phalgu-vairāgya*, or false renunciation, and the superiority of *yukta-vairāgya*, He is *nyāsi-mahendra*.

CB Madhya-khaṇḍa 25.002

TEXT 2

jaya śacī-garbha-ratna-kāruṇya-sāgara
jaya jaya nityānanda, jaya viśvambhara

All glories to the jewel-like ocean of mercy who appeared from the womb of Śacī! All glories to Nityānanda, and all glories to Viśvambhara!

CB Madhya-khaṇḍa 25.003

TEXT 3

bhakta-goṣṭhī-sahita gaurāṅga jaya jaya

śunile caitanya-kathā bhakti labhya haya

All glories to Lord Gaurāṅga along with His associates! By hearing topics of Śrī Caitanya, one attains devotional service.

CB Madhya-khaṇḍa 25.004

TEXT 4

*madhya-khaṇḍa-kathā bhakti-rasera nidhāna
navadvīpe ye krīḍā karilā sarva-prāṇa*

The topics of the *Madhya-khaṇḍa*, which describe how the life and soul of everyone performed His pastimes in Navadvīpa, are like a reservoir of devotional mellows.

CB Madhya-khaṇḍa 25.005

TEXT 5

*niravadhi kare prabhu hari-saṅkīrtana
āpana aiśvarya prakāśaye sarva-kṣaṇa*

The Lord constantly displayed His opulences as He continuously engaged in congregational glorification of Hari.

CB Madhya-khaṇḍa 25.006

TEXT 6

*nṛtya kare mahāprabhu nija-nāmāveśe
huṅkāra kariyā mahā aṭṭa aṭṭa hāse*

Mahāprabhu roared and laughed loudly as He danced in the ecstasy of chanting His own names.

The phrase *nija-nāmāveśe* is explained as follows: Lord Śrī Gaurasundara is nondifferent from Vrajendra-nandana. Because He was absorbed in chanting the names of Kṛṣṇa, He is described as being situated in the ecstasy of chanting His own names.

TEXT 7

*prema-rase niravadhi gaḍāgāḍi' yāya
brahmāra vandita aṅga pūrṇita dhūlāya*

The Lord continually rolled on the ground in the mellows of ecstatic love. His body, which is worshiped by Brahmā, become covered with dust.

As a servant, the four-headed Brahmā glorifies the transcendental body of the Supreme Lord. Although he is constitutionally filled with love for Kṛṣṇa, he is indifferent to external purity because he is touched by the mode of passion.

CB Madhya-khaṇḍa 25.008

TEXT 8

*prabhura ānanda-āveśera nāhi anta
nayana bhariyā dekhe saba bhāgyavanta*

The fortunate devotees saw to the full satisfaction of their eyes that there was no end to the Lord's absorption in ecstasy.

CB Madhya-khaṇḍa 25.009

TEXT 9

*bāhya haile vaise prabhu sarva-gaṇa lañā
kona-dina gaṅgā-jale viharaye giyā*

When the Lord regained external consciousness, He would sit down with the devotees. Some days He would go sport in the waters of the Ganges.

CB Madhya-khaṇḍa 25.010

TEXT 10

*kona-dina nṛtya kari' vasena aṅgane
ghare snāna karāyena sarva bhakta-gaṇe*

Some days the Lord would sit in the courtyard after dancing, and all the devotees would bath Him there inside the house.

CB Madhya-khaṇḍa 25.011

TEXT 11

*yatha-kṣaṇa prabhura ānanda-nṛtya haye
tata-kṣaṇa `duḥkhī' puṇyavatī jala vahe*

While the Lord was dancing in ecstasy, the pious Duḥkhī would bring water.

CB Madhya-khaṇḍa 25.012

TEXT 12

*kṣaṇeke dekhaye nṛtya sajala-nayane
punaḥ punaḥ gaṅgā-jala vahi' vahi' āne*

Sometimes tears would come to her eyes as she watched the Lord dance, then she would go again and again to bring water from the Ganges.

CB Madhya-khaṇḍa 25.013

TEXT 13

*sāri kari' catur-dige eḍe kumbha-gaṇa
dekhiyā santoṣa baḍa śrī-śacī-nandana*

She kept the waterpots in rows on all sides. On seeing this, Śrī Śacīnandana became greatly pleased.

CB Madhya-khaṇḍa 25.014

TEXT 14

srīvāsera sthāne prabhu jijñāse āpane
“*prati-dina gaṅgā-jala kon jane āne?*”

The Lord asked Śrīvāsa, “Who brings water every day from the Ganges?”

CB Madhya-khaṇḍa 25.015

TEXT 15

śrīvāsa balaye,—“prabhu, `duḥkhī` vahi` āne”
prabhu bale,—“`sukhī` kari` bala` sarva-jane

Śrīvāsa replied, “O Lord, Duḥkhī brings the water.” The Lord then said, “You should all call her Sukhī.

CB Madhya-khaṇḍa 25.016

TEXT 16

e janera `duḥkhi` nāma kabhu yogya naya
sarva-kāla `sukhī` hena mora citte laya”

“The name Duḥkhī is not appropriate for her. I think she is always Sukhī.”

CB Madhya-khaṇḍa 25.017

TEXT 17

eteka kārūṇya śuni` prabhura śrī-mukhe
kāndite lāgilā bhakta-gaṇa prema-sukhe

On hearing such compassionate words from the Lord’s mouth, the devotees all began to cry in the happiness of ecstatic love.

CB Madhya-khaṇḍa 25.018

TEXT 18

*sabe `sukhī` balilena prabhura ājñāya
`dāsī` buddhi śrīvāsa nā kare sarvathāya*

By the order of the Lord, everyone called her Sukhī, and from then on Śrīvāsa did not treat her as a maidservant.

CB Madhya-khaṇḍa 25.019

TEXT 19

*prema-yoge sevā karilei kṛṣṇa pāi
māthā muḍāile yama-daṇḍa nā eḍāi*

One attains Kṛṣṇa simply by serving Him with love, but one cannot escape the punishment of Yamarāja simply by shaving one's head.

Simply by the external acceptance of *sannyāsa* or simply by atoning for one's sinful activities, one cannot escape the punishment of Yamarāja. If one engages in service for the purpose of acquiring love for Kṛṣṇa, one attains Kṛṣṇa.

CB Madhya-khaṇḍa 25.020

TEXT 20

*kule, rūpe, dhane vā vidyāya kichu naya
prema-yoge bhajile se kṛṣṇa tuṣṭa haya*

Good birth, beauty, wealth, and education are useless. Kṛṣṇa is pleased if one worships Him with love.

One cannot develop love of God on the strength of high birth, physical beauty, great wealth, or keen intelligence; rather, if one cultivates love of God by favorably engaging these, then the Supreme Lord becomes pleased. A *jñānī* is superior to the *karmi*, a devotee freed from the clutches of *jñāna* is superior to the *jñānī*, a devotee situated in ecstatic love is still superior, and they are each considered progressively qualified

in the development of love for Kṛṣṇa.

CB Madhya-khaṇḍa 25.021

TEXT 21

*yateka kahena tattva vede bhāgavate
saba dekhāyena gaurasundara sākṣāte*

All the teachings of the *Vedas* and the *Śrīmad Bhāgavatam* were directly exhibited by Śrī Gaurasundara.

CB Madhya-khaṇḍa 25.022

TEXT 22

*dāsī hai' ye prasāda `duḥkhī' re haila
vrthā-abhimānī saba tāhā nā dekhila*

Despite being a maidservant, Duḥkhī received mercy that can never be seen by those who are falsely proud.

Being a maidservant at the house of Śrīvāsa, Duḥkhī pleased the Supreme Lord, Śrī Gaurasundara, by bringing Him water from the Ganges. As a result, the Supreme Lord became pleased with her and addressed the pious “Duḥkhī” as “Sukhī.” Such activities are examples of incidents described in scriptures like the *Vedas* and the *Śrīmad Bhāgavatam*. If armchair speculators who observe things from a distance consider the devotees situated in ecstatic love as inferior, it is simply because they are falsely proud.

CB Madhya-khaṇḍa 25.023

TEXT 23

*ki kahiba śrīvāsera bhāgyera mahimāyānra
dāsa-dāsira bhāgyera nāhi sīmā*

I am unable to describe the glories of Śrīvāsa's good fortune. There is

TEXT 24-33

*eka-dina nāce prabhu śrīvāsa-mandire
sukhe śrīnivāsa-ādi saṅkīrtana kare
daive vyādhi-yoge gr̥he śrīvāsa-nandana
paraloka hailena dekhe nārī-gaṇa
ānande karena nṛtya śrī-śacī-nandana
ācambite śrīvāsa-gr̥he uṭhila krandana
satvare āila gr̥he paṇḍita śrīvāsa
dekhe, putra haiyāche paraloka-vāsa
parama gambhīra bhakta mahā-tattva-jñānīs
trī-gaṇere prabodhite lāgilā āpani
“tomarā to saba jāna’ kṛṣṇera mahimā
samvara rodana sabe, citte deha’ kṣamā
anta-kāle sakṛt śunile yānra nāma
ati mahā-pātakī o yāya kṛṣṇa-dhāma
hena prabhu āpane sākṣāte kare nṛtya
guṇa gāya yata tānra brahmādika bhṛtya
e samaye yāhāra haila paraloka
ihāte ki yuyāya karite āra śoka?
kona kāle e śiśura bhāgya pāi yabe
‘kṛtārtha’ kariyā āpanāre māni tabe*

One day, as the Lord was dancing in the house of Śrīvāsa, the devotees headed by Śrīvāsa happily engaged in saṅkīrtana. By the arrangement of providence, the ladies watched the son of Śrīvāsa leave his body because of some disease. As Śrī Śacīnandana was

dancing in ecstasy, the sound of crying filled the house of Śrīvāsa. Śrīvāsa Paṇḍita therefore immediately went inside the room and found that his son had left his body. Being most sober and conversant with the intricacies of spiritual science, Śrīvāsa began to solace the ladies. “You all know the glories of Kṛṣṇa. Control your crying and pacify your minds. A person who even once hears the name of Kṛṣṇa at the time of death attains the abode of Kṛṣṇa, even if he is most sinful. That Lord is now personally dancing here, and His servants headed by Brahmā are glorifying His qualities. Is it proper to lament for a person who leaves his body at such a time? If I can ever become as fortunate as this child, I will consider my life successful.

*pradoṣa-samaye, śrīvāsa-aṅgane
saṅgopane gorā-maṇi
śrī-hari-kīrtane, nāce nānā-raṅge,
uṭhila maṅgala-dhvani*

In the evening, Lord Gaurāṅga danced in various ways within Śrīvāsa’s enclosed courtyard as the auspicious vibration of Hari’s name filled the atmosphere.

*mṛdaṅga mādala, bāje karatāla
mājhe mājhe jayatura
prabhura naṭana, dekhi’ sakalera,
haila santāpa dūra*

The *kīrtana* was accompanied by *mṛdaṅgas*, drums, *karatālas*, and occasional cries of “Jaya!” The miseries of everyone who saw the Lord’s dancing were destroyed.

*akhaṇḍa premete, mātala takhana
sakala bhakata-gaṇa
āpana pāsari’, gorācande gheri’,
nāce gāya anukṣaṇa*

The devotees became intoxicated in uninterrupted ecstatic love. They

forgot themselves as they continually danced around Gauracandra.

*e-mata samaye, daiva-vyādhi-yoge,
śrīvāsera antaḥ-pure
tanaya-viyoge, nārī-gaṇa śoke,
prakāśala uccaiḥ-svare*

At that time the son of Śrīvāsa left his body within the house because of a disease inflicted by providence, and the ladies loudly expressed their grief.

*krandana uṭhile, ha'be rasa-bhaṅga,
bhaktivinoda ḍare
śrīvāsa amani, bujhila kāraṇa
paśila āpana ghare*

Bhaktivinoda feared that if the crying became too loud, the Lord's ecstatic dancing would be disturbed. Realizing the situation, Śrīvāsa quickly went inside the house.

*praveśiyā antaḥ-pure, nārī-gaṇe śānta kare,
śrīvāsa amiyā upadeśe
śuna pāgalinī-gaṇa, śoka kara akāraṇa,
kibā duḥkha thāke kṛṣṇāveśe*

After entering the house, Śrīvāsa solaced the ladies with his nectarean instructions. Listen, you foolish ladies, you are uselessly lamenting. How can distress remain in the presence of ecstatic love for Kṛṣṇa?

*kṛṣṇa nitya suta yāra, śoka kabhu nāhi tāra,
anitya āsakti sarva-nāśa
asiyācha e saṁsāre, kṛṣṇa bhajībara tāre
nitya-tattve karaha vilāsa*

One who has accepted Kṛṣṇa as his eternal son never laments. Temporary attachment is the cause of one's ruin. You have come to this material world to worship Kṛṣṇa, so remain joyful on the spiritual platform.

*e dehe yavat sthiti, kara kṛṣṇacandre rati,
kṛṣṇa jāna dhana, jana, prāṇa
e deha-anuga yata, bhāi bandhu pati suta,
anitya sambandha bali' māna*

As long as you remain in this body, become attached to Kṛṣṇa and accept Kṛṣṇa as your wealth, companion, and life. You should understand that bodily relationships with your brothers, friends, husbands, and children are all temporary.

*kebā kāra pati suta, anitya-sambandha-kṛta,
cāhile rākhite nāre tāre
karama-vipaka-phale, suta ha'ye vase kole,
karma-kṣaya āra raite nāre*

Who is anyone's husband or son? These are simply temporary relationships. Even if one wants to keep such a relationship forever, one cannot do so. As a result of one's karma, one becomes a son and sits on someone's lap. But when the results of his karma are exhausted, he cannot remain there.

*ithe sukha duḥkha māni', adho-gati labhe prāṇī,
kṛṣṇa-pada haite paḍe dūre
śoka samvariyā ebe, nāmānande maja' sabe,
bhaktivinoda-vāñchā pūre*

Living entities who find happiness and distress in these relationships become degraded and fall far away from the lotus feet of Kṛṣṇa. Therefore control your lamentation and become merged in the ecstasy of chanting Kṛṣṇa's names, then Bhaktivinoda's desires will be fulfilled.

*dhana, jana, deha, geha kṛṣṇe samarpaṇa
kariyācha śuddha-citte karaha smarṇa*

Remember with a purified heart that you have surrendered your wealth, companions, body, and house to Kṛṣṇa.

*tabe kena `mama suta' bali' kara duḥkha
kṛṣṇa nila nija-jana tāhe tāra sukha*

Why do you lament, “O my son”? Kṛṣṇa has taken His dear one for His own pleasure.

*kṛṣṇa-icchā-mate saba ghaṭaya ghaṭa
nātāhe sukha-duḥkha-jñāna avidyā-kalpanā*

Everything happens according to the will of Kṛṣṇa. To derive one's happiness and distress from these temporary incidents is the product of ignorance.

*yāhā icchā kare kṛṣṇa tāi jāna bhāla
tyajiyā āpana icchā ghucāo jañjāla*

Accept that Kṛṣṇa's will is beneficial. Give up your selfish desires and be freed from contamination.

*deya kṛṣṇa, neya kṛṣṇa, pāle kṛṣṇa sabe
rākhe kṛṣṇa, māre kṛṣṇa, icchā kare yabe*

Kṛṣṇa gives, Kṛṣṇa takes, and Kṛṣṇa maintains everyone. Kṛṣṇa protects and Kṛṣṇa kills whenever He desires.

*kṛṣṇa-icchā viparīta ye kare vāsanātāra
icchā nāhi phale se pāya yātanā*

The desires of one who opposes the desires of Kṛṣṇa will never be fulfilled. Such a person achieves only misery.

*tyajiyā sakala śoka śuna kṛṣṇa-nāma
parama ānanda pā'be pūrṇa ha'be kāma*

Give up all lamentation and hear the name of Kṛṣṇa, then you will feel ecstasy and your desires will be fulfilled.

*bhaktivinoda māge śrīvāsa-carāṇe
ātma-nivedana-śakti jīvane maraṇe*

Bhaktivinoda begs at the feet of Śrīvāsa for the strength to fully surrender to the Lord in life and in death.

*sabu meli' bālaka-bhāga vicāri'
choḍabi moha śoka citta-vikārī*

All of you consider the good fortune of this child and then give up your illusion and lamentation, which overcome one's heart.

*caudda-bhuvana-pati nanda-kumāra
śacī-nandana bhela nadīyā-avatāra*

The son of Nawnda, who is the Lord of the fourteen worlds, has now incarnated in Nadia as the son of Śacī.

*sohi gokula-cānda aṅgane mora
nācāi bhakta-saha ānanda-vibhora*

That same moonlike personality of Gokula is now absorbed in ecstatic dancing with His devotees in my courtyard.

*śunata nāma-gāna bālaka mora
choḍala deha hari-prīti-vibhora*

This child of mine left his body while listening to the chanting of the holy names and absorbed in love for Hari.

*aichana bhāga yaba bhai hāmārāta
bahuñ hau bhava-sāgara-pārā*

If I can become fortunate like him, then I will cross this material ocean.

tuñhu sabu vichari ehi vicārākāñhe karabi śoka citta-vikārā

You should all appreciate his good fortune. Why should you trouble your hearts with lamentation?

*sthira nāhi haobi yadi upadeśe
vañcita haobi rase avaśeṣe*

If you are not pacified by my instructions, then you will ultimately be deprived of the mellows of Kṛṣṇa consciousness.

*paśibuṅ hāma sura-taṭinī-māhe
bhaktivinoda pramāda dekhe tāhe*

Then I will drown myself in the waters of the Ganges. The prospect of this frightens Bhaktivinoda.

*śrīvāsa-vacana, śravaṇa kariyā,
sādhvī pati-vrata-gaṇa
śoka parihari', mṛta śiśu rākhi',
hari-rase dila mana*

After hearing the words of Śrīvāsa, the chaste ladies gave up their lamentation over the dead child and fixed their minds on the nectar of Hari's names.

*śrīvāsa takhana, ānande mātiyā,
aṅgane āila punaḥnāce gorā-sane, sakala pāsari',
gāya nanda-suta-guṇa*

Śrīvāsa then returned to the courtyard filled with ecstasy. He forgot everything as he danced with Gaurāṅga and sang the glories of Nanda's son.

*cāri daṇḍa rātre, mārila kumāra,
aṅgane keha nā jāne
śrī-nāma-maṅgale, tṛtīya prahara,
rajanī atīta gāne*

Although Śrīvāsa's son died early in the night, no one in the courtyard knew. They passed the entire night chanting the auspicious holy names.

*kīrtana bhaṅgile, kahe gaurahari,
āji kena pāi duḥkha?
bujhi, ei gr̥he, kichu amaṅgala,*

ghaṭiyā harila sukha

As the *kīrtana* came to an end, Gaurahari asked: Why am I feeling unhappy today? I think some misfortune has occurred in this house and taken away My happiness.

*tabe bhakta-jana, nivedana kare,
śrīvāsa-śiśura kathāśuni' gorā rāya, bale, hāya hāya,
marame pāinu vyathā*

The devotees then related the news about Śrīvāsa's son to the Lord. On hearing about his death, Lord Gaurāṅga exclaimed: Alas! This pains My heart.

*kena nā kahile, āmāre takhana,
vipada-saṁvāda sabe
bhaktivinoda, bhakata-vatsala,
snehete majila tabe*

Why didn't any of you inform Me of this calamity when it happened? Bhaktivinoda says that the Lord then became filled with affection for His devotees.

*prabhura vacana, takhana śuniyā,
śrīvāsa loṭāñā bhūmi
bale, śuno nātha! tava rasa-bhaṅga,
sahite nā pāri āmi*

After hearing the Lord's words, Śrīvāsa fell to the ground and humbly replied: O Lord, I could not tolerate seeing Your ecstasy disturbed.

*ekaṭi tanaya, mariyāche nātha,
tāhe mora kibā duḥkha
yadi saba mare, tomāre heriyā,
tabu ta' pāiba sukha*

O Lord, only one of my sons died. Why should I be distressed? Even if

they all die, I would be happy just by seeing Your face.

*tava nṛtya-bhaṅga, haile āmāra,
maraṇa haite hari
tāi ku-saṁvāda, nā dila tomāre,
vipada āśaṅkā kari'*

If Your dancing was disturbed, I would have died. To prevent this disturbance, I did not give You this bad news.

*ebe ājñā deha, mṛta suta la'ye,
satkāra karuna sabe
eteka śuniyā, gorā dvija-maṇi,
kāṇdite lagila tabe*

O Lord, now order us so that we can perform the child's last rites. On hearing this, Gaurāṅga, the crest jewel of the *brāhmaṇas*, began to cry.

*kemane e sabe, chāḍiyā yāiba,
paraṇa vikala haya
se kathāśuniyā, bhaktivinoda,
manete pāila bhaya*

[The Lord said:] How will I give up everyone and leave? If I do, My life will be ruined. On hearing those words, Bhaktivinoda became frightened.

*gorācaṇdera ājñā peye gṛha-vāsi-gaṇa
mṛta sute aṅganete āne tata-kṣaṇa*

Having received Gauracandra's order, the family members brought the dead child into the courtyard.

*kali-mala-hārī gorā jijñāse takhana
śrīvāse chāḍiyā, śiśu, yāo ki kāraṇa?*

Gaurāṅga, who destroys the contamination of Kali, then asked the child: O child, why are you leaving Śrīvāsa?

*mṛta-śiśu-mukhe jīva kare nivedana
loka-śikṣa lāgi prabhu tava ācaraṇa*

The spirit soul then spoke through the mouth of the dead child: O Lord,
Your activities are meant for the instruction of everyone.

*tumi ta' parama-tattva ananta advaya
parāśakti tomāra abhinna tattva haya*

You are the unlimited Supreme Absolute Truth. The spiritual potency is
nondifferent from You.

*sei parāśakti tridhā haiyā prakāśa
tava icchā-mata karāya tomāra vilāsa*

That spiritual potency manifests in three varieties and assists in Your
pastimes according to Your will.

*cic-chakti-svarūpe nitya-līlā prakāśiyā
tomāre ānanda dena hlādinī haiyā*

Your spiritual potency manifests Your eternal pastimes, and in the form
of *hlādinī*, She gives You happiness.

*jīva-śakti hañā tava cit-kiraṇa-caye
taṭastha-svabhāve jīva-gaṇe prakāṭaye*

That spiritual potency in the form of the *jīva-śakti* manifests the
marginally situated living entities, who are like spiritual sparks.

*māyā-śakti hañā kare prapañca-sṛjana
bahirmukha jīve tāhe karaya bandhana*

That spiritual potency in the form of *māyā-śakti* creates the material
world, within which she binds the materialistic living entities.

*bhaktivinoda bale aparādha-phale
bahirmukha ha'ye āchi prapañca-kabale*

Bhaktivinoda says: As a result of my offenses I have rejected the service of the Lord and fallen in the clutches of material life.

*pūrṇa-cid-ānanda tumi, tomāra cit-kaṇa āmi,
svabhāvataḥāmi tuyā dāsa
parama svatantra tumi, tuyā paratantra āmi,
tuyā pada chāḍi' sarva-nāśa*

You are complete spiritual ecstasy, while I am a spiritual spark. Therefore I am by nature Your servant. You are supremely independent, while I am fully dependent on You. I have become degraded because of giving up Your lotus feet.

*svatantra ha'ye yakhana, māyā prati kainu mana,
sva-svabhāva chāḍila āmāya
prapañce māyāra bandhe, paḍinu karmera dhandhe,
karma-cakre āmāre phelāya*

When I independently desired to enjoy *māyā*, I lost my constitutional nature. I then became bound by *māyā* within the material world and entangled in the network of karma.

*māyā tava icchā-mate, bāndhe more e jagate,
adr̥ṣṭa nirbandha lauha-kare
sei ta' nirbandha more, ane śrīvāsera ghare,
putra-rūpe mālinī-jāṭhare*

According to Your will, *māyā* has bound me in this world with the iron chains of fate. As a result of that fate I have taken birth from the womb of Mālinī as a son in the house of Śrīvāsa.

*se nirbandha punarāya, more ebe la'ye yāya,
āmi ta' thākite nāri āra
tava icchā su-prabala, mora icchā su-durbala,
āmi jīva akiñcana chāra*

Again by that same fate I am leaving. I cannot stay any longer. Your will

is most powerful, while my will is most weak. I am a poor, insignificant living entity.

*yathāya pāṭhāo tumi, avāśya yāiba āmi,
kāra kebā putra pati pitājadera sambandha saba,
tāhā nāhi satya-lava,
tumi jīvera nitya pālayitā*

I must go wherever You send me. Who is anyone's son, husband, or father? These are all material relationships with no tinge of truth to them. You are the eternal maintainer of the living entities.

*samyoge viyoge yini, sukha-duḥkha mane gaṇi,
tava pade chāḍena āśraya
māyāra gardabha ha'ye, mājena saṁsāra la'ye,
bhaktivinodera sei bhaya*

One who gives up the shelter of Your lotus feet and considers meeting and separation as the causes of happiness and distress becomes an ass in the hands of *māyā* and merges in the ocean of material existence. All this frightens Bhaktivinoda.

*bāndhilo māyā, ye dina ha'te,
avidyā-moha-ḍore
aneka janma, labhinu āmi,
phirinu māyā-ghore*

From the day *māyā* bound me with the ropes of ignorance and illusion, I have taken many births and wandered under the control of *māyā*.

*deva dānava, mānava paśu,
pataṅga kīṭa ha'ye
svarge narake, bhū-tale phiri,
anitya āśā la'ye*

I took birth among the demigods, demons, human beings, animals, birds, and insects. I wandered through heaven, hell, and earth to fulfill my

temporary material desires.

*nā jāni kibā, sukṛti-bale,
śrīvāsa-suta hainu
nadīyā-dhāme, caraṇa tava,
daraśa-paraśa kainu*

I do not know what pious deed I have done to take birth in Nadia as the son of Śrīvāsa so that I could see and touch Your lotus feet.

*sakala bāre, maraṇa-kāle,
aneka duḥkha pāi
tuyā praśaṅge, parama sukhe,
e-bāra cale yāi*

At the time of every one of my deaths I suffered greatly. This time, however, I am departing in great happiness because of Your association.

*icchāya tora, janama yadi,
ābāra haya, hari!
caraṇe tava, prema-bhakati,
thāke minati kari*

O Hari, my only request is that if I must take another birth by Your will, may I have loving devotion for Your lotus feet.

*yakhana śiśu, niraba bhela,
dekhiyā prabhura līlāśrīvāsa-goṣṭhi, tyajiyāśoka,
ānanda-magaṇa bhela*

When after seeing the Lord's pastimes, the child fell silent. Śrīvāsa's family members gave up their lamentation and became absorbed in ecstasy.

*gaura-carita, amṛta-dhārā,
karite karite pāna
bhaktivinoda, śrīvāse māge,*

yāya yena mora prāṇa

Bhaktivinoda begs Śrīvāsa: May I leave my body while drinking the nectarean characteristics of Gaura.

*śrīvāse kahena prabhu tuñhu mora dāsa
tuyā prīte bāndhā āmi jagate prakāśa*

The Lord said to Śrīvāsa: You are My servant. It is known throughout the world that I am bound by your love.

*bhakta-gaṇa senāpati śrīvāsa paṇḍita
jagate ghuṣuka āji tomāra carita*

O Śrīvāsa Paṇḍita, you are the commander-in-chief of the devotees. Let your glories be sung throughout the world.

*prapañca-kārā-rakṣiṇī māyāra bandhana
tomāra nāhika kabhu, dekhuka jagaj-jana*

Let the people of the world see that the bondage of *māyā*, the predominating deity of this material world, can never bind you.

*dhana, jana, deha, geha āmāre arpiyā
āmāra sevāya sukhe ācha sukhī hañā*

You have offered your wealth, followers, body, and house to Me, and your only happiness is in happily serving Me.

*mama līlā-puṣṭi lāgi' tomāra saṁsāra
śikhuk gṛhastha-jana tomāra ācāra*

Your family life nourishes My pastimes. Let all householders learn from your behavior.

*tava preme baddha āchi āmi, nityānanda
āmā duihe suta jāni' bhuñjaha ānanda*

Nityānanda and I are bound by your love. Enjoy ecstasy by considering

Us your sons.

*nitya-tattva suta yāra anitya tanaye
āsakti nā kare sei sṛjane pralaye*

One who accepts Us as his eternal sons does not become attached to his mortal son, either in birth or death.

*bhaktite tomāra ṛṇāmi cira-dina
tava sādhu-bhāve tumi kṣama mora ṛṇa*

I am eternally indebted to you because of your devotional service. You alone can release Me of My debts out of your saintly nature.

*śrīvāsera pāya bhaktivinoda kujana
kākuti kariyā māge gaurāṅga-carāṇa*

This wretched Bhaktivinoda humbly begs at the feet of Śrīvāsa to attain the feet of Gaurāṅga.

*śrīvāsera prati, caitanya-prasāda,
dekhiyā sakala jana
jaya śrī-caitanya, jaya nityānanda,
bali' nāce ghana ghana*

On seeing Lord Caitanya's mercy on Śrīvāsa, all the devotees continually danced and chanted: All glories to Śrī Caitanya! All glories to Nityānanda!

*śrīvāsa-mandire, ki bhāva uṭhila,
tāhā ki varṇana haya
bhāva-yuddha sane, ānanda-krandana,
uṭhe kṛṣṇa-prema-maya*

Who can describe the ecstatic love that manifested in the house of Śrīvāsa? There was a battle of conflicting emotions and ecstatic crying as the entire house became filled with ecstatic love for Kṛṣṇa.

*cāri bhāi paḍi', prabhura caraṇe,
preme gadagada svare
kāṅḍiyā kāṅḍiyā, kākūti kariyā,
gaḍi' jāya prema-bhare*

The four brothers fell at the Lord's feet and their voices became choked with love of God as they humbly offered prayers, cried, and rolled on the ground in ecstatic love.

*ohe prāṇeśvara, e hena vipada,
prati-dina yena haya
yāhāte tomāra, caraṇa-yugale,
āsakti bāḍhite raya*

O Lord of our lives, may such a calamity occur every day so that our attachment for Your lotus feet will continually increase.

*vipada-sampade, sei dina bhala,
ye dina tomāre smari
tomāra smarāṇa, rahita ye dina,
se dina vipada hari*

When we can remember You in either distress or happiness, that is an auspicious day. O Hari, if a day is passed without remembering You, that is an inauspicious day.

*śrīvāsa-goṣṭhira, caraṇe paḍiyā,
bhaktivinoda bhāṇe
tomādera gorā, kṛpā vitariyā,
dekhāo durgata jane*

Bhaktivinoda falls at the feet of Śrīvāsa's family and prays: Gaurāṅga belongs to you. Please be merciful and reveal Him to this fallen soul.

*mṛta śiśu la'ye tabe bhakata-vatsala
bhakata-saṅgete gāya śrī-nāma-maṅgala*

The Lord, who is affectionate to His devotees, then picked up the dead child as He chanted the auspicious holy names with the devotees.

*gāite gāite gelā jāhnavīra tīre
balake satkāra kaila jāhnavīra nīre*

As they continued chanting, they went to the bank of the Ganges and performed the child's last rites with the waters of the Ganges.

*jāhnavī balena, mama saubhāgya apāra
saphala haila vrata chila ye āmāra*

The Ganges said: My good fortune is unlimited. My past pious deeds have now born fruit.

*mṛta śiśu dena gorā jāhnavīra jale
uthali jāhnavī devīśiśu laya kole*

Gaura then took the dead child into the waters of the Ganges, and Gaṅgādevī rose from the water and accepted the child in her embrace.

*uthaliyā sparśe gorā-carāṇa-kamala
śiśu-kole preme devī haya ṭalamala*

She then emotionally touched the lotus feet of Gaura. Holding the child in her embrace, the goddess became overwhelmed with ecstatic love.

*jāhnavīra bhāva dekhi' yata bhakta-gaṇa
śrī-nāma-maṅgala-dhvani kare anukṣaṇa*

On seeing the ecstatic mood of Gaṅgā, the devotees constantly chanted the auspicious names of the Lord.

*svarga haite deve kare puṣpa-variṣaṇa
vimāna saṅkula tabe chāila gagana*

The demigods showered flowers from heaven. The entire sky was filled with their airplanes.

*ei-rūpe nānā bhāve haiyā magana
satkāra kariyā snāna kaila sarva-jana*

In this way everyone became absorbed in various emotions as they completed the child's last rites and took bath.

*parama ānande sabe gela nija ghare
bhaktivinoda māje gorā-bhāva-bhare*

Thereafter they all returned to their homes in ecstasy, and Bhaktivinoda merged in ecstatic love for Lord Gaurāṅga.

[Appeal to the audience]

*nadīyā-nagare gorā-carita amṛta
piyāśoka bhaya chāḍa sthira kara cita*

Drink the nectarean characteristics of Gaurāṅga's Nadia pastimes, and pacify your heart by giving up all lamentation and fear.

*anitya saṁsāra bhāi kṛṣṇa mātra sāra
gorā-śikṣā mate kṛṣṇa bhaja anivāra*

O brothers, this material world is temporary, and Kṛṣṇa is the only essence. Always engage in the worship of Kṛṣṇa according to the teachings of Gaurāṅga.

*gorāra caraṇa dhari' yei bhāgyavān
vraje rādhā-kṛṣṇa bhaje, sei mora prāṇa*

Any fortunate person who catches hold of Gaura's lotus feet and worships Rādhā and Kṛṣṇa in Vraja is my life and soul.

*rādhā-kṛṣṇa gorācānda na'de vṛndāvana
ei mātra kara sāra pā'be nitya dhana*

Take Rādhā-Kṛṣṇa, Gauracandra, Nadia, and Vṛndāvana as the essence of your life, and you will attain eternal wealth.

vidyā-buddhi hīna dīna akiñcana chāra

karma-jñāna-śūnya āmi śūnya-sad-ācāra

I am devoid of education and intelligence. I am fallen, meek, poor, and insignificant. I am devoid of pious deeds, knowledge, and proper behavior.

*śrī-guru vaiṣṇava more dilena upādhi
bhakti-hīne upādhi haila ebe vyādhi*

My spiritual master and the Vaiṣṇavas have given me the name Bhaktivinoda, yet because I am devoid of devotion this name has become an disease.

*yatana kariyā sei vyadhi nivarāṇe
śaraṇa lainu āmi vaiṣṇava-carāṇe*

To cure this disease, I have taken shelter at the lotus feet of the Vaiṣṇavas.

*vaiṣṇavera pada-raja mastake dhariyāe
śoka-śātana' gāya bhaktivinodiyā*

Taking the dust of the Vaiṣṇavas' feet on my head, Bhaktivinoda sings this Śoka-satana, the destroyer of lamentation.

CB Madhya-khaṇḍa 25.034

TEXT 34

*yadi vā saṁsāra-dharme nāra' samvarite
vilambe kāndiha, yāra yei laya citte*

“If you cannot check these familial emotions, then at least cry to your satisfaction later.

According to worldly considerations, materialistic people become distressed and cry when they hear news of their son's death. Considering that such mundane behavior would create obstacles in the Lord's feelings of ecstasy while dancing and chanting, Śrīvāsa gave instructions to

postpone such mundane behavior for some time.

CB Madhya-khaṇḍa 25.035

TEXT 35

*anya yena keha e ākhyāna nāśunaye
pāche ṭhākurerā nṛtya-sukha-bhaṅga haye*

“Don’t let anyone else hear about this incident, otherwise the Lord’s happiness from dancing will be disturbed.

CB Madhya-khaṇḍa 25.036

TEXT 36

*kalarava śuni’ yadi prabhu bāhya pāya
tabe āji gaṅgā praveśimu sarvathāya”*

“If by hearing your commotion the Lord regains His external consciousness, then I will certainly drown myself today in the Ganges.”

CB Madhya-khaṇḍa 25.037

TEXT 37

*sabe sthira hailena śrīvāsa-vacane
calilena śrīvāsa prabhura saṅkīrtane*

After hearing Śrīvāsa’s words, the ladies became pacified. Śrīvāsa then returned to the Lord’s *saṅkīrtana*.

CB Madhya-khaṇḍa 25.038

TEXT 38

*parānande saṅkīrtana karaye śrīvāsa
punaḥ punaḥ bāḍe āro viśeṣa ullāsa*

As Śrīvāsa participated with great ecstasy in the *saṅkīrtana*, his

exceptional happiness repeatedly increased.

CB Madhya-khaṇḍa 25.039

TEXT 39

*śrīnivāsa paṇḍitera emana mahimā
caitanyaera pārṣadera ei guṇa-sīmā*

Such are the glories of Śrīvāsa Paṇḍita, who was the most qualified among Lord Caitanya's associates.

CB Madhya-khaṇḍa 25.040

TEXT 40

*svānubhāvānande nṛtya kare gauracandra
kata-kṣaṇe rahilena lai' bhakta-vṛnda*

Gauracandra danced in His own ecstatic mood. After some time He and the devotees stopped the *kīrtana*.

The word *svānubhāvānanda* is explained as follows: In the realm of pure consciousness, the object to be known is experienced in three aspects—the realization of *kṛṣṇa-prema*, the persons who realize *kṛṣṇa-prema*, and the activities for realizing *kṛṣṇa-prema*—in other words, the object to be known is experienced through realization of *sac-cid-ānanda*, eternal blissful knowledge.

CB Madhya-khaṇḍa 25.041

TEXT 41

*paramparāśunilena sarva-bhakta-gaṇa
paṇḍitera putrera haila vaikunṭha-gamana*

Gradually word spread among the devotees that Śrīvāsa Paṇḍita's son had departed for Vaikuṅṭha.

CB Madhya-khaṇḍa 25.042

TEXT 42

*tathāpi o keha kichu vyakta nāhi kare
duḥkha baḍa pāilena sabei antare*

Still, no one disclosed this news to the Lord. They all kept their feelings of distress in their hearts.

CB Madhya-khaṇḍa 25.043

TEXT 43

*sarvajñera cūḍāmaṇi śrī-gaurasundara
jijñāseṇa prabhu sarva-janera antara*

Śrī Gaurasundara, the crest-jewel of omniscient persons, placed a question before everyone present there.

CB Madhya-khaṇḍa 25.044

TEXT 44

*prabhu bale,—“āji mora citta kemana kare
kona duḥkha haiyāche paṇḍitera ghare”*

The Lord said, “I can’t explain how I feel today. Has some distress entered the house of Śrīvāsa?”

CB Madhya-khaṇḍa 25.045

TEXT 45

*paṇḍita balena—“prabhu mora kon duḥkha
yāra ghare suprasanna tomāra śrī-mukha”*

Śrīvāsa Paṇḍita replied, “O Lord, what distress could I have when Your pleasing lotus face is present in my house?”

CB Madhya-khaṇḍa 25.046

TEXT 46

*śeṣe āchilena yata sakala mahānta
kahilena paṇḍitera putrera vṛttānta*

Eventually the devotees informed the Lord what had happened to Śrīvāsa Paṇḍita's son.

CB Madhya-khaṇḍa 25.047

TEXT 47

*sambhrame balaye prabhu,—“kaha kata-kṣaṇa?”
śunilena cāri daṇḍa rajanī yakhana*

The Lord gravely asked, “How long ago did this happen?” He was then informed that the incident occurred early in the evening.

CB Madhya-khaṇḍa 25.048

TEXT 48

*“tomāra ānanda-bhaṅga-bhaye śrīnivāsa
kāhāre o ihā nāhi karena prakhāśa*

“Fearing that Your ecstasy would be disturbed, Śrīnivāsa did not inform anyone about this.

CB Madhya-khaṇḍa 25.049

TEXT 49

*paraloka haiyāche āḍāi prahara
ebe ājñā deha' kārya karite satvara”*

“It is nearly seven and a half hours since the child left his body. Now please give us permission to perform the last rites.”

CB Madhya-khaṇḍa 25.050

TEXT 50

*śuni' śrīvāsera ati adbhuta kathana
'govinda' 'govinda' prabhu karena smarāṇa*

On hearing about Śrīvāsa's wonderful activities, the Lord remembered Govinda.

CB Madhya-khaṇḍa 25.051

TEXT 51

*prabhu bale,—“hena saṅga chāḍiba ke-mate?”
eta bali' mahāprabhu lāgilā kāndite*

The Lord said, “How will I give up such association?” Speaking these words, Mahāprabhu began to cry.

CB Madhya-khaṇḍa 25.052

TEXT 52

*“putra-śoka nā jānila ye mohāra preme
hena saba saṅga muñi chāḍiba kemane”*

“How will I give up the association of one who did not lament for his son out of love for Me?”

Householders become disturbed with lamentation when a calamity occurs in their family. Yet even the lamentation arising out of a householder's separation from his most beloved child could not bewilder Śrīvāsa, because he was in the association of the Supreme Lord. Therefore the devotees of the Lord are not considered products of matter or counted among ordinary people. There is no possibility for one who is totally intoxicated with love for Kṛṣṇa to have love for objects not related to Kṛṣṇa. On seeing the unique example of love exhibited by Śrīvāsa Paṇḍita, the foremost of Śrī Gaurasundara's friends in Navadvīpa, the Lord had no desire to leave his association and go anywhere else.

TEXT 53

*eta bali' mahāprabhu kāndena nirbhara
tyāga-vākya śuni' sabe cintena antara*

After speaking in this way, Mahāprabhu cried profusely. The devotees became thoughtful on hearing Him speak of renunciation.

CB Madhya-khaṇḍa 25.054

TEXT 54

*nāhi jāni ki paramāda paḍaye kakhana
anyo'nye cintaye sakala bhakta-gaṇa*

The devotees discussed among themselves, but they could not understand when such a calamity would occur.

CB Madhya-khaṇḍa 25.055

TEXT 55

*gārihasṭha chāḍiyā prabhu karibe sannyāsa
tabe dhvani kari' kānde chāḍiyā niśvāsa*

They concluded that the Lord sighed deeply and cried loudly because He would eventually leave household life and accept *sannyāsa*.

CB Madhya-khaṇḍa 25.056

TEXT 56

*sthira hailena yadi ṭhākura dekhiyā
satkāra karite śiśu yāyena laiyā*

When the Lord became somewhat pacified on seeing the child, He prepared to take the child for performing its last rites.

TEXT 57

*mṛta-śiśu-prati prabhu balena vacana
“śrīvāsera ghara chāḍi’ yāo ki kāraṇa?”*

The Lord then asked the dead child, “Why are you leaving Śrīvāsa’s house?”

CB Madhya-khaṇḍa 25.058

TEXT 58

*śiśu bale,—“prabhu, yena nirbandha tomāra
anyathā karaye śakti āchaye kāhāra?”*

The child replied, “O Lord, this is the destiny arranged by You. Who has the power to change it?”

It is most reasonable to accept the way in which the Lord controls one, otherwise what can one gain by whimsically displaying one’s independent will and disregarding the fate ordained by the Lord? Besides, no one has the ability to act against the will of the Supreme Lord.

CB Madhya-khaṇḍa 25.059

TEXT 59

*mṛta-śiśu uttara karaye prabhu-sane
parama adbhuta śune sarva-bhakta-gaṇe*

All the devotees were struck with wonder to hear the dead child reply to the Lord’s question.

CB Madhya-khaṇḍa 25.060

TEXT 60

śiśu bale,—“e dehete yateka divasa

The child said, “I stayed and enjoyed as long as I was destined to live in this body.

CB Madhya-khaṇḍa 25.061

TEXT 61

*nirbandha ghucila, āra rahite nā pāri
ebe calilāna anya nirbandhita-puri*

“That destined time is now completed, so I cannot remain longer. Now I am going to another predestined body.

“I cannot stay longer than I was destined by the will of the Lord to live as the son of Śrīvāsa. Therefore I will certainly accept a body that is suitable for the place I am destined to go.”

Through the child’s mouth, Śrī Gaurasundara revealed to the people of the world the philosophy of reincarnation. The gross and subtle bodies are not eternal. The spirit soul accepts these gross and subtle bodies as coverings and when required is later forced to give them up. The living entity’s acceptance of gross and subtle bodies and his wandering on the gross and subtle platforms result from the influence of identifying himself as the doer and the activities he performs. The spirit soul never wanders on the platforms of karma and *jñāna*. The two abodes of sense enjoyment and liberation are never suitable dwelling places for the existence of the spirit soul. Everyone does not have the good fortune of attaining the association of Śrī Gaurasundara and His associates, therefore thirst for sense gratification or liberation and aversion to the service of the Supreme Lord are found within human nature.

CB Madhya-khaṇḍa 25.062

TEXT 62

e dehera nirbandha gela rahite nā pāri

hena kṛpā kara yena tomā' nā pāsari

“My destined time in this body is finished, so I cannot stay. Be merciful so that I may not forget You.

CB Madhya-khaṇḍa 25.063

TEXT 63

*ke kāhāra bāpa, prabhu, ke kāra nandana
sabe āpānāra karma karaye bhujjana*

“O Lord, who is anyone’s father and who is anyone’s son? Everyone enjoys the fruits of his own karma.

CB Madhya-khaṇḍa 25.064

TEXT 64

*yata dina bhāgya chila śrīvāsera ghare
āchilāna, ebe calilāma anya pure*

“As long as I had the good fortune, I lived at the house of Śrīvāsa. Now I am going to the house of someone else.

CB Madhya-khaṇḍa 25.065

TEXT 65

*sapārṣade tomāra caraṇe namaskāra
aparādha nā laiha, vidāya āmāra”*

“I offer my obeisances at the feet of You and Your associates. Please do not consider my offenses. I am leaving now.”

CB Madhya-khaṇḍa 25.066

TEXT 66

eta bali' nīraba hailāśiśu-kāya

e-mata kautuka kare śrī-gaurāṅga-rāya

After speaking in this way, the child's body became silent. Such are the wonderful pastimes of Lord Gaurāṅga.

CB Madhya-khaṇḍa 25.067

TEXT 67

*mṛta-putra-mukhe śuni' apūrva kathana
ānanda-sāgare bhāse sarva bhakta-gaṇa*

After hearing those extraordinary topics from the mouth of the dead child, the devotees all floated in an ocean of bliss.

CB Madhya-khaṇḍa 25.068

TEXT 68

*putra-śoka-duḥkha gela śrīvāsa-goṣṭhīra
kṛṣṇa-premānanda-sukhe hailā asthira*

Śrīvāsa's family members forgot their lamentation and distress for their child and became agitated in ecstatic love for Kṛṣṇa.

CB Madhya-khaṇḍa 25.069

TEXT 69

*kṛṣṇa-preme śrīnivāsa goṣṭhīra sahite
prabhura caraṇa dhari' lāgilā kāndite*

In their ecstatic love, Śrīvāsa and his family members caught hold of the Lord's feet and began to cry.

CB Madhya-khaṇḍa 25.070

TEXT 70

“janma janma tumi pitā, mātā, putra, prabhu

tomāra caraṇa yena nā pāsari kabhu

“Birth after birth, You are our father, mother, son, and master. May we never forget Your lotus feet.

CB Madhya-khaṇḍa 25.071

TEXT 71

*yekhāne sekhāne prabhu, kene janma nahe
tomāra caraṇe yena prema-bhakti rahe”*

“O Lord, it does not matter where we take birth, but may we always have loving devotion for Your lotus feet.”

CB Madhya-khaṇḍa 25.072

TEXT 72

*cāri bhāi prabhura caraṇe kāku kare
caturdige bhakta-gaṇa kānde uccaiḥsvare*

As the four brothers offered humble words at the Lord’s feet, the devotees in the four directions began to cry loudly.

CB Madhya-khaṇḍa 25.073

TEXT 73

*kṛṣṇa-preme caturdige uṭhila krandana
kṛṣṇa-prema-maya haila śrīvāsa-bhavana*

The sound of crying in ecstatic love for Kṛṣṇa arose in the four directions as the entire house of Śrīvāsa became filled with love of Kṛṣṇa.

CB Madhya-khaṇḍa 25.074

TEXT 74

*prabhu bale,—“śuna śuna śrīvāsa paṇḍita!
tumi ta’ sakala jāna saṁsārera rīta*

The Lord said, “Listen, Śrīvāsa Paṇḍita! You know well the nature of material existence.

CB Madhya-khaṇḍa 25.075-076

TEXT 75-76

*e saba saṁsāra-duḥkha tomāra ki dāya
ye tomāre dekhe seha kabhu nāhi pāya
āmi, nityānanda—dui nandana tomāra
citte tumi vyathā kichu nā bhāviha āra”*

“The miseries of material existence do not affect you. Even one who sees you is not affected by such miseries. Nityānanda and I are your two sons, so you should no longer feel any grief in your heart.”

Śrī Gaurasundara said to Śrīvāsa Paṇḍita, “The devotees of the Supreme Lord never have any connection with the material world.” In the vision of ignorant people, Śrīvāsa Paṇḍita was a householder and a materialist, but the devotees of the Lord never even mistakenly consider that Śrīvāsa Paṇḍita was such an inauspicious character. Those who are accustomed to see the devotees of the Supreme Lord have no bondage to material existence. If one accepts the Supreme Lord as one’s husband, wife, or son to fill the absence of any such most basic relationship, then one attains direct association with that eternal personality. Simply by seeing the Lord’s relationship with all objects a living entity becomes liberated from the conditioned state.

CB Madhya-khaṇḍa 25.077

TEXT 77

*śrī-mukhera parama kārūṇya-vākya śuni’
caturdige bhakta-gaṇa kare jaya-dhvani*

On hearing these most compassionate words from the lotus mouth of the Lord, the devotees in the four directions chanted, “Jaya! Jaya!”

CB Madhya-khaṇḍa 25.078

TEXT 78

*sarva-gaṇa-saha prabhu bālaka laiyā
calilena gaṅgā-tīre kīrtana kariyā*

The Lord and His associates then performed *kīrtana* as they took the child to the bank of the Ganges.

CB Madhya-khaṇḍa 25.079

TEXT 79

*yathocita kriyā kari’ kailā gaṅgā-snāna
‘kṛṣṇa’ bali’ sabe gr̥he karilā payāna*

After performing the appropriate rituals and taking bath in the Ganges, they returned home while chanting the names of Kṛṣṇa.

CB Madhya-khaṇḍa 25.080

TEXT 80

*prabhu, bhakta-gaṇa sabe gelā nija-ghara
śrīvāsera goṣṭhī saba hailā vihvala*

The Lord and the devotees returned to their respective homes, and Śrīvāsa’s family became overwhelmed.

CB Madhya-khaṇḍa 25.081

TEXT 81

*e saba nigūḍha katha ye kare śravaṇa
avaśya miliba tāre kṛṣṇa-prema-dhana*

One who hears these confidential topics will certainly attain the wealth of ecstatic love for Kṛṣṇa.

CB Madhya-khaṇḍa 25.082

TEXT 82

*śrīvāsera caraṇe rahuka namaskāra
`gauracandra' `nityānanda'—nandana yānhāra*

I offer my obeisances at the feet of Śrīvāsa, whose sons were Gauracandra and Nityānanda.

Śrī Gaura and Nityānanda accepted Śrīvāsa's service as his sons.

CB Madhya-khaṇḍa 25.083

TEXT 83

*e saba adbhuta sei navadvīpe haya
bhaktera pratīta haya, abhaktera naya*

These wonderful pastimes took place in Navadvīpa. The devotees accept them, but the nondevotees do not.

CB Madhya-khaṇḍa 25.084

TEXT 84

*madhya-khaṇḍe parama apūrva saba
kathāmṛta-śiśu tattva-jñāna kahilena yathā*

The topics of the *Madhya-khaṇḍa* are most extraordinary, for a dead child's narration on spiritual topics is included among them.

CB Madhya-khaṇḍa 25.085

TEXT 85

*hena mate navadvīpe śrī-gaura-sundara
viharaye saṅkīrtana-sukhe nirantara*

In this way Śrī Gaurasundara continually enjoyed the happiness of *saṅkīrtana* in Navadvīpa.

CB Madhya-khaṇḍa 25.086

TEXT 86

*prema-rase prabhura saṁsāra nāhi sphure
anyera ki dāya, viṣṇu pūjite nā pāre*

The Lord relished the mellows of ecstatic love and had no interest in family affairs. What to speak of other duties, He could not even worship Lord Viṣṇu.

CB Madhya-khaṇḍa 25.087

TEXT 87

*snāna kari' vase prabhu śrī-viṣṇu pūjite
prema-jale sakala śrī-aṅga-vastra tite*

When He sat down to worship Lord Viṣṇu after taking bath, His clothing and entire body became soaked with tears of ecstatic love.

CB Madhya-khaṇḍa 25.088

TEXT 88

*bāhira haiyā prabhu se vastra chāḍiyā
punaḥ anya vastra pari' viṣṇu pūje giyā*

He would then go out, change His cloth, and return to worship Viṣṇu.

CB Madhya-khaṇḍa 25.089

TEXT 89

*punaḥ premānanda-jale tite se vasana
punaḥ bāhirāi aṅga kare prakṣālaṇa*

Then His cloth would again become soaked with tears of love, and He would again go out and clean Himself.

CB Madhya-khaṇḍa 25.090

TEXT 90

*ei-mata vastra-parivarta kare mātra
preme viṣṇu pūjite nā pāre tila mātra*

In this way He would simply continue to change His clothes, and because of ecstatic love He was unable to offer any worship to Viṣṇu.

CB Madhya-khaṇḍa 25.091

TEXT 91

*śeṣe gadādhara-prati balilena vākya
tumi viṣṇu pūja', mora nāhika se bhāgya*

Eventually He told Gadādhara, “You worship Viṣṇu. I am not fortunate enough.

Whenever Śrī Gaurasundara tried to worship Lord Viṣṇu according to the *pāñcarātri*ka process, He failed every time to show proficiency in the process of *arcanā* because He was intoxicated by ecstatic love. Being repeatedly unsuccessful in worshiping the Deity, He eventually entrusted the responsibility of worshiping the Deity of Kṛṣṇa to Śrī Gadādhara Paṇḍita. He said, “I am unfortunate. I am unable to worship with proper etiquette.”

After Śrī Gaurasundara awarded the service of Śrī Gopīnātha to Śrī Gadādhara Paṇḍita in this pastime, Śrī Gadādhara continued to worship Śrī Gopīnātha in the forest of Ṭoṭā-gopīnātha in Śrī Puruṣottama-kṣetra and accepted disciples according to regulative principles. As a result of worshiping the Deity of the Lord for hundreds of lifetimes, a living entity develops love for chanting the holy names of the Lord. But one should not consider Śrī Gadādhara as such an ordinary living entity forced to

accept the fruits of his karma, rather one should accept him as most dear to Mahāprabhu. The instruction for chanting the holy names of the Lord, which is the ultimate fruit of Deity worship, is given in Śrī Gaurasundara's *Śikṣāṣṭaka*.

CB Madhya-khaṇḍa 25.092

TEXT 92

*ei mata vaikuṅṭha-nāyaka bhakti-rase
viharaye navadvīpe rātriye divase*

In this way the Lord of Vaikuṅṭha was absorbed in the mellows of devotional service as He day and night enjoyed pastimes in Navadvīpa.

CB Madhya-khaṇḍa 25.093

TEXT 93

*śrī-kṛṣṇa-caitanya-nityānanda-cāṇḍa jāna
vṛndāvana-dāsa tachu pada-yuge gāna*

Accepting Śrī Kṛṣṇa Caitanya and Nityānanda Prabhu as my life and soul, I, Vṛndāvana dāsa, sing the glories of Their lotus feet.

Thus ends the English translation of the Gauḍīya-bhāṣya commentary on Śrī Caitanya-bhāgavata, Madhya-khaṇḍa, Chapter Twenty-five, entitled, "The Discourse on Spiritual Knowledge by Śrīvāsa's Dead Son."

Chapter Twenty-six:

Descriptions of the Mercy Bestowed on Śuklāmbara and Vijay and the Lord's Desire to Accept Sannyāsa

This chapter describes Śrīman Mahāprabhu's acceptance of rice at the house of Śuklāmbara Brahmācārī, the Lord's display of His opulences to the professional writer Vijaya dāsa by placing His hand on Vijaya's body, the Lord's display of incarnations like Matsya and Kūrma, a student's criticism of the Lord when the Lord chanted "Gopī! Gopī!" in the mood of a *gopī*, the Lord's attempt to beat that student with a stick, the Lord's narration to His associates of a riddle that revealed His desire to take *sannyāsa*, the Lord's private discussion with Śrīmat Nityānanda Prabhu, the Lord's announcement to Mukunda and Gadādhara of His desire to take *sannyāsa*, and the devotees' distress.

One day when Śrīman Mahāprabhu expressed His desire to accept lunch from Śuklāmbara Brahmācārī, Śuklāmbara discouraged the Lord in various ways, thinking that Mahāprabhu's request was simply a hoax. But on hearing the Lord's repeated requests, Śuklāmbara asked the devotees about the procedure for feeding the Lord. The devotees praised Śuklāmbara's good fortune and instructed him to cook without touching the foods. After completing his bath, Śuklāmbara placed without touching ingredients like rice and banana stems in a pot of boiling water and then chanted the names of Lord Hari. Lakṣmīdevī then cast her merciful glance on the devotee's rice. The Lord came with His associates to Śuklāmbara's house and personally offered that rice preparation to Lord Viṣṇu. He then sat down to eat and praised the good taste of that

preparation. On seeing the Lord's mercy on Śuklāmbara, the devotees began to shed tears of love.

When the Lord finished His meal, the devotees picked up His plate of remnants. After holding a short *iṣṭa-goṣṭhī*, or spiritual discussion, Śrī Gaurasundara laid down there. The devotees also followed the Lord's example. While everyone was lying down, Mahāprabhu placed His hand on the professional writer Vijaya dāsa's body. On seeing the wonderful opulences of Mahāprabhu, Vijaya dāsa was about to loudly cry out when Mahāprabhu checked him with a gesture of His finger. Vijaya dāsa then roared and fell unconscious. The devotees could understand the confidential reason behind this, but the Lord told them that it was because of either the influence of the Ganges or Lord Viṣṇu. Vijaya remained practically inert for seven days.

During His pastimes in Navadvīpa, Mahāprabhu would according to His mood manifest the eternal transcendental forms of various incarnations like Matsya and Kūrma and then withdraw Them. But He retained His mood as Balarāma for many days. When, being intoxicated in the mood of Balarāma, Gaurasundara asked for Vāruṇī, then realizing the intention of Mahāprabhu Śrī Nityānanda Prabhu, who is nondifferent from Baladeva, would place a pot of Ganges water before Him. The three worlds trembled on hearing the Lord's loud roars, and the earth shook by His wild dancing. When the devotees fearfully offered prayers glorifying Baladeva, the Lord became pleased and lost consciousness.

When Mahāprabhu one day became absorbed in the mood of a *gopī* and chanted, "Gopī, gopī," a student with no understanding of His internal mood began to criticize His behavior. The Lord then took a stick in His hand and prepared to beat him. The student ran away in fear of his life, and when he told his friends about the Lord's actions, they committed offenses at the feet of Mahāprabhu by considering the Lord an ordinary human being and by conspiring to retaliate against Him. As the Supersoul, Mahāprabhu understood this, and He then informed all His associates through a riddle about His intention to accept *sannyāsa*. No

one other than Nityānanda Prabhu could understand that meaning. He became aggrieved on thinking that the Lord's beautiful hair would be lost.

Śrīman Mahāprabhu called Nityānanda to a solitary place and explained to Him the reason why He was going to take *sannyāsa*. He had incarnated to deliver the fallen souls of the world, but people were not being delivered by His *darśana* because they were committing offenses at His lotus feet. If He took *sannyāsa* and became a beggar at their door, then by seeing a *sannyāsī* they would touch His feet while offering obeisances. Then only would their offenses be vanquished and they would attain devotional service at the feet of Śrī Gaurāṅga. Śrīla Nityānanda Prabhu did not say anything to oppose Mahāprabhu's intention, but He requested the Lord to reveal His intention to the devotees. He then became inert while thinking about how Śacīmātā would suffer in separation from the Lord.

One day Śrī Gaurahari went to the house of Mukunda, and when the Lord ordered Mukunda to sing the glories of Kṛṣṇa, Mukunda began to perform *kīrtana*. On hearing that *kīrtana*, the Lord became overwhelmed in ecstasy. He checked His emotions, however, and then disclosed His desire to Mukunda. As soon as Mukunda heard the Lord's intention, he became distressed and requested the Lord to wait for some days.

Thereafter, when Śrī Gaurasundara went to the house of Gadādhara and disclosed His intention, Gadādhara felt like he had been struck by a thunderbolt. He attempted to stop the Lord from taking *sannyāsa* by speaking authoritatively in various ways to the Lord. The Lord revealed His intention to various other devotees, and everyone merged in an ocean of distress while thinking about the disappearance of the Lord's hair.

*jaya jaya jagata-maṅgala gauracandra
dāna deha' hṛdaye tomāra pada-dvandva*

All glories to Gauracandra, the benefactor of the world! Please place Your lotus feet within my heart.

TEXT 1

*eka-dina śuklāmbara-brahmacāri-sthāne
kṛpāya tāhāne anna māgilā āpane*

One day the Lord mercifully asked Śuklāmbara Brahmācārī for some rice.

CB Madhya-khaṇḍa 26.002

TEXT 2

*“tora anna khāite āmāra icchā baḍa
kichu bhaya nā kariha balilāna daḍha”*

“I have a strong desire to eat your rice. Do not fear. This is a sincere request.”

CB Madhya-khaṇḍa 26.003

TEXT 3

*ei-mata mahāprabhu bale bāra bāra
śuni’ śuklāmbara kāku karena apāra*

When Mahāprabhu made repeated requests in this way, Śuklāmbara emotionally pleaded with the Lord.

CB Madhya-khaṇḍa 26.004

TEXT 4

*“bhikṣuka adhama muñi pāpiṣṭha garhita
tumi dharmā sanātana, muñi se patita*

“I am a most sinful, wretched beggar, and You are the personification of eternal religious principles, which I have fallen from.

TEXT 5

*more kothā dibe prabhu, caraṇera chāyā
kīṭa-tulya nahon more eta baḍa māyā”*

“O Lord, You should give Me the shelter of Your lotus feet. Although I am not even equal to an insect, You are trying to deceive me.

CB Madhya-khaṇḍa 26.006

TEXT 6

*prabhu bale,—“māyā hena nā vāsiha mane
baḍa icchā vāse mora tomāre randhane*

The Lord said, “Do not consider this a deception, for I have a strong desire to taste your cooking.

CB Madhya-khaṇḍa 26.007

TEXT 7

*satvare naivedya giyā karaha vāsāya
āji āmi madhyāhe yāiba sarvathāya”*

“Go home and quickly prepare an offering for the Lord. I will surely come at midday.”

CB Madhya-khaṇḍa 26.008

TEXT 8

*tathāpiha śuklāmbara bhaya pāi’ mane
yukti jijñāsilena sakala bhakta-sthāne*

Still, Śuklāmbara was in anxiety, so he asked all the devotees what he should do.

TEXT 9

*sabe balilena,—“tumi kene kara bhaya
paramārthe īśvarera keha bhinna naya*

They all said, “Why are you afraid? From the spiritual point of view, no one is separate from the Supreme Lord.

CB Madhya-khaṇḍa 26.010

TEXT 10

*viśeṣe ye jana tāne sarva-bhāve bhaje
sarva-kāla tāna anna āpanei khoñje*

“He always begs food especially from those who worship Him with unflinching devotion.

CB Madhya-khaṇḍa 26.011

TEXT 11

*āpane śūdrāra putra vidurera sthāne
anna māgi’ khāilena bhaktira kāraṇe*

“Although Vidura was the son of a śūdra, because of his devotional service the Lord personally begged food from him and ate.

For a description of the Lord begging rice from Vidura, see the *Mahābhārata*, *Udyoga-parva*, Chapter Ninety.

CB Madhya-khaṇḍa 26.012

TEXT 12

*bhakta-sthāne māgi’ khāya, prabhura svabhāva
deha’ giyā tumi baḍa kari’ anurāga*

**“It is the nature of the Lord to beg food from His devotees and eat.
Just go and offer Him lunch with great devotion.**

CB Madhya-khaṇḍa 26.013

TEXT 13

*tathāpiha tumi yadi bhaya vāsa’ mane
ālagoche tumi giyā karaha randane*

“If you still feel fearful, then don’t touch the food while you cook.

The word *ālagoche* (derived from the Persian word *algse*) means
“without touching,” “without contact,” or “keeping at a distance.”

CB Madhya-khaṇḍa 26.014

TEXT 14

*baḍa bhāgya tomāra, e-mata kṛpā yāre”
śuni’ dvija hariṣe āilā nija-ghare*

**“You are most fortunate to receive such mercy.” On hearing this, the
brāhmaṇa returned to his house.**

CB Madhya-khaṇḍa 26.015

TEXT 15

*snāna kari’ śuklāmbara ati sāvadhāne
suvāsita jala tapta karilā āpane*

After taking bath, Śuklāmbara carefully boiled some scented water.

CB Madhya-khaṇḍa 26.016

TEXT 16

*taṇḍula sahita tabe divya garbha-thoḍa
ālagoche diyā vipra kailā kara-yoḍa*

The *brāhmaṇa* then put some rice and the choice core of a banana stem in the water without touching them and folded his hands.

CB Madhya-khaṇḍa 26.017

TEXT 17

*“jaya kṛṣṇa govinda gopāla vanamālī”
balite lāgilāśuklāmbara kutūhalī*

Śuklāmbara then began to joyfully sing, “Jaya Kṛṣṇa, Govinda, Gopāla, Vanamālī!”

CB Madhya-khaṇḍa 26.018

TEXT 18

*sei kṣaṇe bhakta-anne rāmā jagan-mātā
dṛṣṭipāta karilena mahā-pati-vratā*

At that moment the greatly chaste Lakṣmī, the mother of the universe, glanced at the devotee’s rice.

CB Madhya-khaṇḍa 26.019

TEXT 19

*tata-kṣaṇe sarvāmṛta haila se anna
snāna kari’ prabhu āsi’ hailā upasanna*

That rice then immediately became exactly like nectar. Meanwhile the Lord arrived there after finishing His bath.

CB Madhya-khaṇḍa 26.020

TEXT 20

*saṅge nityānanda-ādi āpta kata jana
titā-vastra eḍilena śrī-śacīnandana*

He was accompanied by some of His intimate associates like Nityānanda. Śrī Śacīnandana then changed out of His wet clothes.

The word *titā* (coming from *sikta*) means “wet,” “soaked,” or “dripping.”
CB Madhya-khaṇḍa 26.021

TEXT 21

*āpane lailā anna tāna icchā pāli’
śuklāmbara dekhiyā hāsena kutūhalī*

As the Lord took that rice He had desired, He looked at Śuklāmbara and smiled happily.

CB Madhya-khaṇḍa 26.022

TEXT 22

*gaṅgāra agrete ghara gaṅgāra samīpe
viṣṇu-nivedana karilena baḍa sukhe*

The house was situated right next to the Ganges. The Lord then happily offered the rice to Viṣṇu.

CB Madhya-khaṇḍa 26.023

TEXT 23

*hāsi’ vasilena prabhu ānande bhojane
nayana bhariyā dekhe saba bhṛtya-gaṇe*

Thereafter the Lord smiled as He joyfully sat down to eat. All His servants watched to the full satisfaction of their eyes.

CB Madhya-khaṇḍa 26.024

TEXT 24

*brahmādira yajña-bhoktāśrī-gaurasundara
śuklāmbara-anna khāya—e baḍa duśkara*

It was most extraordinary that Śrī Gaurasundara, the enjoyer of sacrifices offered by personalities such as Brahmā, was now eating the rice of Śuklāmbara.

Viṣṇu, the Lord of all sacrifices, eats in the pure sacrifice of Brahmā. Śuklāmbara Brahmācārī used to collect rice by begging from door to door. From the external point of view, that rice was contaminated because of being touched. Since it is not possible to collect uncontaminated rice through begging, householders do not accept items touched by beggars. It is true that uncontaminated rice is more pure than rice contaminated by touch, but rice received through begging is even more pure because it has been received as a gift by the mercy of the Supreme Lord. It is true that from the external point of view the contamination of being touched, or the violation of the path of awe and reverence, is present, but according to the philosophy preached by Śrī Gaurasundara the most important factor in *mahā-prasāda* is the purity of the heart.

CB Madhya-khaṇḍa 26.025

TEXT 25

*hena prabhu bale,—“janma yāvat āmāra
e-mata annera svādu nāhi pāi āra*

That Lord said, “Since birth I have never tasted such palatable rice as this.

CB Madhya-khaṇḍa 26.026

TEXT 26

*ki garbha-thoḍera svādu nā pāri kahite
ālogoche e-mata vā rāndhila kon-mate*

“I cannot describe the fine taste of this banana stem. How did he cook without touching it?

CB Madhya-khaṇḍa 26.027

TEXT 27

*tumi hena jana se āmāra bandhu-kula
tomā'-saba lāgi' se āmāra ādi mūla''*

“You are certainly one of My friends for whom I incarnate.”

CB Madhya-khaṇḍa 26.028

TEXT 28

*śuklāmbara-prati dekhi' kṛpāra vaibhava
kāndite lāgila anyonye bhakta saba*

On seeing the extraordinary mercy bestowed on Śuklāmbara, the devotees began to cry among themselves.

CB Madhya-khaṇḍa 26.029

TEXT 29

*ei mata prabhu punaḥ punaḥāsvādiyā
karilena bhojana ānanda-yukta haiyā*

In this way the Lord repeatedly relished the meal to His full satisfaction.

CB Madhya-khaṇḍa 26.030

TEXT 30

*ye prasāda pāyena bhikṣuka śuklāmbara
dekhuka abhakta yata pāpī koṭīśvara*

Let the sinful, nondevotee millionaires see the mercy that the beggar Śuklāmbara received.

It is not true that if one has hundreds of millions of dollars one can feed the Supreme Lord. The poverty-stricken Śuklāmbara satisfied Śrī Gaurasundara with the rice that he collected by begging. Sinful

nondevotees cannot understand these topics.

CB Madhya-khaṇḍa 26.031

TEXT 31

*dhana-jane pāṇḍitye caitanya nāhi pāi
'bhakti-rase vaśa prabhu' sarva-śāstre gāi*

One cannot attain Lord Caitanya by wealth, followers, or learning. All the scriptures declare, “The Lord is controlled by devotional service.”

CB Madhya-khaṇḍa 26.032

TEXT 32

*vasilena prabhu preme bhojana kariyātām
būla khāyena prabhu hāsiyā hāsiyā*

After finishing His meal, the Lord, in great satisfaction, sat down and smiled as He chewed betel nuts.

CB Madhya-khaṇḍa 26.033

TEXT 33

*pātra lai' bhr̥tya-gaṇa bhulilā ānande
brahmā, śiva, ananta ye pātra śire vande*

The devotees forgot themselves in ecstasy as they honored the remnants that Brahmā, Śiva, and Ananta worship.

The word *pātra* refers to the remnants of Śrī Mahāprabhu.

CB Madhya-khaṇḍa 26.034

TEXT 34

*ki ānanda haila se bhikṣukera ghare
e-mata kautuka kare prabhu viśvambhare*

Who can describe the ecstasy that filled that beggar's house? Such are the pastimes of Lord Viśvambhara.

CB Madhya-khaṇḍa 26.035

TEXT 35

*kṛṣṇa-kathā-prasaṅga kaḥiyā kata-kṣaṇa
seikhāne mahāprabhu karilāśayana*

After discussing the pastimes of Kṛṣṇa for some time, Mahāprabhu lied down there.

CB Madhya-khaṇḍa 26.036

TEXT 36

*bhakta-gaṇa karilena tathāi śayana
tathi madhye adbhuta dekhaye eka jana*

The devotees also lied down there. One of them, however, saw something wonderful.

CB Madhya-khaṇḍa 26.037

TEXT 37

*ṭhākurera eka śiṣya śrī-vijaya-dāsa
se mahāpuruṣe kichu dekhilā prakāśa*

There was a student of the Lord named Śrī Vijaya dāsa. That great soul had a divine vision.

CB Madhya-khaṇḍa 26.038

TEXT 38

*navadvīpe tānra mata nāhi āṅkharīyā
prabhure aneka puñthi diyāche likhiyā*

There was no writer in Navadvīpa as expert as him. He copied many books for the Lord.

The word *āṅkharīyā* means “a copyist” and is derived from the word *ākṣarika*, or pertaining to letters. When there were no printing presses, a class of people earned their livelihood by copying books and writings for others. Such people were called *āṅkharīyās*.

CB Madhya-khaṇḍa 26.039

TEXT 39

*‘āṅkharīyā-vijaya’ kariyā sabe ghoṣe’
marma nāhi jāne loka bhakti-hīna doṣe*

People called him *āṅkharīyā* Vijaya, but because they were devoid of devotion they did not know his glories.

CB Madhya-khaṇḍa 26.040

TEXT 40

*śayane thākura tāna aṅge dilā hasta
vijaya dekhena ati apūrva samasta*

While lying down, the Lord placed His hand on the body of Vijaya, who then saw something most wonderful.

CB Madhya-khaṇḍa 26.041

TEXT 41

*hema-stambha-prāya hasta dīrgha subalana
paripūrṇa dekhe tathi ratna-ābharāṇa*

He saw that the Lord’s hand was long and mighty like a golden pillar and decorated with jeweled ornaments.

CB Madhya-khaṇḍa 26.042

TEXT 42

*śrī-ratna-mudrikā yata aṅgulīra mūle
nā jāni ki koṭi sūrya-candra-maṇi jvale*

All of His fingers were decorated with engraved, jeweled rings. It appeared as if millions of suns and moons were brightly shining.

The phrase *śrī-ratna-mudrikā* means “engraved rings” or “jewel and coral-studded rings.”

CB Madhya-khaṇḍa 26.043

TEXT 43

*ābrahma paryanta saba dekhe jyotirmaya
hasta dekhi' parānanda hailā vijaya*

That effulgence spread up to the planet of Lord Brahmā. On seeing the Lord's hand, Vijaya became filled with transcendental ecstasy.

CB Madhya-khaṇḍa 26.044

TEXT 44

*vijaya udyoga mātra karilāḍhākite
śrī-hasta dilena prabhu tāñhāra mukhete*

When Vijaya was about to shout, the Lord immediately placed His lotus hand over his mouth.

CB Madhya-khaṇḍa 26.045

TEXT 45

*prabhu bale,—“yata dina muñi thākoñ ethā
tāvat kāhāre pāche kaha e khathā”*

The Lord said, “As long as I remain in this world, do not tell anyone about this incident.”

TEXT 46

*eta bali' hāse prabhu vijaya cāhiyā
vijaya uṭhilā mahā-huṅkāra kariyā*

After saying this, the Lord looked at Vijaya and smiled. Then Vijaya jumped up and roared loudly.

CB Madhya-khaṇḍa 26.047

TEXT 47

*vijayera huṅkāre jāgilā bhakta-gaṇa
dharena vijaya tabu nā yāya dharāṇa*

The loud roaring of Vijaya woke all the devotees. They tried to restrain Vijaya, but they were unable.

CB Madhya-khaṇḍa 26.048

TEXT 48

*kata-kṣaṇa unmāda kariyā mahāśaya
śeṣe hailā parānanda mūrccita tanmaya*

After jumping about like a madman for a while, Vijaya became absorbed in ecstasy and fell unconscious.

CB Madhya-khaṇḍa 26.049

TEXT 49

*bhakta saba bujhilena—vaibhava-darśana
sarva-gaṇa lāgilena karite krandana*

As all the devotees realized that he had seen the Lord's opulences, they began to cry.

TEXT 50

*sabāre jijñāse prabhu,—“ki bala ihāra?
ācambite vijayera baḍa ta’ huṅkāra”*

The Lord asked everyone, “What happened to Vijaya? Why is he suddenly roaring loudly?”

CB Madhya-khaṇḍa 26.051

TEXT 51

*prabhu bale,—“jānilāṇa gaṅgāra prabhāva
vijayera viśeṣe gaṅgāya anurāga*

The Lord further said, “I think it is the influence of the Ganges, for Vijaya is particularly devoted to the Ganges.

CB Madhya-khaṇḍa 26.052

TEXT 52

*nahe śuklāmbara-gr̥he deva-adhiṣṭāna
kibā dekhilena ihā kṛṣṇa se pramāṇa”*

“Otherwise the Supreme Lord must be present in Śuklāmbara’s house. Only Kṛṣṇa knows what he has seen.”

CB Madhya-khaṇḍa 26.053

TEXT 53

*eta bali’ vijayera aṅge diyā hasta
cetana karila, hāse vaiṣṇava-samasta*

After speaking like this, the Lord touched Vijaya’s body and brought him back to consciousness. Then all the devotees smiled.

TEXT 54

*uṭhiyāo vijaya hailā jaḍa-prāya
sapta dina bhramilena sarva nadīyāya*

Although Vijaya got up, he remained practically inert. For seven days he wandered about Nadia in that state.

CB Madhya-khaṇḍa 26.055

TEXT 55

*nā āhāra, nā nidrā, rahita deha-dharma
bhramena vijaya, keha nāhi jāne marma*

Vijaya did not eat, sleep, or perform any bodily activities as he wandered about. No one could understand the mystery behind this.

CB Madhya-khaṇḍa 26.056

TEXT 56

*kata dine bāhya-ceṣṭā jānilā vijaya
śuklāmbara-gr̥he hena saba raṅga haya*

After some days, Vijaya regained external consciousness. Such pastimes took place at the house of Śuklāmbara.

CB Madhya-khaṇḍa 26.057

TEXT 57

*śuklāmbara-bhāgya balibāre śakti kāra
gauracandra anna-parigraha kailā yāra*

Who has the power to describe the good fortune of Śuklāmbara, whose rice was eaten by Gauracandra?

TEXT 58

*ei mata bhāgyavanta śuklāmbara ghare
goṣṭhīra sahita gaurasundara vihare*

In this way Gaurasundara enjoyed pastimes with His associates in the house of the fortunate Śuklāmbara.

CB Madhya-khaṇḍa 26.059

TEXT 59

*vijayere kṛpā,—śuklāambarānna-bhojana
ihāra śravaṇe mātra mile bhakti-dhana*

By hearing about the mercy bestowed on Vijaya and the acceptance of Śuklāmbara's rice, one attains the wealth of devotional service.

CB Madhya-khaṇḍa 26.060

TEXT 60

*hena mate navadvīpe śrī-gaurasundara
sarva-veda-vandya līlā kare nirantara*

In this way Śrī Gaurasundara constantly performed pastimes in Navadvīpa that are glorified by all the *Vedas*.

CB Madhya-khaṇḍa 26.061

TEXT 61

*ei mata prati vaiṣṇavera ghare ghare
prati-dina nityānanda-saṁhati vihare*

Accompanied by Nityānanda, the Lord daily enjoyed pastimes like this in the houses of all the Vaiṣṇavas.

TEXT 62-63

*niravadhi prema-rase śarīra vihvala
 “bhāva-dharma’ yata, tāhā prakāśe sakala
 matsya, kūrma, narasiṃha, varāha, vāmana
 raghu-siṃha, bauddha, kalki, śrī-nandanandana*

The body of the Lord was always agitated in the mellows of ecstatic love as He manifested the sentiments of Matsya, Kūrma, Narasiṃha, Varāha, Vāmana, Rāmacandra, Buddha, Kalki, and Kṛṣṇa, the son of Nanda Mahārāja.

CB Madhya-khaṇḍa 26.064

TEXT 64

*ei mata yata avatāra se-sakala
 saba rūpa haya prabhu kari’ bhāva-chala*

In this way the Lord assumed the forms and manifested the sentiments of His various incarnations on some pretext or other.

In the *Gīta-govinda* it is stated:

*vedān uddharate jaganti vahate bhū-golam udbibhrate
 daityaṃ dārayate balim chalayate kṣatra-kṣayaṃ kurvate
 paulastyam jayate halam kalayate kārūṇyam ātanvate
 mlecchān mūrchayate daśakṛti-kṛte kṛṣṇāya tubhyaṃ namaḥ*

“O Lord Kṛṣṇa, I offer my obeisances unto You, who appear in the forms of these ten incarnations. In the form of Matsya You rescue the *Vedas*, and as Kūrma You bear the Mandara Mountain on Your back. As Varāha You lift the earth with Your tusk, and in the form of Narasiṃha You tear open the chest of the *daitya* Hiraṇyakaśipu. In the form of Vāmana You trick the *daitya* king Bali by asking him for only three steps of land, and

then You take away the whole universe from him by expanding Your steps. As Paraśurāma You slay all of the wicked *kṣatriyas*, and as Rāmacandra You conquer the *rākṣasa* king Rāvaṇa. In the form of Balarāma You carry a plow with which You subdue the wicked and draw toward You the River Yamunā. As Lord Buddha You show compassion toward all the living beings suffering in this world, and at the end of the Kali-yuga You appear as Kalki to bewilder the *mlecchas* [degraded low-class men].”

CB Madhya-khaṇḍa 26.065

TEXT 65

*ei sakala bhāva hai' lukāya takhane
sabe nā ghucila rāma-bhāva cira-dine*

The Lord manifested these sentiments and then withdrew them, but His sentiment as Balarāma remained for many days.

After displaying the ten varieties of sentiments of the incarnations Mahāprabhu concealed them. Of these, He often displayed the sentiment of Haladhara.

CB Madhya-khaṇḍa 26.066

TEXT 66

*mahā-matta hailā prabhu haladhara-bhāve
'mada āna' 'mada āna' ḍāke uccarave*

The Lord would become intoxicated in the mood of Haladhara and loudly call out, “Bring wine! Bring wine!”

CB Madhya-khaṇḍa 26.067

TEXT 67

*nityānanda jānena prabhura samīhita
ghaṭa bhari' gaṅgā-jala dena sāvahita*

Knowing the Lord’s intention, Nityānanda would reverentially give Him a pot filled with Ganges water.

Realizing Śrī Gaurasundara’s actual intention in calling loudly, “Bring wine!” Nityānanda Prabhu would bring a pot filled with Ganges water. Ganges water is just like nectar, and it stimulates devotional feelings.

CB Madhya-khaṇḍa 26.068

TEXT 68

*hena se huṅkāra kare, hena se garjana
navadvīpa-ādi kari’ kāṅpe tribhuvana*

The Lord would roar and shout in such a way that the three worlds beginning from Navadvīpa shook.

CB Madhya-khaṇḍa 26.069

TEXT 69

*hena se karena mahā-tāṇḍava pracāṇḍa
pṛthivīte paḍile pṛthivī haya khaṇḍa*

He would dance so wildly that if He fell to the ground the earth would crack.

CB Madhya-khaṇḍa 26.070

TEXT 70

*ṭalamala kare bhūmi brahmāṇḍa-sahite
bhaya pāya bhṛtya-saba se nṛtya dekhite*

The earth would sway along with the entire universe, and the devotees would become frightened on seeing that dancing of the Lord.

CB Madhya-khaṇḍa 26.071

TEXT 71

*balarāma-vārṇanā gāyena sabe gīta
śuniyā hayena prabhu ānande mūrcchita*

When the devotees would sing the glories of Balarāma, the Lord would lose consciousness in ecstasy.

CB Madhya-khaṇḍa 26.072

TEXT 72

*ārya-tarjā paḍena parama-matta-prāya
dhuliyādhuliyā saba-aṅgane veḍāya*

As the Lord staggered around the courtyard like a greatly intoxicated person, He composed and recited particular varieties of poems and songs.

CB Madhya-khaṇḍa 26.073

TEXT 73

*ki saundarya prakāśa haila rāma-bhāve
dekhite dekhite kāro ārti nāhi bhāge*

What splendor He manifested in the mood of Balarāma! The devotees were unsatiated even though they constantly gazed at Him.

CB Madhya-khaṇḍa 26.074

TEXT 74

*ati anirvacanīya dekhi' mukhacandra
ghana ghana ḍāke `nityānanda nityānanda!'*

The Lord's moonlike face was completely beyond description. He would repeatedly call out, "Nityānanda! Nityānanda!"

CB Madhya-khaṇḍa 26.075

TEXT 75

*kadācit kakhana o prabhura bāhya haya
`prāṇa yāya mora` sabe ei kathā kaya*

The Lord would seldom regain external consciousness, and when He did so, He would exclaim, “My life is departing.”

CB Madhya-khaṇḍa 26.076

TEXT 76

*prabhu bale,—“bāpa kṛṣṇa rākhilena prāṇa
mārīlena dekhi hena jyeṭhā balarāma”*

The Lord would then say, “When My uncle Balarāma beat Me, My father, Kṛṣṇa, saved Me.”

Sometimes Mahāprabhu would become absorbed in the mood of Pradyumna. He would then accept Balarāma as His “guardian” and address Him as “uncle,” and He would accept Kṛṣṇa as His “protector” and consider Him His father.

CB Madhya-khaṇḍa 26.077

TEXT 77

*eteka baliyā prabhu hena mūrccchā yāya
dekhi` trāse bhakta-gaṇa kānde ucca-rāya*

After speaking like this, the Lord would lose consciousness in such a way that the devotees would become frightened and cry loudly.

CB Madhya-khaṇḍa 26.078

TEXT 78

*ye krīḍā kareṇa prabhu sei mahādbhuta
nānā bhāve nṛtya kare jagannātha-suta*

As the son of Jagannātha Miśra danced in various moods, all of the pastimes He exhibited were most wonderful.

TEXT 79

*kakhano vā virāha prakāśa hena haya
akathya adbhuta prema-sindhu yena vaya*

Sometimes He would manifest feelings of separation in such a way that it appeared as if an indescribable, wonderful ocean of ecstatic love was flowing from Him.

Mahāprabhu displayed feelings of separation when He was absorbed in the sentiments of the *gopīs* of Vraja.

CB Madhya-khaṇḍa 26.080

TEXT 80

*hena se ḍākiyā prabhu karena rodana
śunile vidīrṇa haya ananta-bhuvana*

The Lord's crying would pierce the hearts of people throughout innumerable worlds.

CB Madhya-khaṇḍa 26.081

TEXT 81

*āpanāra rase prabhu āpane vihvala
āpanā' pāsari' yena karaye sakala*

As the Lord became overwhelmed in love for Himself, He spoke as though He forgot who He was.

CB Madhya-khaṇḍa 26.082

TEXT 82

*pūrve yena gopī-saba kṛṣṇera virahe
pāyena maraṇa bhaya candrera udaye*

The *gopīs* previously feared that when the moon rose they would die out of separation from Kṛṣṇa.

When the *gopīs*, who were afflicted with separation because of not attaining the moonlike face of Śrī Kṛṣṇacandra, saw in the sky the rising moon, which resembles the moonlike face of Kṛṣṇa, they exhibited in their separation from Kṛṣṇa ten states of ecstatic love headed by death. Such transcendental sentiments were exhibited by Gaurasundara.

CB Madhya-khaṇḍa 26.083

TEXT 83

*sei saba bhāva prabhu kariyā svīkāra
kāndena sabāra galā dhariyā apāra*

The Lord became absorbed in those same sentiments and cried bitterly as He held everyone's neck.

CB Madhya-khaṇḍa 26.084

TEXT 84

*bhāvāveśe prabhura dekhiyā vihvalatā
rodana karena gr̥he śacī jagan-mātā*

On seeing the Lord's agitation out of absorption in ecstasy, Śacī, the mother of the universe, cried inside the house.

CB Madhya-khaṇḍa 26.085

TEXT 85

*ei mata prabhura apūrva prema-bhakti
manuṣya ki tāhā varṇibāre dhare śakti*

Such was the Lord's extraordinary display of loving devotional service. Can a human being have the ability to describe that?

CB Madhya-khaṇḍa 26.086

TEXT 86

*nānā rūpe nāṭya prabhu kare dine dane
ye bhāva prakāśa prabhu karena yakhane*

Every day, according to the mood manifested by the Lord, He would perform pastimes of the various incarnations.

CB Madhya-khaṇḍa 26.087

TEXT 87

*eka dina gopī-bhāve jagata-īśvara
`vṛndāvana', `gopī gopī' bale nirantara*

One day the Lord of the universe became absorbed in the mood of the *gopīs* and chanted, “Vṛndāvana! Gopī! Gopī!”

CB Madhya-khaṇḍa 26.088

TEXT 88

*kona yoge tahiṅ eka paḍuyā āila
bhāva-marma nā jāniyā se utara dila*

At that time a student came there for some purpose. Not understanding the internal mood of the Lord, he spoke.

CB Madhya-khaṇḍa 26.089-094

TEXT 89-94

*`gopī gopī' kena bala nimāñi paṇḍita!
`gopī gopī' chāḍi' `kṛṣṇa' balaha tvarita
ki puṅya janmibe `gopī gopī' nāma laile
`kṛṣṇa-nāma' laile se puṅya, vede bale”*

*bhinna-bhāva prabhura se, ajñe nāhi bujhe
prabhu bale,—“dasyu kṛṣṇa, kon jane bhaje?”*

*kṛtaghna haiyā `vāli` māre doṣa vine
strī-jita haiyā kāte strīra nāka-kāne*

*sarvasva laiyā `bali` pāṭhāya pātāle
ki haibe āmāra tāhāra nāma laile?”*

*eta bali` mahāprabhu stambha hāte laiyāpa
ḍuyā mārīte yāya bhāvāviṣṭa haiyā*

“O Nimāi Paṇḍita, why are You chanting `Gopī, gopī`? Stop chanting, `Gopī, gopī,` and chant the name of Kṛṣṇa. What piety will You achieve by chanting, `Gopī, gopī`? The *Vedas* say that one achieves piety by chanting the name of Kṛṣṇa.” The Lord was absorbed in a different mood, which the ignorant student could not understand. The Lord said, “Kṛṣṇa is a rogue. Who will worship Him? He mercilessly killed Vāli for no fault of his. Being controlled by His wife, He cut off the nose and ears of another woman. He took everything away from Bali Mahārāja and sent him to Pātāla. What will I gain by chanting His name?” After speaking in this way, Mahāprabhu, who was absorbed in ecstasy, took up a stick and rushed to beat the student.

Considering Himself a resident of Vṛndāvana as the son of a cowherd, Śrī Gaurasundara addressed the daughter of Vṛṣabhānu. On hearing Him, a young *brāhmaṇa* student who could not understand the internal mood of Lord Gaurāṅga said, “Chanting the name of Kṛṣṇa is the only way to be delivered from material existence. How have You been misguided to give up chanting such names and take to chanting the name of a *gopī*?” The young student did not know that one cannot attain the lotus feet of Kṛṣṇa without taking shelter of the *gopīs*, who are Kṛṣṇa’s *āśraya-vigrahas*, or the Lord’s manifestations of whom one must take shelter. In particular, since that foolish student did not study the *Śrīmad Bhāgavatam* verse, *ahus ca te nalina-nabha* [*āhuś ca te nalina-nābha padāravindam̐yogeśvarair hṛdi vicintyam agādha-bodhaiḥsamsāra-kūpa-patitottaraṇāvalambam̐geham̐ juṣām api manasy udiyāt sadā naḥ*, “Dear Lord, whose navel is just like a lotus flower, Your lotus feet are the only

shelter for those who have fallen into the deep well of material existence. Your feet are worshiped and meditated upon by great mystic yogīs and highly learned philosophers. We wish that these lotus feet may also be awakened within our hearts, although we are only ordinary persons engaged in household affairs.” (*Bhāg.* 10.82.48)], he tried to induce Gaurasundara to chant the name of Kṛṣṇa like an abominable atonement prescribed by a *smārta* supervisor in a way that clashed with the internal mood of Gaurasundara, who therefore attempted to show that student the same treatment Śrī Mādhavendra Purī showed to his misguided disciple Rāmacandra Purī. “What will I gain by taking shelter of that `rogue’ Kṛṣṇa, who cut off the nose and ears of the lusty Śūrpaṅakhā, who killed Vāli, and who sent Bali to Pātāla after taking everything away from him?” After speaking such loving quarrelsome words, Mahāprabhu chased after that student.

CB Madhya-khaṇḍa 26.095-096

TEXT 95-96

*āthe-vyathe paḍuyā uṭhiyā dila raḍa
pāche dhāya mahāprabhu, bale `dhara dhara’*

*dekhiyā prabhura krodha ṭheṅgā hāte dhāya
satvare saṁśaya māni’ paḍuyā palāya*

The student quickly got up and ran away, with Mahāprabhu chasing after him, exclaiming, “Catch him! Catch him!” Seeing the angry Lord with a stick in His hand, the student panicked and ran away.

Not understanding the intention of Śrīla Gaurasundara, that student became extremely anxious and fearful and ran away to escape being beaten by His stick.

CB Madhya-khaṇḍa 26.097

TEXT 97

*bhinna-bhāve yāya prabhu, nā jāne paḍuyā
prāṇa laiyā mahā-trāse yāya palāiyā*

The student did not understand the different mood by which the Lord was chasing him. He became greatly frightened and ran for his life.

CB Madhya-khaṇḍa 26.098

TEXT 98

*āthe-vyathe dhāiyā prabhura bhakta-gaṇa
ānilena dhariyā prabhure tata-kṣaṇa*

The devotees quickly ran after the Lord, and soon caught Him and brought Him back.

CB Madhya-khaṇḍa 26.099

TEXT 99

*sabe meli' sthira karāilena prabhure
mahābhaye paḍuyā palāñā gela dūre*

As they all pacified the Lord, the student fearfully ran far away.

CB Madhya-khaṇḍa 26.100

TEXT 100

*satvare calilā yathā paḍuyāra gaṇa
sarva-aṅge gharma, śvāsa vahe ghane ghana*

Breathing heavily and covered with perspiration, the student quickly joined his fellow students.

CB Madhya-khaṇḍa 26.101

TEXT 101

sambhrame jijñāse sabe bhayere kāraṇa

“ki jijñāsa āji bhāgye rahila jīvana

**They all anxiously asked him why he was frightened, and he replied,
“Don’t ask. Today I’m lucky to still be alive.**

CB Madhya-khaṇḍa 26.102

TEXT 102

*sabe bale `baḍa sādhu nimāñi paṇḍita`
dekhite gelāna āmi tāhāra bāḍita*

**“Everyone says that Nimāi Paṇḍita is a great saint, so I went to His
house to see Him.**

CB Madhya-khaṇḍa 26.103

TEXT 103

*dekhilāna vasiyā japena ei nāma
aharniśi `gopī gopī` nā balaye āna*

**“I saw He was sitting and chanting, ‘Gopī, gopī.’ Day and night He is
chanting only these names.**

CB Madhya-khaṇḍa 26.104

TEXT 104

*tāhe āmi balilāna—`ki kara` paṇḍita
kṛṣṇa kṛṣṇa bala—yena śāstrera vihita`*

**“So I asked Him, ‘O Paṇḍita, what are You doing? Chant the name of
Kṛṣṇa as the scriptures have prescribed.’**

CB Madhya-khaṇḍa 26.105

TEXT 105

ei vākya śuni` mahā-krodha agni haiyā

theṅgā hāte āmāre āila khedāḍiyā

“On hearing my words, He burned with anger. He then picked up a stick and began to chase me.

CB Madhya-khaṇḍa 26.106

TEXT 106

*kṛṣṇere o haila yateka gālāgāli
tāhā āra mukhe āmi ānite nā pāri*

“He also criticized Kṛṣṇa with such filthy words that I am unable to repeat them.

CB Madhya-khaṇḍa 26.107

TEXT 107

*rakṣā pāilāṇa āji paramāyu-guṇe
kahilāṇa ei ājikāra vivaraṇe”*

“I was saved only by the will of destiny. This is what happened to me today.”

CB Madhya-khaṇḍa 26.108-117

TEXT 108-117

*śuniyā hāsaye saba mahā-mūrkhā-gaṇe
balite lāgilā yāra yena laya mane*

*keha bale,— “bhāla ta’ `vaiṣṇava’ bale loke
brāhmaṇa laṅghite āisena mahā-kope”*

*keha bale,— “`vaiṣṇava’ vā baliba kemane
`kṛṣṇa’ hena nāma yadi nā bale vadane?”*

*keha bale,— “śunilāṇa adbhuta ākhyāna
vaiṣṇave japaye mātra `gopī gopī’ nāma”*

*keha bale,—“eta vā sambhrama kene kari
āmarā ki brāhmaṇera teja nāhi dhari
teṅho se brāhmaṇa, āmarā ki vipra nahi
teṅho mārībena āmarā kenai vā sahi?
rājā ta’ nahena teṅho mārībena kene
āmarā o samavāya hao sarva-jane
yadi teṅho mārīte dhāyena punar-bāra
āmarā sakala tabe nā sahība āra
tiṅho navadvīpe jagannātha-miśra-puta
āmarā o nahi alpa-mānuṣera suta
hera sabe paḍilāṅa kāli tāra sane
āji tiṅho `gosāṅi’ vā haila kemane!”*

On hearing that student’s words, his foolish friends laughed and began to discuss their thoughts on the matter. One of them said, “People call Him a Vaiṣṇava, but then why does He try to angrily beat a *brāhmaṇa*?” Another said, “How can He be called a Vaiṣṇava if He does not chant the name of Kṛṣṇa?” Someone else said, “This is a strange story I am hearing; a Vaiṣṇava is chanting the name `Gopī.’” Yet another said, “Why should we be frightened? Don’t we possess the prowess of *brāhmaṇas*? He is a *brāhmaṇa*, but aren’t we also? If He attacks us, why should we tolerate it? He is not a king that He can attack anyone. We should all stick together, and if He attacks us again, we will not tolerate it. He may be the son of Jagannātha Miśra of Navadvīpa, but we are not the sons of less important persons. Remember, just recently we studied with Him. Now see how He has become a Gosvāmī!”

The frightened student approached his proud fellow students, who were less intelligent like him, and told them about Śrī Gaurasundara’s behavior. As a result, some of his fellow students said, “We all studied together with Viśvambhara, so how can He suddenly become a liberated

mahā-bhāgavata? He may be the son of Jagannātha Miśra, but we are also the sons of learned persons like Jagannātha Miśra. He is not a king who can award punishment. If He comes to punish us, we will punish Him. Like Him, we are also the sons of *brāhmaṇas*. If He comes to beat a *brāhmaṇa*, why should we tolerate it? If someone accepts Him as superior to a *brāhmaṇa* by calling Him a Vaiṣṇava, then we should have heard the name of Kṛṣṇa coming from His mouth, as befitting a Vaiṣṇava. On hearing the strange name `Gopī' coming from His mouth, no one will consider Him a Vaiṣṇava. The duty of a Vaiṣṇava is to follow in the footsteps of a *brāhmaṇa* (!), therefore since He became angry enough to beat a *brāhmaṇa*, we can certainly understand that He is envious of the *brāhmaṇas*.”

The mentality that sinful-minded people develop under the burden of their sinful activities has been current since time immemorial. We can see examples of such hard-heartedness even today.

CB Madhya-khaṇḍa 26.118

TEXT 118

*ei mata yukti karilena pāpi-gaṇa
jānilena antaryāmīśrī-śacīnandana*

In this way the sinful students made a plan, which was understood by Śrī Śacīnandana, the Supersoul.

CB Madhya-khaṇḍa 26.119

TEXT 119

*eka-dina mahāprabhu āchena vasiyā
catur-dike sakala pārṣada-gaṇa laiyā*

One day Mahāprabhu was sitting in the midst of His associates.

CB Madhya-khaṇḍa 26.120

TEXT 120

*eka vākya adbhuta balilā ācambita
keha nā bujhila artha, sabe camakita*

Suddenly He spoke something strange, which no one could understand. They were all struck with wonder.

CB Madhya-khaṇḍa 26.121

TEXT 121

*“karila pippalikhaṇḍa kapha nivārite
ulaṭiyā āro kapha bāḍila dehete”*

“I made the medicine *pippalikhaṇḍa* to clear excess mucus, but instead of clearing the mucus in the body, it created more.”

“I made an attempt to preach to the suffering living entities of this world a truth that has never before been revealed. But rather than accepting this, they took the heavy burden of offense on their shoulders. I wanted to preach for the eternal benefit of the residents of Nadia, but they have not understood My intention and seem to have become bewildered, so they are opposing the preaching of pure devotional service. The Vedic literature prescribes the medicine *pippalikhaṇḍa* to cure a person who is afflicted by excessive mucus. But rather than curing the disease, the medicine has simply increased the mucus. The materialistic people of this world worship imaginary gods to increase their sense gratification. They do not perform any activities for the pleasure of the Supreme Lord, but simply remain busy gratifying their own senses. They consider sense gratification as the goal of life and do not inquire about the rarely attained loving devotional service of Kṛṣṇa.”

CB Madhya-khaṇḍa 26.122

TEXT 122

bali’ aṭṭa aṭṭa hāse sarva-lokanātha

kāraṇa nā bujhi' bhaya janmila sabā'ta

After saying this, the Lord of all laughed loudly. The devotees could not understand why He was laughing and became anxious.

CB Madhya-khaṇḍa 26.123

TEXT 123

*nityānanda bujhilena prabhura antara
jānilena—`prabhu śīghra chāḍibena ghara'*

Nityānanda understood the Lord's plan. He understood, "The Lord will soon leave home."

CB Madhya-khaṇḍa 26.124

TEXT 124

*viṣāde hailā magna nityānanda-rāya
`haiba sannyāsi-rūpa prabhu sarvathāya*

Lord Nityānanda became absorbed in lamentation as He realized that the Lord would certainly take *sannyāsa*.

CB Madhya-khaṇḍa 26.125

TEXT 125

*e sundara keśera haiba antardhāna'
duḥkhe nityānandera vikala haila prāṇa*

Thinking that the Lord would shave off His beautiful hair, Nityānanda became agitated with distress.

CB Madhya-khaṇḍa 26.126

TEXT 126

kṣaṇeke ṭhākura nityānanda-haste dhari'

After a while Lord Gaurāṅga took Nityānanda by the hand and sat down in a solitary place.

CB Madhya-khaṇḍa 26.127

TEXT 127

*prabhu bale,— “śuna nityānanda mahāśaya!
tomāre kaḥiye nija hṛdaya niścaya*

The Lord said, “Listen, Nityānanda Prabhu! Let Me confidentially reveal My heart to You.

CB Madhya-khaṇḍa 26.128

TEXT 128

*bhāla se āilāṅa āmi jagata tārīte
tāraṅa nahila, āmi āiluṅ saṁhārīte*

“I came to deliver the living entities of this world. I could not deliver them, and it appears that I came to destroy them.

CB Madhya-khaṇḍa 26.129

TEXT 129

*āmā’ dekhi’ kothā pāibeka bandha-nāśa
eka guṇa baddha chila—haila koṭi-pāśa*

“They were supposed to be freed from material bondage by seeing Me. But whereas they were previously bound by one rope, they are now bound by millions.

Śrī Gaurasundara said to Śrī Nityānanda, “I began to glorify Lord Hari and His devotees to benefit the residents of Navadvīpa. But the result was the opposite—they became more and more entangled in offense. They could not understand the practice of pure devotional service, and they

ruined themselves by totally misunderstanding devotional service to Hari. In this way they tightened the knots of their bondage to material existence. Their such degradation resulted from envy of the Supreme Lord and the absence of a service attitude for the devotees of the Supreme Lord.”

When according to the desire of Śrī Gaurasundara the expert devotees of the Viśva-vaiṣṇava-rāja-sabhā engaged in preaching pure devotional service, a group of *prākṛta-sahajiyās* under the guidance of an arrogant karmi resident of Kālanā created various disturbances. Those *prākṛta-sahajiyā*, so-called preachers of devotional service to Viṣṇu tried their best to oppose the preaching of pure devotional service by resorting to the use of harsh language in various medias like one fortnightly newspaper. They plunged into the well of material existence to destroy themselves by accepting sinful activities, deviations from religious principles, nondevotional activities in the form of envying Kṛṣṇa and His devotees, and association with women as the standards of pure devotional service preached by Śrī Gaurasundara. Some of them tried to oppose the system of *daiva-varṇāśrama* on the pretext of following *varṇāśrama-dharma*, and some without understanding the process of devotional service tried to preserve their beards and moustaches to keep their enjoying propensity intact. The foolish *prākṛta-sahajiyās* cannot understand the intentions of the Lord’s devotees. Therefore how will they understand the transcendental behavior and endeavors of Gaurasundara? They did not hesitate to create the new doctrine that even the distribution of *kṛṣṇa-prema*—the ultimate aim of Gaura’s supremely pure pastimes—is the perverted mentality of immoral people. In every *yuga* one finds the purport of the statement: *kālena naṣṭā pralaye vāṇīyam veda-samjñitā*—“By the influence of time, the transcendental sound of Vedic knowledge is lost at the time of annihilation.” Yet the Supreme Lord and His devotees always endeavor to check the decline in religious principles. Sinful-minded people, however, are not able to understand undisclosed mysteries.

TEXT 130

*āmāre mārīte yabe karileka mane
takhanei paḍi' gela aśeṣa bandhane*

“As soon as they decided to beat Me, they were immediately entangled in unlimited bondage.

CB Madhya-khaṇḍa 26.131

TEXT 131

*bhāla loka tārīte kariluṅ avatāra
āpane kariluṅ saba jīvera saṁhāra*

“I incarnated to deliver the people of the world, but it appears that I am destroying them.

CB Madhya-khaṇḍa 26.132

TEXT 132

*dekha kāli śikhā-sūtra saba muḍāi
yābhikṣā kari' veḍāimu sannyāsa kariyā*

“Soon You will see Me shave My head and give up My *brāhmaṇa* thread. I will wander about begging as a *sannyāsī*.

CB Madhya-khaṇḍa 26.133

TEXT 133

*ye ye jane cāhiyāche more mārībāre
bhikṣuka haimu kāli tāhāra duyāre*

“I will soon become a beggar at the door of those who have decided to beat Me.

TEXT 134

*tabe more dekhi' se-i dharibe caraṇa
ei mate uddhāriḥa sakala bhuvana*

“Then they will fall at My feet when they see Me, and in this way I will deliver the entire world.

CB Madhya-khaṇḍa 26.135

TEXT 135

*sannyāsīre sarva loka kare namaskāra
sannyāsīre keha āra nā kare prahāra*

“Everyone offers obeisances to a *sannyāsī*; no one dares to beat one.

The *brahmacārīs*, *gṛhasthas*, and *vānaprasthas* engage in activities of contradictory nature to achieve their respective aims in life. To completely renounce everything is called *sannyāsa*. When one gives up the fruits of one’s karma, it is called *karma-sannyāsa*. When one gives up all forms of material knowledge, it is called *jñāna-sannyāsa*. When one gives up the propensity for enjoying material objects and becomes inclined towards the service of the Supreme Lord, then one’s *sannyāsa* on the path of devotional service is successful. The goals of a *karma-sannyāsī* are religiosity, economic development, and sense gratification, the goal of a *jñāna-sannyāsī* is liberation, and the goal of a Vaiṣṇava *sannyāsī* is *kr̥ṣṇa-prema*. Accepting *sannyāsa* does not disturb anyone, because the desired object of a *sannyāsī* is not cherished by others. Nobody attacks a *sannyāsī*. People consider *sannyāsīs* “beggars,” and therefore accept them as candidates for compassion.

When Kṛṣṇacandra Simha entered into litigation in many court cases and became the object of hatred for many people in Vraja-maṇḍala, he accepted *sannyāsa* on the path of *anurāga*, or attachment for the Supreme

Lord. As a result, all the Vrajavāsīs gave up attacking him. Yet because of not understanding the purport of accepting *sannyāsa* on the path of devotional service, many ignorant people have attacked the *tridaṇḍi-sannyāsīs* of the Śrī Viśva-vaiṣṇava-rāja-sabhā. We do not blame those who attack, but their foolishness and ignorance are to be blamed. Since the influence of Kali was not very prominent during the time of Śrī Gaurasundara, most people did attack *sannyāsīs*. But envious persons devoid of good character and morality have always attacked the *tridaṇḍi-sannyāsīs*. What to speak of this, they have even found faults in the worship of Hari, the abode of Hari, and in the principles of pure *varṇāśrama-dharma*. Many people become angry when they are told that consuming intoxicants is not included among religious principles. They become angry when they are told that immorality is not included among religious principles. They become angry when they are told that one should not accumulate wealth for oneself even through proper means and what to speak of accumulating wealth by cheating and stealing. And they become angry when they are told that duplicity is not included among religious principles. Envious people who claim to be “religious” become more envious on hearing that material advancement is not the goal of life, that one should not become envious, and that one should discuss religious principles without partiality. They consider that those who wear the dress of religious people are irreligious like themselves, and they quarrel with them and induce others to unjustly quarrel with them. Those greedy to attain the fame of religious people and who are unable to control themselves hypocritically dress as religious people, and on the pretext of worshiping many gods and accepting the preaching of unauthorized principles as “the preaching of religious principles,” they present immoral activities as religious principles while trying to negate the existence of the Supreme Lord, His abode, and the activities of devotional service. The *tridaṇḍi-sannyāsīs* do not pay any attention to their words but offenselessly chant the names of the Lord, serve the abode of the Lord without desire for material enjoyment, and pursue *kṛṣṇa-prema* while

giving up sense gratification and engaging in the service of Kṛṣṇa, the transcendental Cupid. Hypocrites try to attract the sympathy of ordinary people by accumulating wealth in the name of cultivating religious principles, by screaming in the name of delivering religious discourses at assemblies and meetings, and by accumulating their livelihood through professional recitation of the scriptures. The day that these envious people actually disassociate themselves from their pride in the form of aversion to Hari, they will learn to respect the *sannyāsīs* on the path of devotional service and they will see that none of the members of the Śrī Viśva-vaiṣṇava-rāja-sabhā welcome sense gratification and the spirit of enjoyment like they do; rather, they purely follow in the footsteps of Caitanyacandra. Every living entity will benefit by the attainment of devotional service to the Lord. That is why it is the nature of those devotees to transform all enjoyment-prone propensities into service-inclined propensities. The preachers of Śrī Viśva-vaiṣṇava-rāja-sabhā do not use accumulated wealth or followers for their own purposes; they use everything for the service of Kṛṣṇa and Kṛṣṇa's devotees. Unless one is initiated into the devotional service of Viṣṇu, one cannot understand these topics.

CB Madhya-khaṇḍa 26.136

TEXT 136

*sannyāsī haiyā kāli prati-ghare ghare
bhikṣā kari' buloñ-dekhoñ ke vā more māre*

“As a *sannyāsī*, I will soon wander from door to door begging. Let Me see then who beats Me.

CB Madhya-khaṇḍa 26.137

TEXT 137

*tomāre kahiluñ ei āpana hṛdaya
gārihasta vāsa muñi chādiba niścaya*

“I have thus revealed My heart to You. I will certainly give up household life.

CB Madhya-khaṇḍa 26.138

TEXT 138

*ithe kichu duḥkha tumi nā bhāviha mane
vidhi deha’ tumi more sannyāsa-kāraṇe*

“Do not feel distressed because of this. Give Me Your permission to take *sannyāsa*.

CB Madhya-khaṇḍa 26.139

TEXT 139

*ye-rūpa karāha tumi, se-i haiba āmi
eteke vidhāna deha’ avatāra jāni’*

“I will do whatever You want, but You know the purpose of My incarnation.

CB Madhya-khaṇḍa 26.140

TEXT 140

*jagat uddhāra yadi cāha karibāre
ihāte niṣedha nāhi karibe āmāre*

“If You want the world delivered, I hope You will not forbid Me from taking *sannyāsa*.

CB Madhya-khaṇḍa 26.141

TEXT 141

*ithe tumi duḥkha nā bhāviha kona kṣaṇa
tumi ta’ jānaha avatārera kāraṇa’*

“Do not feel unhappy for even a moment, for You know the purpose of My incarnation.”

CB Madhya-khaṇḍa 26.142

TEXT 142

*śuni' nityānanda śrī-śikhāra antardhāna
antare vidīrṇa haila mana-deha-prāṇa*

Nityānanda's mind, body, and life airs were shattered when He heard that the Lord would shave His head.

CB Madhya-khaṇḍa 26.143

TEXT 143

*kon vidhi diba hena nā āise vadane
'avaśya karibe prabhu' jānilena mane*

He had no advice to offer, for He knew that the Lord would certainly take *sannyāsa*.

CB Madhya-khaṇḍa 26.144

TEXT 144

*nityānanda bale,—“prabhu, tumi icchā-maya
ye tomāra icchā prabhu sei se niścaya*

Nityānanda said, “O Lord, You are supremely independent. Whatever You desire will certainly take place.

CB Madhya-khaṇḍa 26.145

TEXT 145

*vidhi vā niṣedha ke tomāre dete pāre
sei satya, ye tomāra āchaye antare*

“Who can tell You what to do or what not to do? Whatever is in Your heart is inevitable.

CB Madhya-khaṇḍa 26.146

TEXT 146

*sarva-lokapāla tumi sarva-lokanātha
bhāla haya ye mate se vidita tomā'ta*

“You are the maintainer and Lord of all planets. You know well what is proper for You.

CB Madhya-khaṇḍa 26.147

TEXT 147

*ye-rūpe karibā prabhu jagata-uddhāra
tumi se jānaye tāhā ke jānaye āra*

“You alone know how You will deliver the people of the world.

CB Madhya-khaṇḍa 26.148

TEXT 148

*svatantra paramānanda tomāra carita
tumi ye karibe, se-i haibe niścita*

“You are independent and full of transcendental bliss, therefore whatever You wish to do will certainly be done.

CB Madhya-khaṇḍa 26.149

TEXT 149

*tathāpiha kaha saba sevakera sthāne
ke vā ki balaye tāhāśunaha āpane*

“Still You may ask Your servants to see what they have to say.

TEXT 150

*tabe ye tomāra icchā karibe tāhāre
ke tomāra icchā prabhu, virodhite pāre”*

“Then do whatever You desire, O Lord, for who can change Your will?”

CB Madhya-khaṇḍa 26.151

TEXT 151

*nityānanda-vākye prabhu santoṣa hailā
punaḥ punaḥāliṅgana karite lāgilā*

On hearing Nityānanda’s words, the Lord was satisfied and repeatedly embraced Him.

CB Madhya-khaṇḍa 26.152

TEXT 152

*ei mata nityānanda-saṅge yukti kari’
calilena vaiṣṇava-samāje gaurāṅga-śrī-hari*

After discussing with Nityānanda in this way, Lord Gaurāṅga went to the assembly of Vaiṣṇavas.

CB Madhya-khaṇḍa 26.153

TEXT 153

*ḡrha chāḍibena prabhu’ jāni’ nityānanda
bāhya nāhi sphure, deha haila nispanda*

As Nityānanda realized that the Lord would leave home, He lost external consciousness and His body was stunned.

TEXT 154

sthira hai' nityānanda mane mane gaṇe
“prabhu gele āi prāṇa dhariba kemane

After becoming pacified, Nityānanda thought, “How will mother Śacī survive when the Lord leaves home?”

CB Madhya-khaṇḍa 26.155

TEXT 155

ke-mate vañciba āi kāla—diva-rāti”
eteka cintite mūrccchā pāya mahāmati

“How will mother Śacī pass her days and nights?” Thinking like this, the exalted Nityānanda practically lost consciousness.

CB Madhya-khaṇḍa 26.156

TEXT 156

bhāviyā āira duḥkha nityānanda-rāya
nibhṛte vasiyā prabhu kāndaye sadāya

Realizing how mother Śacī would suffer, Lord Nityānanda went to a solitary place and continuously cried.

CB Madhya-khaṇḍa 26.157

TEXT 157

mukundera vāsāya āilā gauracandra
dekhiyā mukunda hailā parama ānanda

Gauracandra went to the house of Mukunda. When Mukunda saw the Lord, he felt great ecstasy.

TEXT 158

*prabhu bale,—“gāo kichu kṛṣṇera maṅgala”
mukunda gāyena, prabhu śuniyā vihvala*

The Lord said, “Sing about the auspicious glories of Kṛṣṇa.” As Mukunda sang, the Lord became overwhelmed.

CB Madhya-khaṇḍa 26.159

TEXT 159

*‘bola bola’ huṅkāra karaye dvijamaṇi
puṇyavanta mukundera śuni’ divya-dhvani*

On hearing the fortunate Mukunda’s melodious singing, the crest jewel of the brāhmaṇas roared loudly, “Chant! Chant!”

CB Madhya-khaṇḍa 26.160

TEXT 160

*kṣaṇeke karilā prabhu bhāva samvaraṇa
mukundera saṅge tabe kahena kathana*

After a while the Lord controlled His emotions and began to speak with Mukunda.

CB Madhya-khaṇḍa 26.161

TEXT 161

*prabhu bale,—“mukunda, śunaha kichu kathā
bāhira haiba āmi, nā rahiba hethā*

The Lord said, “O Mukunda, listen to Me. I will not stay here. I will leave home.

TEXT 162

*gārihasta āmi chāḍibāṇa suniścita
śikhā-sūtra chāḍiyā caliba ye-te-bhita”*

“I will leave household life. I will give up My *śikhā* and *brāhmaṇa* thread and go where I please.”

The karmi and *jñānī sannyāsīs* abandon material enjoyment and give up their *śikhā* and *brāhmaṇa* thread for the sake of renunciation. Śrī Caitanyadeva’s renunciation of His *śikhā* was meant to prove a point to the Māyāvādījñānīs. The *tridaṇḍi-sannyāsīs* engage their *śikhā* and *brāhmaṇa* threads in the service of the Supreme Lord. That is why they keep their *śikhā* and *brāhmaṇa* threads while accepting “*tridaṇḍa-sannyāsa*” according to the Madhva-Gauḍīya line. Following in the footsteps of the Madhva-Gauḍīya line, Tridaṇḍi Bhikṣu Śrī Prabodhānanda Sarasvatī, who belonged to the Śrī-sampradāya, also kept his *śikhā* and *brāhmaṇa* thread. Vallabhācārya, who belonged to the Śrī Gadādhara branch, preserved his *śikhā* and *brāhmaṇa* thread at the time of accepting *tridaṇḍa-sannyāsa*. Śrī Viṣṇusvāmī, Śrī Rāmānuja, and Śrī Nimbāditya were all *sannyāsīs* with *śikhās* and *brāhmaṇa* threads. In the Madhva-sampradāya, only the Tīrthas have even today the provision to give up their *śikhās* and *brāhmaṇa* threads. In the Madhva-Gauḍīya line, the Vrajavāsī six Gosvāmīs accepted *tridaṇḍa-sannyāsa* based on Śrī *Upadeśāmṛta*, and according to the principles of *paramahāṁsas* some of them did not even wear saffron cloth. Therefore it is to be understood that they were *paramahāṁsas*. This does not mean that *tridaṇḍa-sannyāsīs* aspiring to progress should give up saffron cloth. Their spiritual masters, however, may not need to wear saffron cloth. Retaining saffron cloth does not disturb the principles of a *paramahāṁsa*. Those *paramahāṁsas* with *śikhās* and *brāhmaṇa* threads who traverse the *paramahāṁsa* path under the shelter of Śrī Gauracandra do not give up their *śikhās* and *brāhmaṇa*

threads—this is known as “Śrī Caitanyadeva’s *śikṣā*.” [Even today it is the practice in Bengal to call the *śikhā*, or tuft of hair on the head of devotees, “Śrī Caitanya’s *śikhā*,” and *śikhā* is a corrupted form of the word *śikṣā*, which means “teaching”]

CB Madhya-khaṇḍa 26.163

TEXT 163

*śrī-śikhāra antardhāna śuniyā mukunda
paḍila virahe, saba ghucila ānanda*

Hearing that the Lord would shave His *śikhā*, Mukunda fell into lamentation and lost all sense of happiness.

CB Madhya-khaṇḍa 26.164-165

TEXT 164-165

*kākuti kariyā bale, mukunda mahāśaya
“yadi prabhu, e-mata se karibā niścaya
dina-katho ei-rūpe karaha kīrtane
tabe prabhu, karibā se ye tomāra mane”*

In great humility, Mukunda Mahāśaya said, “O Lord, if You must take *sannyāsa*, then first please perform *kīrtana* a few more days as You have been doing. Then do as You please.”

CB Madhya-khaṇḍa 26.166

TEXT 166

*mukundera vākya śuni’ śrī-gaurasundara
calilena yathāya āchena gadādhara*

After hearing the appeal of Mukunda, Śrī Gaurasundara went to the residence of Gadādhara.

CB Madhya-khaṇḍa 26.167

TEXT 167

*sambhrame caraṇa vandilena gadādhara
prabhu bale,—“śuna kichu āmāra utara*

**Gadādhara respectfully offered his obeisances to the Lord, who said,
“Listen to what I have to say.**

CB Madhya-khaṇḍa 26.168

TEXT 168

*nā rahiba gadādhara, āmi gṛha-vāse
ye-te dike calibāna kṛṣṇera uddeśe*

**“O Gadādhara, I will not remain at home. I will go out to search for
Kṛṣṇa.**

CB Madhya-khaṇḍa 26.169

TEXT 169

*śikhā-sūtra sarvathāya āmi nā rākhiba
māthā muḍāiyā ye-te dike cali’ yāba”*

**“I will certainly give up My śikhā and brāhmaṇa thread. After
shaving My head, I will go wherever I please.”**

CB Madhya-khaṇḍa 26.170

TEXT 170

*śrī-śikhāra antardhāna śuni’ gadādhara
vajrapāta yena haila śirera upara*

**On hearing that the Lord would give up His śikhā, Gadādhara felt as
though he had been struck in the head by a thunderbolt.**

CB Madhya-khaṇḍa 26.171

TEXT 171

antare duḥkhita hai' bale gadādhara
“yateka adbhuta prabhu, tomāra utara

In distress, Gadādhara said, “O Lord, Your statement is quite puzzling.

CB Madhya-khaṇḍa 26.172

TEXT 172

śikhā-sutra ghucāilei se kṛṣṇa pāi
gṛhastha tomāra mate vaiṣṇava ki nāi?

“Are You saying that a *gṛhastha* cannot be a *Vaiṣṇava* and that one attains *Kṛṣṇa* by giving up his *śikhā* and *brāhmaṇa* thread?

CB Madhya-khaṇḍa 26.173

TEXT 173

māthā muḍāile prabhu, kibā karma haya
tomāra se mata, e vedera mata naya

“O Lord, is this the benefit of shaving one’s head? This is just Your opinion, it is not the opinion of the *Vedas*.

Śrī Gadādhara said, “If one is a householder, is he unable to perform devotional service to Viṣṇu? Is this the purport of the *Vedas*? So can one become advanced simply by giving up one’s *śikhā* and *brāhmaṇa* thread like the impersonalists do to make a show of devotional service to Hari? If one remains as a householder and worships Hari, then his mother is pleased. All his friends and relatives also become happy.”

Śrī Gaurasundara gave up the company of His envious friends and companions to teach that unfavorable family life must be given up. Another purpose of Śrī Gaurasundara was to teach everyone to become free from the *prākṛta-sahajiyā* principles based on illicit household life

that have nowadays spread throughout India. It is the duty of every human being to always worship Hari in whatever *āśrama* one is situated. If people considering household life as favorable engage in mundane activities like offering oblations to the forefathers under the direction of *smārta* principles that are unfavorable to devotional service, or if people who are averse to the Supreme Lord are offered respect to satisfy the public, then the devotees of the Lord lose respect in the eyes of ignorant people—to demonstrate this, Śrī Gaurasundara enacted the pastime of accepting *sannyāsa* according to proper regulations.

CB Madhya-khaṇḍa 26.174

TEXT 174

*anāthinī, māyere vā ke-mate chāḍibe
prathamei jananī-vadhera bhāgī habe*

“How will You leave Your widowed mother? You will from the outset become responsible for Your mother’s death.

CB Madhya-khaṇḍa 26.175

TEXT 175

*tumi gele sarvathā jīvana nāhi tāna
sabe avaśiṣṭa ācha tumi tānra prāṇa*

“She will certainly not survive if You leave, for You are the only one she has left, and You are her life and soul.

CB Madhya-khaṇḍa 26.176

TEXT 176

*gharete thākile ki īśvarera prīta naya
grhastha se sabāra prītera sthalī haya*

“Is the Supreme Lord not pleased if one stays at home? A

householder is liked by everyone.

CB Madhya-khaṇḍa 26.177

TEXT 177

*tathāpi o māthā muṇḍāile svāsthya pāo
ye tomāra icchā tāi kari' cali' yāo*

“Still, if You are pleased by shaving Your head, then leave if that is what You desire.”

CB Madhya-khaṇḍa 26.178

TEXT 178

*ei mata āpta-vaiṣṇavera sthāne sthāne
śikhā-sūtra ghucāimu' balilā āpane*

In this way the Lord personally informed His intimate devotees, “I will give up My *śikhā* and *brāhmaṇa* thread.”

CB Madhya-khaṇḍa 26.179

TEXT 179

*sabei śuniyāśrī-śikhāra antardhāna
mūrcchita paḍaye kāru nāhi dehe jñāna*

Those who heard that He would shave His *śikhā* fell unconscious and lost all perception of their bodies.

CB Madhya-khaṇḍa 26.180

TEXT 180

*karibena mahāprabhu śikhāra muṇḍana
śrī-śikhā saṅariyā kānde sarva-bhakta-gaṇa*

When the devotees thought about the Lord shaving off His *śikhā*, they

all cried.

CB Madhya-khaṇḍa 26.181

TEXT 181

*keha bale,—“se sundara cāncara cikure
āra mālā gānṭhiyā ki diva tā’-upare”*

Someone said, “How will I again make a flower garland to decorate His beautiful curly hair?”

CB Madhya-khaṇḍa 26.182

TEXT 182

*keha bale,—“nā dekhiyā se keśa-bandhana
ke-mate rahibe ei pāpiṣṭha jīvana”*

Another said, “How will I maintain this sinful life without seeing His nicely bound hair?”

CB Madhya-khaṇḍa 26.183

TEXT 183

*“se keśera divya gandha nā laiba āra”
eta bali’ śire kara hānaye apāra*

Someone slapped his head while saying, “I will no longer smell the divine fragrance of His hair!”

CB Madhya-khaṇḍa 26.184

TEXT 184

*keha bale,—“se sundara keśe āra bāra
āmalaka diyā ki vā kariba saṁskāra”*

Someone else said, “How will I again wash His beautiful hair with

TEXT 185

*‘hari hari’ bali’ keha kānde uccaiḥsvare
dubilena bhakta-gaṇa duḥkhera sāgare*

Others cried loudly while exclaiming, “Hari! Hari!” In this way the devotees drown in an ocean of distress.

TEXT 186

*śrī-krṣṇa-caitanya-nityānanda-cāṇḍa jāna
vṛndāvana-dāsa tachu pada-yuge gāna*

Accepting Śrī Kṛṣṇa Caitanya and Nityānanda Prabhu as my life and soul, I, Vṛndāvana dāsa, sing the glories of Their lotus feet.

Thus ends the English translation of the Gauḍīya-bhāṣya commentary on Śrī Caitanya-bhāgavata, Madhya-khaṇḍa, Chapter Twenty-six, entitled, “Descriptions of the Mercy Bestowed on Śuklāmbara and Vijay and the Lord’s Desire to Accept Sannyāsa.”

Chapter Twenty-seven:

The Lord Pacifies Feelings of Separation

This chapter describes the Lord's solacing words to the devotees who were afflicted with feelings of separation, mother Śacī's lamentation, and the Lord's solacing words to her.

After hearing that the Lord would take *sannyāsa* and fearing that they would lose the Lord's association, the devotees were in constant anxiety and had no appetite for food or water. The Lord, who is affectionate to His devotees, was unable to tolerate His devotees' distress. He therefore revealed to the devotees the confidential facts that they were the Lord's eternal associates, that the Lord does not perform any pastime without them, and that birth after birth they incarnate to assist the Lord in His pastimes. Being pacified by the Lord's words, the devotees returned to their respective homes.

Gradually the news of the Lord's plan to take *sannyāsa* reached mother Śacī. She then repeatedly lost consciousness in great distress. When she eventually saw Mahāprabhu in a relaxed mood, she came before the Lord and expressed her grief in various heartfelt words. Mahāprabhu then solaced mother Śacī by describing the confidential facts about Himself and the actual identity of mother Śacī, and mother Śacī became somewhat pacified.

CB Madhya-khaṇḍa 27.001

TEXT 1

jaya jaya viśvambhara śrī-śacīnandana

jaya jaya gaurasimha patita-pāvana

All glories to Viśvambhara, Śrī Śacīnandana! All glories to the lionlike Gaurāṅga, the deliverer of the fallen!

CB Madhya-khaṇḍa 27.002

TEXT 2

*ei mata anyo'nye sarva-bhakta-gaṇa
prabhura virāhe sabe kareṇa krandana*

In this way the devotees cried among themselves with feelings of separation from the Lord.

CB Madhya-khaṇḍa 27.003

TEXT 3

*“kothā yāibena prabhu sannyāsa kariyā
kothā vā āmarā saba dekhibāṇa giyā*

“Where will the Lord go after taking *sannyāsa*, and where will we go to see Him?”

CB Madhya-khaṇḍa 27.004

TEXT 4

*sannyāsa karile grāme nā āsibe āra
kon dike yāyena vā kariyā vicāra”*

“If He takes *sannyāsa*, He will not return to the village. Who knows which direction He will decide to go?”

CB Madhya-khaṇḍa 27.005

TEXT 5

ei mata bhakta-gaṇa bhāve nirantare

anna pāni kāro nāhi rocaye śarīre

As the devotees continuously thought in this way, they lost all appetite for food and water.

CB Madhya-khaṇḍa 27.006

TEXT 6

*sevakera duḥkha prabhu sahite nā pāre
prasanna haiyā prabhu prabodhe sabāre*

The Lord could not tolerate His servants' distress, so He pleasingly solaced everyone.

CB Madhya-khaṇḍa 27.007

TEXT 7

*prabhu bale,—“tomarā cintaha ki kāraṇa
tumi saba yathā, tathā āmi sarva-kṣaṇa*

The Lord said, “Why are you all worried? Wherever you are, I am always there.

CB Madhya-khaṇḍa 27.008

TEXT 8

*tomarā vā bhāva `āmi sannyāsa kariyā
calibāna āmi tomā'-sabāre chāḍiyā'*

“You are all thinking that I will leave you after taking *sannyāsa*.

CB Madhya-khaṇḍa 27.009

TEXT 9

*sarvathā tomarā ihā nā bhāviha mane
tomā'-sabā' āmi nā chāḍiba kona kṣaṇe*

“Do not ever think like this. I will never leave you.

CB Madhya-khaṇḍa 27.010

TEXT 10

*sarva-kāla tomarā-sakala mora saṅga
ei janma hena nā jānibā-janma janma*

“You are My constant associates, birth after birth. Do not think that we are together only in this birth.

CB Madhya-khaṇḍa 27.011-012

TEXT 11-12

*ei janme tumi saba yena āmā’-saṅge
niravadhi ācha saṅkīrtana-sukha-raṅge*

*yuge yuge aneka āmāra avatāra
se sakala saṅgī sabe ha’yecha āmāra*

“As you are always enjoying the happiness of *saṅkīrtana* with Me in this birth, you were all My associates in My various incarnations in the different *yugas*.

CB Madhya-khaṇḍa 27.013

TEXT 13

*ei mata āro āche dui avatāra
’kīrtana’ ’ānanda’ rūpe haibe āmāra*

“In this way I will incarnate in the two other forms of *kīrtana* and *ānanda*.

Śrī Gaurasundara said, “Like this I will incarnate two more times. I incarnate along with the *kīrtana* of the Lord’s holy names, and I incarnate in the *ānanda* form of the Deity to display My *sac-cid-ānanda* form to those who worship Me.”

On the pretext that Śrī Gaurasundara has two other incarnations, envious, atheistic people establish wretched people as incarnations of Lord Śrī Gaurasundara rather than accept the Deity form of Śrī Gaurasundara. Since pure devotees of the Lord have accepted the two incarnations of Lord Śrī Gaurasundara as *āveśa-avatāras*, or empowered incarnations, sinful people attempt to apply “apotheosis” on living entities who are forced to accept the fruits of their karma and who daily pass through three states of life. (See *Caitanya-bhāgavata*, *CB Ādi-khaṇḍa* 14.85.) Such people cannot accept that the Deity and the holy name are the two forms of the Lord. Since such *nava-gaurāṅga* philosophy has appeared in various places, the path of spiritual life has become greatly obstructed and damaged.

CB Madhya-khaṇḍa 27.014

TEXT 14

*tāhāte o tumi saba ei mata raṅge
kīrtana karibā mahā-sukhe āmā’-saṅge*

“With those two incarnations, you will also joyfully perform *kīrtana* in My association.

CB Madhya-khaṇḍa 27.015

TEXT 15

*loka-śikṣā-nimitta se āmāra sannyāsa
eteke tomarā saba cinta kara nāśa”*

“My *sannyāsa* is meant to teach people, so you should all give up your anxiety.”

Śrī Gaurasundara accepted *sannyāsa* to instruct people. By taking *sannyāsa*, He enacted the pastime of taking the opportunity to see how and where Lord Kṛṣṇa was performing His pastimes with various people in various parts of India. Unless so-called “Gauḍīya Vaiṣṇavas” who lack

sufficient knowledge take *sannyāsa* from the current of formidable offensive thought that flows among them, they will never achieve any auspiciousness. The principal teaching for people in general is to give up everything that is unfavorable to devotional service. One can never realize the essential nature of devotional service if one sees the material world with a spirit of enjoyment. In this kingdom of anxiety the concept of *sambhoga-vāda*, the philosophy of enjoyment, transforms into the *prākṛta-sahajiyā* philosophy.

CB Madhya-khaṇḍa 27.016

TEXT 16

*eteka baliyā prabhu dhariyā sabāre
prema-āliṅgana sukhe punaḥ punaḥ kare*

After speaking in this way, the Lord repeatedly embraced everyone with love.

CB Madhya-khaṇḍa 27.017

TEXT 17

*prabhu-vākye bhakta-saba kichu sthira hai
lāsabā' prabodhiyā prabhu nija vāse gelā*

After the devotees became somewhat pacified by the Lord's words, the Lord returned to His home.

CB Madhya-khaṇḍa 27.018

TEXT 18

*paramparā e sakala yateka ākhyāna
śuniyāśacīra dehe nāhi rahe prāṇa*

As this news spread from person to person and eventually reached Śacī, she became practically lifeless.

TEXT 19

*prabhura sannyaśa śuni' śacī-jagan-mātā
hena duḥkha janmila nā jāne āche kothā*

On hearing that the Lord would take *sannyaśa*, Śacī, the mother of the universe, became so distressed that she forgot where she was.

CB Madhya-khaṇḍa 27.020

TEXT 20

*mūrcchita haiyā kṣaṇe paḍe pṛthivīte
niravadhi dhārā vahe, nā pāre rākhite*

She repeatedly fell unconscious to the ground and was unable to control the incessant flow of tears from her eyes.

CB Madhya-khaṇḍa 27.021

TEXT 21

*vasiyā āchena prabhu kamala-locana
kahite lāgilāśacī kariyā krandana*

One day as the lotus-eyed Lord was sitting at home, mother Śacī began to speak to Him with tears in her eyes.

CB Madhya-khaṇḍa 27.022

TEXT 22

*“nā yāiya nā yāiya bāpa, māyere chāḍiyā
pāpa jīu āche tora śrī-mukha cāhiyā*

“My dear son, do not leave. Do not leave Your mother. This sinful person is surviving only by looking at Your face.

TEXT 23-24

*kamala-nayana tora śrī-candra-vadana
adhara suraṅga, kunda-mukutā-daśana*

*amiyā varikhe yena sundara vacana
nā dekhi vānciba ki se gajendra-gamana*

“How will I survive without seeing Your lotus eyes, Your moonlike face, Your reddish lips, Your pearly teeth resembling *kunda* flowers, or Your elephantlike gait? And how will I survive without hearing Your words that shower nectar?”

The face of Śrī Gaurahari has been compared to the moon, His teeth have been compared to *kunda* flowers or pearls, and His every step has been compared to the walking of the elephant.

CB Madhya-khaṇḍa 27.025-026

TEXT 25-26

*advaita-śrīvāsa-ādi tora anucara
nityānanda āche tora prāṇera dosara
parama bāndhava gadādhara-ādi-saṅge
gṛhe rahi’ saṅkīrtana kara tumi raṅge*

“Stay at home and happily perform *saṅkīrtana* in the company of Your followers headed by Advaita and Śrīvāsa, Your intimate companion, Nityānanda, and Your dear friends like Gadādhara.

CB Madhya-khaṇḍa 27.027

TEXT 27

*dharmā bujhāite bāpa, tora avatāra
jananī chāḍibā e kon dharmera vicāra?*

“You incarnate to preach religious principles, but what kind of religious principle is it to leave Your mother?”

CB Madhya-khaṇḍa 27.028

TEXT 28

*tumi dharma-maya yadi jananī chāḍi
bāke-mate jagate tumi dharma bujhāibā?”*

“You are the personification of religious principles, yet You will leave Your mother? How then will You teach religious principles in this world?”

Śrī Gaurasundara was a preacher of religious principles and the personification of religious principles, so Śacīdevī wanted to know how He would protect religious principles by abandoning the service of His mother. This question came to the mouth of mother Śacī for the purpose of teaching the *Bhāgavata* principle: *sa vai puṁsām paro dharmo*—“The supreme occupation [dharma] for all humanity.” Service to the Supreme Lord is more important than temporary worldly dharmas.

CB Madhya-khaṇḍa 27.029

TEXT 29

*prema-śoke kahe śacī, śune viśvambhara
premete rodhita kaṇṭha, nā kare utara*

Śacī was grief-stricken with love as she spoke. As Viśvambhara listened, His throat became choked, and He was unable to answer.

CB Madhya-khaṇḍa 27.030

TEXT 30

*“tomāra agraja āmā’ chāḍiyā calilāvai
kuṇṭhe tomāra bāpa gamana karilā*

**“Your elder brother has left me, and Your father has gone to
Vaikuṅṭha.**

CB Madhya-khaṇḍa 27.031

TEXT 31

*tomā’ dekhi’ sakala santāpa pāsariḷuṅ
tumi gele prāṇa muṅi sarvathā chāḍimu*

**“Yet I forgot all grief by looking at Your face. If You leave me, I will
certainly die.**

CB Madhya-khaṇḍa 27.032

TEXT 32

*prāṇera gaurāṅga hera bāpa,
anāthinī chāḍite nā yuyāya*

**“My dear Gaurāṅga, it is not proper for You to leave Your widowed
mother.**

CB Madhya-khaṇḍa 27.033

TEXT 33

*sabā’ lañā kara’ nija-aṅgane kīrtana,
nityānanda āchaye sahāya*

**“Perform *kīrtana* with the devotees in Your own house. Nityānanda is
there to assist You.**

CB Madhya-khaṇḍa 27.034

TEXT 34

*prema-maya dui āṅkhi, dīrgha dui bhujā dekhi,
vacanete amiyā variṣe
vinā-dīpe ghara mora, tora aṅgete ujora,*

rāṅgā pāye kata madhu variṣe”

“I look at Your two eyes filled with love and Your two long arms. Your words shower nectar. Without a lamp, my house is illuminated by the effulgence of Your body. How much nectar emanates from Your reddish lotus feet?”

CB Madhya-khaṇḍa 27.035

TEXT 35

*prema-śoke kahe śacī, viśvambhara śune vasi’,
(yena) raghunāthe kauśalyā bujhāya
śrī-caitanya nityānanda, sukhadātā sadānanda,
vṛndāvana dāsa rasa gāya*

As Śacī became grief-stricken with love while speaking, Viśvambhara sat and listened. It appeared as though Kauśalyā was instructing Rāmacandra. Śrī Caitanya and Nityānanda bestow happiness and are always filled with ecstasy. Thus Vṛndāvana dāsa sings Their blissful glories.

CB Madhya-khaṇḍa 27.036

TEXT 36

*ei-mata vilāpa karaye śacī-mātāmukha
tuli’ ṭhākura nā kahe kona kathā*

As mother Śacī lamented in this way, the Lord neither raised His head nor spoke a word.

CB Madhya-khaṇḍa 27.037

TEXT 37

*vivarṇa hailāśacī-asthi-carma-sāra
śokākulā devī kichu nā kare āhāra*

Śacī became pale and appeared like skin and bones. She was overcome with lamentation and had stopped eating.

CB Madhya-khaṇḍa 27.038

TEXT 38

*prabhu dekhi' jananīra jīvana nā rahe
nibhr̥te vasiyā kichu gopya kathā kahe*

Realizing that His mother would not survive, the Lord took her to a solitary place and spoke some confidential words to her.

CB Madhya-khaṇḍa 27.039

TEXT 39

*prabhu bale,—“mātā, tumi sthira kara mana
śuna yata janma āmi tomāra nandana*

The Lord said, “O mother, pacify your mind and hear how many lifetimes I have been your son.

CB Madhya-khaṇḍa 27.040

TEXT 40

*citta diyāśunaha āpana guṇa-grāma
kona kāle āchila tomāra `pṛśni' nāma*

“Hear attentively about your own glories. Sometime in the past your name was Pṛśni.

CB Madhya-khaṇḍa 27.041

TEXT 41

*tathāya āchilā tumi āmāra jananītabe
tumi svarge haile `aditi' āpani*

“At that time you were My mother. Later you were in heaven as Aditi.

CB Madhya-khaṇḍa 27.042

TEXT 42

*tabe āmi hailuṅ vāmana-avatāra
tathāo āchilā tumi jananiāmāra*

“At that time I incarnated as Vāmana, and you were My mother.

CB Madhya-khaṇḍa 27.043

TEXT 43

*tabe tumi `devahūti` hailā āra bāra
tathāo kapila āmi nandana tomāra*

“Later you became Devahūti, and I again became your son as Kapila.

CB Madhya-khaṇḍa 27.044

TEXT 44

*tabe ta' `kauśalyā` hailā āra bāra tumi
tathāo tomāra putra rāmacandra āmi*

“Then you became Kauśalyā, and I again became your son as Rāmacandra.

CB Madhya-khaṇḍa 27.045

TEXT 45

*tabe tumi mathurāya `devakī` hailā
kaṁsāsura-antaḥpure bandhane āchilā*

“Then you became Devakī in Mathurā, and you were locked up within the prison of the demon Kaṁsa.

TEXT 46

*tathāo āmāra tumi āchilā janani
tumi sei devakī, tomāra putra āmi*

“At that time you were also My mother. You are that same Devakī, and I am your son.

CB Madhya-khaṇḍa 27.047

TEXT 47

*āro dui janma ei saṅkīrtanārambhe
haiba tomāra putra āmi avilambe*

“While inaugurating this *saṅkīrtana* movement, I will soon take two more births as your son.

The Deity form of the Lord is made of substances like clay, while the name of the Lord consists of sound vibration. So there are two incarnations of Śacīnandana—the Deity incarnation and the holy name incarnation. In *Caitanya-caritāmṛta* (Ādi 17.22) it is stated: *kali-kāle nāma-rūpe kṛṣṇa-avatāra*—“In this Age of Kali, the holy name of the Lord, the Hare Kṛṣṇa *mahā-mantra*, is the incarnation of Lord Kṛṣṇa.” This is the statement of Gaurasundara. The Deity form of the Lord is nondifferent from the Lord Himself and the holy names. In *Caitanya-caritāmṛta* (Madhya 17.131) it is stated:

*`nāma`, `vigraha`, `svarūpa`—tina eka-rūpa
tine `bheda` nāhi,—tina `cid-ānanda-rūpa`*

“The Lord’s holy name, His form, and His personality are all one and the same. There is no difference between them. Since all of them are absolute, they are all transcendently blissful.”

CB Madhya-khaṇḍa 27.048

TEXT 48

*`mora arcā mūrṭi' mātā tumi se dharaṇī
'jihvā-rūpā' tumi mātā nāmera jananī*

“In My form as the Deity, you are My mother as the earth. In My form as the holy names, you are My mother as the tongue.

CB Madhya-khaṇḍa 27.049

TEXT 49

*ei mata tumi āmāra mātā janme janme
tomāra āmāra kabhu tyāga nāhi marme*

“In this way You are My mother birth after birth. There is never any separation between you and Me.

CB Madhya-khaṇḍa 27.050

TEXT 50

*amāyāya ei saba kahilāṇa kathā
āra tumi manoduḥkha nā kara sarvathā”*

“I have sincerely disclosed this to you so that you should not feel any more grief.”

CB Madhya-khaṇḍa 27.051

TEXT 51

*kahilena prabhu ati rahasya-kathana
śuniyāśacīra kichu sthira haila mana*

After the Lord spoke these most confidential topics, Śacī became somewhat pacified.

CB Madhya-khaṇḍa 27.052

TEXT 52

*śrī-kṛṣṇa-caitanya-nityānanda-cānda jāna
vṛndāvana-dāsa tachu pada-yuge gāna*

Accepting Śrī Kṛṣṇa Caitanya and Nityānanda Prabhu as my life and soul, I, Vṛndāvana dāsa, sing the glories of Their lotus feet.

Thus ends the English translation of the Gauḍīya-bhāṣya commentary on Śrī Caitanya-bhāgavata, Madhya-khaṇḍa, Chapter Twenty-seven, entitled, “The Lord Pacifies Feelings of Separation.”

Chapter Twenty-eight:

The Lord's Pastime of Accepting Sannyāsa

This chapter describes Śrīman Mahāprabhu's disclosure to Nityānanda of His desire to accept *sannyāsa* from Śrī Keśava Bhāratī and His instruction to inform five other persons headed by mother Śacī, the Lord's engagement the entire day before taking *sannyāsa* in the ecstasy of *kīrtana* with the devotees, His instruction to everyone to worship Kṛṣṇa, His order to mother Śacī to cook a preparation with the bottle-gourd given by Śrīdhara and some milk given by one fortunate person and His eating that preparation, Śacīmātā's sitting at the doorway prior to the Lord's departure from home, the Lord's solacing of mother Śacī and leaving home after taking dust from her feet, Śacīmātā's state of inertia, the devotees' crying on hearing about the Lord's departure, the atheistic blasphemers' lamentation, the Lord's imparting the *sannyāsa* mantra into Keśava Bhāratī's ear, and Keśava Bhāratī's awarding the Lord His *sannyāsa* name.

Before accepting *sannyāsa*, Śrī Śrī Gaurahari called Śrī Nityānanda Prabhu to a solitary place and informed Him that He would take *sannyāsa* from Keśava Bhāratī. He also ordered Nityānanda to inform five other persons headed by Śacīmātā. The day before taking *sannyāsa*, the Lord spent the entire day with everyone in the ecstasy of *saṅkīrtana*. After giving them the remnants of His flower garland, He instructed them to constantly chant the names of Kṛṣṇa and worship Kṛṣṇa; this would greatly please Him.

After instructing everyone in this way, the Lord returned home. Shortly

thereafter Śrīdhara came there with a *lāu*, or bottle-gourd, in his hand. The Lord, desiring to eat the item offered by His devotee, ordered His mother to cook it. At that time one fortunate person gave some milk to the Lord, who then instructed His mother to cook a preparation with the bottle-gourd and milk. In great pleasure, mother Śacī cooked that preparation. After sending everyone home, the Lord took His meal and then rested for a while in *yoga-nidrā*, or mystic sleep. Gadādhara and Haridāsa took rest by His side. Mother Śacī, however, was unable to sleep. She cried continuously.

When Mahāprabhu realized that less than two hours of the night remained and prepared to leave home, Gadādhara expressed his desire to accompany Him, but the Lord told him that He would go alone. Mother Śacī understood that the time for the Lord's departure had come and sat down in the doorway. Śrī Śrī Gaurasundara solaced mother Śacī in various ways and then departed after taking the dust from her feet. Mother Śacī remained sitting there in a state of inertia, and when the devotees came to offer obeisances to the Lord in the morning, they found mother Śacī still sitting in the doorway. When Śrīvāsa asked why she was sitting there like that, mother Śacī could not reply and simply shed tears. Eventually she said with indifference that the devotees were eligible for Viṣṇu's items, so they could take whatever they wanted and she would go wherever she pleased. On hearing her words and realizing that the Lord had left home, the devotees fell unconscious to the ground. After crying for some time, the devotees sat down around mother Śacī. News that the Lord had left home spread throughout Nadia. When the blasphemous atheists heard this news, even they began to cry and repent that they had failed previously to recognize the Lord.

After crossing the Ganges, Śrīman Mahāprabhu went to Kaṭaka-nagara (Katwa). Those who were instructed to join Him also came one by one and met Him there. As the Lord approached Keśava Bhāratī, he immediately stood up with reverence on seeing the effulgence of the Lord's body. The Lord then offered prayers to Keśava Bhāratī and asked

him for his mercy. Mukunda and the other devotees began to perform *kīrtana*, and the Lord danced in ecstasy. Many people came there and became struck with wonder on seeing the Lord's beauty. When Keśava Bhāratī saw the Lord's devotional mood, he noted that He was the Supreme Lord and spiritual master of the entire world and that He had descended for the purpose of instructing people. Candraśekhara Ācārya engaged in performing the required rituals according to regulation. When the barber sat down to shave the Lord's head, he began to cry. The devotees headed by Nityānanda also began to cry, and the demigods, who remained unseen, also began to shed tears. When at the end of the day the head shaving was somehow completed, Gaurasundara, the instructing spiritual master of all, pretentiously whispered the *sannyāsa-mantra* into the ear of Keśava Bhāratī and asked him whether it was the proper *sannyāsa-mantra*. On the order of the Lord, Keśava Bhāratī then whispered that same mantra into the Lord's ear. The Lord looked extraordinarily attractive when He was dressed in saffron cloth. When Keśava Bhāratī desired to give the Lord His *sannyāsa* name, Śuddhā Sarasvatī appeared on his tongue and said that since the Lord was bringing the people of the world back to *caitanya*, or consciousness, by preaching *kṛṣṇa-kīrtana*, His name was “Śrī Kṛṣṇa Caitanya.” On hearing this, the vibration of “Jaya! Jaya!” arose in the four directions and a shower of flowers fell from the sky.

CB Madhya-khaṇḍa 28.001

TEXT 1

*jaya jaya śrī-gaurāṅga viṣṇupriyā-nātha
jīva-gaṇa-prati kara śubha drṣṭi-pāta*

**All glories to Śrī Gaurāṅga, the Lord of Viṣṇupriyā! Please bestow
Your auspicious glance on the living entities.**

CB Madhya-khaṇḍa 28.002

TEXT 2

*ei-mate āchena ṭhākura viśvambhara
saṅkīrtana-ānanda karena nirantara*

In this way Śrī Viśvambhara continuously passed His time in the ecstasy of *saṅkīrtana*.

CB Madhya-khaṇḍa 28.003

TEXT 3

*svecchāmaya maheśvara kakhane ki kare
īśvarera marma keha bujhaite nā pāre*

No one could understand the activities of the Supreme Lord, who is the fully independent Lord of all.

CB Madhya-khaṇḍa 28.004

TEXT 4

*niravadhi parānanda saṅkīrtana-raṅge
hariṣe thākena sarva-vaiṣṇavera saṅge*

The Lord always enjoyed transcendental happiness while performing *kīrtana* with His devotees.

CB Madhya-khaṇḍa 28.005

TEXT 5

*parānande vihvala sakala bhakta-gaṇa
pāsari' rahilā sabe prabhura gamana*

All the devotees were so overwhelmed in transcendental ecstasy that they forgot that the Lord was going to leave.

CB Madhya-khaṇḍa 28.006

TEXT 6

*sarva vede bhāvena ye prabhure dekhite
krīḍā kare bhakta-gaṇa se-prabhu-sahite*

The devotees enjoyed pastimes with the Supreme Lord, whom the *Vedas* personified desire to see.

The personified *Vedas* simply meditate on the form of the Supreme Lord, who is their goal of life, but the devotees of the Lord directly enjoy pastimes with the Supreme Lord.

CB Madhya-khaṇḍa 28.007

TEXT 7

*ye-dina caliba prabhu sannyāsa karite
nityānanda-sthāne tāhā kahilā nibhṛte*

On the day that the Lord was going to leave home to take *sannyāsa*, He privately spoke to Nityānanda.

CB Madhya-khaṇḍa 28.008

TEXT 8

*‘śuna śuna nityānanda-svarūpa gosāñi!
e kathā bhāṅgibe sabe pañca-jana ṭhāñi*

“O Nityānanda Svarūpa, please listen! You should tell only five persons what I am about to say.

CB Madhya-khaṇḍa 28.009

TEXT 9

*ei saṅkramaṇa-uttarāyaṇa-divase
niścaya caliba āmi karite sannyāse*

“On the coming Makara-saṅkrānti day [January 14 or 15], I will

certainly leave home and take *sannyāsa*.

The planets traverse through the wheel of the zodiac. This wheel of the zodiac is divided into twelve equal portions. The portions are each one-twelfth of the zodiac wheel and each are further divided into thirty parts. The twelve portions of the zodiac are Meṣa (Aries), Vṛṣa (Taurus), Mithuna (Gemini), Karkaṭa (Cancer), Simha, (Leo), Kanyā (Virgo), Tulā (Libra), Vṛścika (Scorpio), Dhanu (Sagittarius), Makara (Capricorn), Kumbha (Aquarius), and Mīna (Pisces). The people of earth see the sun traverse through the wheel of the zodiac. The movement of the sun through the *rāśis* is called *ravi-saṅkramaṇa*. The entrance of the sun into the Karkaṭa-rāśi is called Dakṣiṇāyana, the southern way, and its entrance into the Makara-rāśi is called Uttarāyana, the northern way. In every solar year there is one Dakṣiṇāyana and one Uttarāyana. Makara-saṅkramaṇa, or the entrance of the sun into Makara-rāśi from Dhanuḥ-rāśi, is called Uttarāyana saṅkramaṇa. The stationary wheel of the *rāśis* is calculated from the *nakṣatras*. The increment between the beginning of the stationary [Nirayana] and moveable [Sayana] zodiacs is the measurement known as the *ayanāmśa*. Lord Śrī Gaurasundara appeared in this world before this measurement was calculated by Śrīnivāsa of Rāḍha-deśa. It is recorded that the Lord disappeared in 1455 of the Śaka Era (A.D. 1534), and Śrīnivāsa introduced his astrological calculations from 1489 Śaka (A.D. 1568). Later, *smārta* Śrī Raghunandana of Bengal took Śrīnivāsa's astrological calculation and presented it as the book *Gaṇaṇa-vidhi*. Then, in 1513 and 1521 Śaka, Śrī Rāghavānanda published two books —*Siddhānta-rahasya* and *Dina-candrikā*. The present day *pañjikās* in Bengal are calculated according to books like *Dina-candrikā* and the later *Dina-kaumudī*. Calculations in Bengal during the time of Śrīman Mahāprabhu were based on the Nirayana system. That is why the author has referred herein to the Nirayana Makara-saṅkrānti.

CB Madhya-khaṇḍa 28.010

*‘indrāṇī’ nikaṭe kāṭoṅā-nāme grāma
tathā āche keśava bhāratīśuddha nāma*

“There is a village named Katwa near Indrāṇī. At that place lives the pure soul, Keśava Bhāratī.

Indrāṇī was a famous place at that time. The subdivision of Indrāṇī was situated near the present day Katwa.

Katwa (Kāṭoyā) is a subdivision situated in the district of Burdwan. There is a railway station of this name on the Bandel-Barharwa line. This place is still situated on the bank of the Ganges.

Keśava Bhāratī was a *sannyāsī*. He performed the duties of a *sannyāsa* guru. There are one hundred eight *sannyāsa* names current in the ancient *sampradāya* of Viṣṇusvāmī. Later on, Śrī Śaṅkarācārya, who propounded the philosophy of impersonalism, took ten of those *sannyāsa* names and introduced them in his *sampradāya*. Bhāratī is one of those names. It is said that in Śrīngerī, South India, the three classes among the ten *sannyāsīs* are known as Sarasvatī, Bhāratī, and Purī. Sarasvatī is considered first class, Bhāratī second class, and Purī third class. Bhāratī was the name of his class, and Keśava was his name. Even today many people identify themselves as descendants of Keśava Bhāratī. These topics have been elaborately described in the book named *Vaiṣṇava-mañjuṣā-samāhṛti*.

CB Madhya-khaṇḍa 28.011-012

TEXT 11-12

*tāna sthāne āmāra sannyāsa suniścita
ei pāṅca jane mātra karibā vidita*

*āmāra janani, gadādhara, brahmānanda
śrī-candraśekharācārya, apara mukunda”*

“I will certainly take *sannyāsa* from him. The five persons You may tell are My mother, Gadādhara, Brahmānanda Bhāratī, Śrī

Candraśekhara Ācārya, and Mukunda.”

CB Madhya-khaṇḍa 28.013

TEXT 13

*ei kathā nityānanda-svarūpera sthāne
kahilena prabhu, ihā keha nāhi jane*

The Lord said this to Nityānanda Svarūpa in private, so no one else knew.

CB Madhya-khaṇḍa 28.014

TEXT 14

*pañca-jana-sthāne mātra e saba kathana
kahilena nityānanda prabhura gamana*

Thereafter Nityānanda Prabhu told those five persons about the Lord's coming departure.

CB Madhya-khaṇḍa 28.015

TEXT 15

*sei dina prabhu sarva-vaiṣṇavera saṅge
sarva dina goñāilā saṅkīrtana-raṅge*

The Lord passed that day joyfully engaged in *saṅkīrtana* along with the Vaiṣṇavas.

CB Madhya-khaṇḍa 28.016

TEXT 16

*parama-ānande prabhu kariyā bhojana
sandhyāya karilā gaṅgā dekhite gamana*

After happily taking His noon meal, the Lord went to see the Ganges

in the evening.

CB Madhya-khaṇḍa 28.017

TEXT 17

*gaṅgā namaskariyā vasilā gaṅgā-tīre
kṣaṇeka thākiyā punaḥāilena ghare*

He offered obeisances to the Ganges, sat on the bank for some time, and then returned home.

CB Madhya-khaṇḍa 28.018

TEXT 18

*āsiyā vasilā gr̥he śrī-gaurasundara
catur-dike vasilena saba anucara*

Śrī Gaurasundara then sat at home surrounded by His followers.

CB Madhya-khaṇḍa 28.019

TEXT 19

*se-dine caliba prabhu keha nāhi jāne
kautuke āchena sabe ṭhākurerā sane*

No one knew that the Lord would leave home that day, therefore everyone happily enjoyed His company.

CB Madhya-khaṇḍa 28.020

TEXT 20

*vasiyā āchena prabhu kamala-locana
sarvāṅge śobhita mālā sugandi candana*

The lotus-eyed Lord sat there with His limbs decorated with a beautiful flower garland and scented sandalwood pulp.

TEXT 21

*yateka vaiṣṇava āisena dekhibāre
sabei candana mālā lai' dui kare*

Every Vaiṣṇava who came to see Him brought along sandalwood pulp and a flower garland.

CB Madhya-khaṇḍa 28.022

TEXT 22

*hena ākarṣaṇa prabhu karilā āpani
kebā kon diga haite āise nāhi jāni*

The Lord attracted so many people that no one knew where they had all come from.

CB Madhya-khaṇḍa 28.023

TEXT 23

*kateka vā nagariyā āise dekhete
brahmādira śakti ihā nāhika likhite*

Even Lord Brahmā was unable to count the number of persons who came to see the Lord.

CB Madhya-khaṇḍa 28.024

TEXT 24

*daṇḍa-paraṇāma hañā paḍe sarva-jana
eka dṛṣṭe sakei cāhena śrī-vadana*

Everyone who came offered obeisances by falling down flat. They then gazed continuously at the Lord's beautiful face.

TEXT 25

*āpana galāra mālā sabākāre diyā
ājñā kare prabhu sabe—“kṛṣṇa gāo giyā*

The Lord then gave each of them a garland from His neck and instructed them, “Sing the glories of Kṛṣṇa.

As He was accustomed, the Lord gave every resident of Śrī Māyāpur village of Nadia a flower garland and at the same time He entrusted them with a responsibility or “commission.”

The word *sabākāre* refers to men and women without distinction, to all *varṇas* and *āśramas* without distinction, and to the religious and irreligious without distinction. He authorized only that person who follows the order of the Lord to sing the glories of Kṛṣṇa. One who duplicitously associates with women instead of serving Kṛṣṇa by following the order of the Lord can never become an order-carrying servant of Mahāprabhu. The neck of such a person will never be adorned with Mahāprabhu’s garland. The flower garlands of Śrī Caitanyacandra have now been placed around the necks of those who engage in singing the glories of Kṛṣṇa in the Śrī Caitanya Maṭha of Śrīdhāma Māyāpur, for they sing the glories of Kṛṣṇa. The recent prediction made by Śrī Bhāgavata Janānanda Brahmācārī Mahāśaya in a healthy state fifteen days or a month before his disappearance has been published in our *Gaudīya* magazine. In the Śrī Caitanya Maṭha of Śrīdhāma Māyāpur the flower garland of Śrī Gaurasundara is given to everyone, and they can all sing the glories of Kṛṣṇa, because they follow the teachings and order of Śrī Gaurasundara, they are initiated into *ŚrīŚikṣāṣṭaka*, and they are nourished by Śrī Rūpapāda’s *Upadeśāmṛta*. The glorification of Kṛṣṇa inaugurated by Gaura takes place in the academy of spiritual education. The topics of Kṛṣṇa have been elaborated described by Śrī Jīva Gosvāmī Prabhu, who was a follower of Śrī Rūpa, in his book *Śrī Kṛṣṇa-*

sandarbha, and he further described those topics in his commentary on *Śrī Brahma-saṁhitā*.

In *Śrīmad Bhāgavatam* the *puruṣa-avatāras* of Kṛṣṇa have been classified as plenary portions (*aṁśas*) and portions of the plenary portions (*kalās*). Kṛṣṇa is *svayaṁ bhagavān*, or the primeval Lord. The *naimittika-avatāras*—Matsya, Kūrma, Varāha, Nṛsimha, Vāmana, Paraśurāma, Dāśarathi Rāma, Rohiṇī's son Rāma, Buddha, and Kalki—the *puruṣa-avatāras*—Kāraṇārṇavaśāyī, Garbhodakaśāyī, and Kṣīrodakaśāyī—the *catur-vyūha*, or quadrupal manifestations, and the manifestations in the spiritual sky are all *svayaṁ-rūpa* Kṛṣṇa's *aṁśa* and *kalā vaibhava-avatāras*, *manvantara-avatāras*, *yuga-avatāras*, or *guṇa-avatāras*, who are in charge of the material creation. The *āveśa-avatāras* are separate from the *tad-ekātma* incarnations of the Lord. *Svayaṁ-rūpa* Kṛṣṇa is the original source of all those who descend from Vaikuṅṭha into the material universe among the living entities or the demigods.

Śrī Kṛṣṇa is *akhila-rasāmṛta-mūrti*, the reservoir of all pleasure. Śrī Kṛṣṇa is *sac-cid-ānanda-vigraha*, the form of eternity, knowledge, and bliss. Śrī Kṛṣṇa is the creator, maintainer, and destroyer of time. The *puruṣa-avatāra* is an *aṁśa* of Kṛṣṇa's *prakāśa-vigraha*. Māyā is the portion of the *puruṣa-avatāra*'s ingredient cause. The three material qualities are the portion of that portion. The insignificant portion of those three material qualities creates, maintains, and annihilates this material world. Manifestations of the Absolute Truth like Nārāyaṇa are identified as Kṛṣṇa's specific limbs. Kṛṣṇa is the basis of *ānanda* and is full of knowledge. He wanders on the bank of the Yamunā, He is found in the grazing pastures, He is the maintainer of the cows and cowherds, and He is feared by even death personified. He is self-manifested and the manifester of others, and He is the supreme object of love. There is no difference between His body and self. He appears differently according to the vision of different people. He is Mahendra, the King of kings. From the *go*, or cows, of Goloka, all sacrifices emanate; from *go*, all the demigods are manifest; and from *go*, all the *Vedas*, consisting of six

limbs, are born. He is Govinda, the Lord of that Goloka. He is the Supreme Lord, the cause of all causes, the director of all cause and effect, and the beloved of the eternally liberated *gopīs*. He is *svayam-rūpa*, and His name is nondifferent from Himself.

CB Madhya-khaṇḍa 28.026

TEXT 26

*bala kṛṣṇa, bhaja kṛṣṇa, gāo kṛṣṇa-nāma
kṛṣṇa vinu keha kichu nā bhāviha āna*

“Glorify Kṛṣṇa, worship Kṛṣṇa, and chant the name of Kṛṣṇa. Do not think of anything other than Kṛṣṇa.”

By chanting the name of Kṛṣṇa, one loses the qualification to speak on topics that are not related to Kṛṣṇa. If one sings the name of Kṛṣṇa, his eternal happiness and that of all others increases. By worshiping the name of Kṛṣṇa, one worships Kṛṣṇa Himself. “Kṛṣṇa” is separate from objects that are seen through covered vision as superior (?) to Kṛṣṇa, therefore one must chant “Kṛṣṇa,” one must describe “Kṛṣṇa,” and one must worship “Kṛṣṇa.” One need not remember any word or name other than “Kṛṣṇa,” for since all others are more or less separate from Kṛṣṇa, they provide no opportunity for a living entity to achieve the complete auspiciousness of attaining Kṛṣṇa. The concept of something superior to Kṛṣṇa is a covered form of Kṛṣṇa realization and simply separates Kṛṣṇa from Kṛṣṇa’s reservoir of pleasure. Attempting to increase the perfection of Kṛṣṇa’s reservoir of pleasure on the pretext of adding *rasas* that are not related to Kṛṣṇa results in a disgusting mixture of *rasas*. *Svayam-rūpa* Kṛṣṇa is the fountainhead of all manifestations of the Lord, therefore if one does not remember Kṛṣṇa, one is guilty of the faults of either imperfection, impurity, impermanence, or confinement. If one tries to deny Kṛṣṇa’s position as *anādi*, or having no creator, and *ādi*, or the origin of all, by separating Him from His *sac-cid-ānanda* form, then one is attacked by the spirit of material enjoyment. The *bhū-vācaka*, or

attractiveness indicated, in the verbal root *kṛṣ* refers to complete eternal existence or complete eternal knowledge, and *ṇa* refers to spiritual pleasure. In qualities and objects not related to Kṛṣṇa there is a possibility of difference between the cause and the effect, but since *kṛṣ* and *ṇa* are both the attractors and the attracted, there is no possibility of any difference between the cause and the effect in their qualities and objects. The philosophy of impersonalism is associated with the dependent nature of the material world. The extraordinary concept of an object that is spiritual, transcendental to the senses, and beyond the range of experimental knowledge is found in the *yoga-rūḍhi vṛtti* [The *yoga-rūḍhi vṛtti* of a word is the connotation derived by combining two or more words, in this case *kṛṣ* and *ṇa*.] of the name “Kṛṣṇa.” The fact that He is nondifferent from His names, He is nondifferent from His forms, He is nondifferent from His qualities, and He is nondifferent from His pastimes is not obstructed in the *yoga-rūḍhi vṛtti*.

CB Madhya-khaṇḍa 28.027

TEXT 27

*yadi āmā’-prati sneha thāke sabākāra
tabe kṛṣṇa-vyatirikta nā gāibe āra*

“If you have any affection for Me, then don’t speak about any topics other than Kṛṣṇa.”

Contrary characteristics are manifest by the *vidvad-rūḍhi* and the *avidvad-rūḍhi* of sound vibrations. There is a separate understanding in the difference established between one word and another. The faculty of a word that establishes unity in diversity is the strength of a word’s *vidvad-rūḍhi*, or the conventional meaning of words according to enlightened persons. Therefore in the *vidvad-rūḍhi* of the word “Kṛṣṇa,” there is no attribution of any sentiment for enjoying objects other than Kṛṣṇa. If there is such attribution, then it will be understood that diversity has come to disturb *advaya-jñāna*, the Absolute Truth—this is subordination

to *māyā*. The discrimination arising from acceptance that liberated personalities' chanting of Kṛṣṇa's names through *vidvad-rūdhī* is an irresolute, diverse, many branched process is full of defects. Therefore, while teaching topics of spiritual knowledge to both the students under the guidance of Gaṅgādāsa Paṇḍita as well as the students and teachers of the mundane schools of Navadvīpa, Śrī Gaurasundara composed the first verse of *Śikṣāṣṭaka*. In the second verse of *Śikṣāṣṭaka* there is an elaboration of the first, and in the third verse the Lord reveals to the world the method of properly serving the first verse. In the fourth verse He describes the process for giving up desires that are not related to Kṛṣṇa. In the fifth verse He describes giving up realization of the Supreme Lord's opulences while worshiping the supremely blissful Absolute Truth and chanting the holy names as an eternal servant. The reactions of the body, mind, and speech as one progresses in chanting the holy names are described in the sixth verse. According to the consideration in the seventh verse that the holy names and the Lord are nondifferent, a practitioner achieves perfection by attaining the state of *āpana-daśā*, realization of one's original constitutional position. He taught the eighth verse so that the same practitioner could become decorated with all symptoms of complete surrender by freeing himself from the bad association of aversion to Hari while giving up the concept of enjoyment in the course of chanting the holy names and thus attain *kṛṣṇa-prema*. Other than this, He forbade all of His beloved devotees from discussing any topics indirectly related to Kṛṣṇa. The living entities bereft of Śrī Kṛṣṇa Caitanyacandra's affection do not accept the Supreme Lord, who is full of transcendental *rasa*, as their beloved, because their hearts are dry and hard. No one other than *svayam-rūpa* Kṛṣṇa is bold enough to impart such instruction.

CB Madhya-khaṇḍa 28.028

TEXT 28

ki śayane, ki bhojane, kibā jāgarane

aharniśa cinta kṛṣṇa, balaha vadane”

“Whether you are sleeping, eating, or waking, day and night think of Kṛṣṇa and chant His name.”

For one who has heard the *kīrtana* inaugurated by Gaura, there is no instruction to stop remembering the topics of Kṛṣṇa or to give up chanting the names of Kṛṣṇa twenty-four hours every day, even while eating, sleeping, or waking.

CB Madhya-khaṇḍa 28.029

TEXT 29

*ei mata śubha-dṛṣṭi kari’ sabākāre
upadeśa kahi’ sabe bale,—“yāo ghare”*

In this way the Lord cast His merciful glance on everyone who came, and after instructing them, He said, “Now go home.”

CB Madhya-khaṇḍa 28.030

TEXT 30

*ei mata kata yāya, kata vā āise
keha kāre nāhi cine, ānandete vāse*

In this way many people came and went. They floated in such ecstasy that they did not recognize one another.

CB Madhya-khaṇḍa 28.031

TEXT 31

*pūrṇa haila śrī-vigraha candana-mālāya
candre vā kateka śobhā kahane nā yāya*

The beautiful body of the Lord, decorated with sandalwood pulp and flower garlands, could not be compared to the insignificant beauty of the full moon.

Since the Kṛṣṇa body of Śrī Gaurasundara was covered with sandalwood paste and flower garlands offered by His devotees, His supreme beauty was fully manifested. The extraordinary beauty that manifest in the body of Śrī Gauracandra because of those decorations cannot be compared with the brightly shining full moon.

CB Madhya-khaṇḍa 28.032

TEXT 32

*prasāda pāiyā sabe haraṣita hañ
āucca hari-dhvani sabe yāyena kariyā*

After receiving the Lord’s mercy, all the people became ecstatic and left loudly chanting, “Hari! Hari!”

CB Madhya-khaṇḍa 28.033

TEXT 33

*eka lāu hāte kari’ sukṛti śrīdhara
henai samaye āsi’ hailā gocara*

At that time the pious Śrīdhara came there with a bottle-gourd in his hand.

CB Madhya-khaṇḍa 28.034

TEXT 34

*lāu-bheṭa dekhi’ hāse śrī-gaurasundare
“kothāya pāilā?” prabhu jijñāse tāhāre*

Seeing the bottle-gourd, Śrī Gaurasundara asked him, “Where did you get that?”

CB Madhya-khaṇḍa 28.035

TEXT 35

*nija-mane jāne prabhu “kāli calibāna
ei lāu bhojana karite nārilāna*

The Lord, however, thought, “Tomorrow I will leave, therefore I’ll not be able to eat this.

CB Madhya-khaṇḍa 28.036

TEXT 36

*śrīdharera padārtha ki haibe anyathā
e lāu bhojana āji kariba sarvathā”*

“Yet whatever is brought by Śrīdhara cannot be wasted, so I must eat it today.”

CB Madhya-khaṇḍa 28.037

TEXT 37

*eteka cintiyā bhakta-vātsalya rākhite
jananīre balilena randhana karite*

Thinking like this, to maintain His affection for His devotees, He requested His mother to cook the bottle-gourd.

CB Madhya-khaṇḍa 28.038

TEXT 38

*henai samaye āra kona bhāgyavān
dugdha-bheṭa āniyā dilena vidyamāna*

At that time one fortunate person came and offered a pot of milk.

CB Madhya-khaṇḍa 28.039

TEXT 39

hāsiyāṭhākura bale,—“baḍa bhāla bhāla

dugdha lāu pāka giyā karaha sakāla”

The Lord smiled and told His mother, “This is very nice. Please cook these together.”

CB Madhya-khaṇḍa 28.040

TEXT 40

*santoṣe calilāśacī karite randhana
hena bhakta-vatsala śrī-śacīra nandana*

Mother Śacī immediately went to cook in great satisfaction. In this way the son of Śacī is so affectionate to His devotees.

CB Madhya-khaṇḍa 28.041

TEXT 41

*ei mate mahānande vaikuṅṭha-iśvara
kautuke āchena rātri dvitīya prahara*

The Lord of Vaikuṅṭha thus happily passed the evening in great ecstasy.

CB Madhya-khaṇḍa 28.042

TEXT 42

*sabāre vidāya diyā prabhu viśvambhara
bhojane vasilā āsi’ tridaśa-iśvara*

After seeing everyone off, Lord Viśvambhara, the Lord of Tridasa, sat down to take His dinner.

CB Madhya-khaṇḍa 28.043

TEXT 43

bhojana kariyā prabhu mukha-śuddhi kari’

When He finished eating, Lord Gaurāᅅga washed His mouth and went to His bedroom.

CB Madhya-khaᅇᅇa 28.044

TEXT 44

*yoga-nidrā-prati drᅇᅇti karilāīśvara
nikaᅇe śuilā haridāsa gadādhara*

There He rested under the influence of *yoga-nidrā*, or mystic sleep, while Gadādhara and Haridāsa slept nearby.

Śrī Śacīdevī cooked a preparation with the bottle-gourd and milk offered by Śrīdhara and another fortunate soul. After taking that preparation, Gaurasundara went to His bedroom later in the night. As He slept, Gadādhara Paᅇᅇita was also sleeping nearby. They all slept under the influence of *yoga-nidrā*.

CB Madhya-khaᅇᅇa 28.045

TEXT 45

*āi jāne āji prabhu karibe gamana
āira nāhika nidrā, kānde anukᅇaᅇa*

Knowing that the Lord would depart, mother Śacī was unable to sleep and remained awake weeping.

CB Madhya-khaᅇᅇa 28.046

TEXT 46

*`daᅇᅇa cāri rātri āche' ᅇhākura jāniyāu
ᅇhilena calibāre nasā-ghrāᅇa laiya*

The Lord woke for leaving during the *brahma-muhūrta*. He understood that the auspicious time for His departure had come by

observing the passage of air through His nose.

During the *brahma-muhūrta*, Śrī Gaurasundara observed the movement of His breath through His nose and decided that the auspicious time for His departure had come.

CB Madhya-khaṇḍa 28.047

TEXT 47

*gadādhara haridāsa uṭhilena jāni’
gadādhara balena,—“caliba saṅge āmi”*

Gadādhara and Haridāsa also woke, and Gadādhara told the Lord, “I will accompany You.”

CB Madhya-khaṇḍa 28.048

TEXT 48

*prabhu bale,—“āmāra nāhika kāru saṅga
eka advitīya se āmāra sarva raṅga”*

The Lord, however, replied, “I am fully independent, one without a second. This is My pastime.”

CB Madhya-khaṇḍa 28.049

TEXT 49

*āi jānilena mātra prabhura gamana
duyāre vasiyā rahilena tata-kṣaṇa*

When mother Śacī realized that it was time for the Lord to depart, she came and sat in the doorway.

CB Madhya-khaṇḍa 28.050

TEXT 50

jananīre dekhi’ prabhu dhari’ tāna kara

Seeing His mother, the Lord held her hands and solaced her in various ways.

CB Madhya-khaṇḍa 28.051

TEXT 51

*“vistara karilā tumi āmāra pālana
paḍilāṇa, śunilāṇa tomāra kāraṇa*

“You have maintained Me very nicely. Because of you, I have studied and learned.

CB Madhya-khaṇḍa 28.052

TEXT 52

*āpanāra tilārdheko nā lailā sukha
ājanma āmāra tumi bāḍāilā bhoga*

“Without caring a bit for your personal happiness, you have increased My pleasure throughout My life.

CB Madhya-khaṇḍa 28.053

TEXT 53

*daṇḍe daṇḍe yata sneha karilā āmāre
āmi koṭī-kalpe o nāriḅa śodhibāre*

“The amount of affection you have shown Me at every moment is more than I can repay in millions of *kalpas*.

At the time of departure Śrī Gaurasundara said to His mother, “Apart from serving Me, you have not done anything for your own happiness. Therefore I will not be able to repay My debt to you even in millions of *kalpas*.”

The eternal Śrī Gaurasundara never leaves His eternal mother. That is

why Śrī Śacīdevī, who the shelter of transcendental *vātsalya-rasa*, is the shelter of Śrī Gaurasundara’s *vātsalya-rasa* in His eternal unmanifest pastimes. She never leaves His association for even a moment.

CB Madhya-khaṇḍa 28.054

TEXT 54

*tomāra prasāde se tāhāra pratikāra
āmi punaḥ janma janma ṛṇī se tomāra*

“Only by your mercy will I be relieved of My debt. Yet I will remain indebted to you life after life.

CB Madhya-khaṇḍa 28.055

TEXT 55

*śuna mātā, īśvarera adhīna saṁsāra
svatantra haite śakti nāhika kāhāra*

“Please listen, dear mother, this entire creation is under the control of the Supreme Lord. No one has the power to be independent.

CB Madhya-khaṇḍa 28.056

TEXT 56

*saṁyoga-viyoga yata kare sei nātha
tāna icchā bujhibāre śakti āche kā’ta*

“Who can understand the Supreme Lord’s will, by which living entities sometimes meet and sometimes separate?

Since creation, maintenance, and annihilation are found in the material world, there is distress in separation and there is enjoyment in meeting. The people of this material world, who are averse to the service of the Lord, are by the will of the Supreme Lord under the control of the Lord. Those who maintain desires that conflict with the desires of the Supreme

Lord while remaining averse to the Supreme Lord will eventually understand their own weakness and surrender to the Lord. People who are averse to the service of the Lord are unable to understand Kṛṣṇa's energies.

CB Madhya-khaṇḍa 28.057

TEXT 57

*daśa dināntare vā ki ekhane āmi
calile o kona cintā nā kariha tumi*

“Whether I leave now or after ten days, you should not lament.

CB Madhya-khaṇḍa 28.058

TEXT 58

*vyavahāra-paramārtha yateka tomāra
sakala āmāte lāge, saba mora bhāra”*

“I take full responsibility for both your worldly and spiritual needs.”

CB Madhya-khaṇḍa 28.059

TEXT 59

*buke hāta diyā prabhu bale bāra bāra
“tomāra sakala bhāra āmāra āmāra”*

Placing His hand on mother Śacī's chest, the Lord repeatedly solaced her, saying, “I will take full care of you.”

Śrī Gaurasundara said to Śrī Śacīdevī, the shelter of eternal *vātsalya-rasa*, “In your worldly dealings, I am your son, and in spiritual dealings, I am the object of your service. Therefore I take full responsibility for you.”

CB Madhya-khaṇḍa 28.060

TEXT 60

*yata kichu bale prabhu, śacī saba śune
uttara nā kare, kānde ajhora nayane*

Mother Śacī quietly listened to what the Lord said. She made no reply but simply shed incessant tears.

CB Madhya-khaṇḍa 28.061

TEXT 61

*pr̥thivī-svarūpā hailāśacī jagan-mātāke
bujhibe kṛṣṇera acintya-līlā-kathā*

Thus Śacī, the mother of the universe, became as grave and quiet as mother earth. Who can understand the inconceivable pastimes of Kṛṣṇa?

Becoming like the earth, Śrī Śacīdevī became the *upādāna-kāraṇa*, or ingredient cause, of Śrī Gaurasundara's Deity form. The *āśraya-vigrahas* of *śānta*, *dāsyā*, *sakhyā*, and *vātsalyā rasas* keep a distance from the *viṣaya-vigraha*, but the *āśraya-vigrahas* of *madhura-rasa* sit on the same seat with the *viṣaya-vigraha*.

CB Madhya-khaṇḍa 28.062

TEXT 62

*jananīra pada-dhūli lai' prabhu śire
pradakṣiṇa kari' tāne calilā satvare*

The Lord then took the dust of His mother's feet on His head, and after circumambulating her, He immediately departed.

CB Madhya-khaṇḍa 28.063

TEXT 63

calilena vaikunṭha-nāyaka gṛha haite

sannyāsa kariyā sarva jīva uddhārite

The Lord, who is the hero of Vaikuṅṭha, thus left home to take *sannyāsa* for the deliverance of the fallen souls.

CB Madhya-khaṇḍa 28.064

TEXT 64

*śuna śuna āre bhāi, prabhura sannyāsa
ye kathāśunile sarva-bandha haya nāśa*

O brothers, listen to the story of the Lord's acceptance of *sannyāsa*. By hearing this narration, all one's material bondage will be destroyed.

CB Madhya-khaṇḍa 28.065

TEXT 65

*prabhu calilena mātra śacī jagan-mātā
jaḍa-prāya rahilena, nāhi sphure kathā*

When the Lord left, the universal mother, Śacī, became almost inert and unable to speak.

CB Madhya-khaṇḍa 28.066

TEXT 66

*bhakta-saba nā jānena e saba vṛttānta
ūṣaḥ-kāle snāna kari' yateka mahānta*

When the devotees took their morning bath, they were unaware of the Lord's departure.

CB Madhya-khaṇḍa 28.067

TEXT 67

*prabhu namaskarite āilā prabhu-ghare
āsi' sabe dekhe āi bāhira-duyāre*

When they went to offer obeisances to the Lord, they found mother Śacī sitting outside the doorway.

CB Madhya-khaṇḍa 28.068

TEXT 68

*prathamei balilena śrīvāsa-udāra
“āi kena rahiyāche bāhira-duyāra”*

The magnanimous Śrīvāsa was the first to inquire, “O mother, why are you sitting at the doorway?”

CB Madhya-khaṇḍa 28.069

TEXT 69

*jaḍa-prāya āi, kichu nā sphure utara
nayanera dhārā mātra vahe nirantara*

Mother Śacī was almost inert. She was unable to reply, except for the incessant flow of tears from her eyes.

CB Madhya-khaṇḍa 28.070

TEXT 70

*kṣaṇeke balilā āi—“śuna, bāpa saba!
viṣṇura dravyera bhāgī sakala vaiṣṇava*

After some time she said, “Please listen all of you! The Vaiṣṇavas are eligible to share the Lord’s property.

CB Madhya-khaṇḍa 28.071-072

TEXT 71-72

*eteke ye kichu dravya āchaye tāhāra
tomā’-sabākāra haya śāstra-paracāra”*

*eteke tomarā sabe āpane miliyāyena
icchā tena kara, mo yāna caliyā”*

“You may all distribute the items He has left among yourselves. The śāstras declare that those items belong to you. So be satisfied, do as you please, and let me go from here.”

Śrī Śacīdevī said to the devotees, “The devotees are the rightful owners of the Lord’s items, therefore you all have the right to Gaurahari’s possessions. This is the verdict of the scriptures. So take away these items and let me go away.”

CB Madhya-khaṇḍa 28.073

TEXT 73

*śuni’ mātra bhakta-gaṇa prabhura gamana
bhūmite paḍilā sabe hai’ acetana*

On hearing about the Lord’s departure, all the devotees immediately fell unconscious to the ground.

CB Madhya-khaṇḍa 28.074

TEXT 74

*ki haila se vaiṣṇava-gaṇera viśāda
kāndite lāgilā sabe kari’ āta-nāda*

What lamentation the Vaiṣṇavas felt! They all began to cry loudly in distress.

CB Madhya-khaṇḍa 28.075

TEXT 75

anyone sabei sabāra dhari’ galā

vividha vilāpa sabe karite lāgilā

Placing their arms around one another's necks, they all lamented in various ways.

CB Madhya-khaṇḍa 28.076

TEXT 76

*“ki dāruṇa niśi pohāila gopīnātha”
baliyā kāndena sabe śire diyā hāta*

They cried out, “O Gopīnātha, what a terrible night we have passed!” as they held their heads and wept.

CB Madhya-khaṇḍa 28.077

TEXT 77

*“nā dekhi’ se cānda-mukha vañciba kemane
kibā kārya e vā āra pāpiṣṭha jīvane*

“How will we live without seeing that moonlike face? What is the use of this sinful life?”

CB Madhya-khaṇḍa 28.078

TEXT 78

*ācambite kene hena haila vajrapāta”
gaḍāgaḍi’ yāya keha kare ātmaghāta*

“Why has this thunderbolt suddenly struck?” Speaking in this way, some of them rolled on the ground, and some of them beat their chests.

CB Madhya-khaṇḍa 28.079

TEXT 79

*samvaraṇa nahe bhakta-gaṇera krandana
haila krandana-maya prabhura bhavana*

The Lord's house resounded with the devotees uncontrolled weeping.

CB Madhya-khaṇḍa 28.080

TEXT 80

*ye bhakta āise prabhu dekhibāra tare
sei-i āsi' ḍube mahā-viraha-sāgare*

All the devotees that came to see the Lord were drown in an ocean of separation.

CB Madhya-khaṇḍa 28.081

TEXT 81

*kānde saba bhakta-gaṇa bhūmite paḍiyā
“sannyāsa karite prabhu gelena caliyā*

**The devotees incessantly wept and fell to the ground, exclaiming,
“The Lord has left us to take *sannyāsa*!**

CB Madhya-khaṇḍa 28.082

TEXT 82

*anāthera nātha prabhu gelena caliyā āmā
‘-sabe viraha-samudre phelāiyā’*

**“The Lord of the forlorn has left and thrown us in an ocean of
lamentation.”**

CB Madhya-khaṇḍa 28.083

TEXT 83

kānde saba bhakta-gaṇa, haiyā acetana,

*`hari hari' bali' uccaiḥsvare
ki vā mora dhana-jana, ki vā mora jīvana,
prabhu chāḍi' gelā sabākāre*

All the devotees cried and fell unconscious. They loudly exclaimed, “Hari! Hari! What is the use of our wealth, our families, or even our lives, when the Lord has left?”

CB Madhya-khaṇḍa 28.084

TEXT 84

*māthāya diyā hāta, buke māre nirghāta,
'hari hari' prabhu viśvambhara
sannyāsa karite gelā, āmā'-sabā' nā balilā,
kānde bhakta dhūlāya dhūsara*

As they held their heads and beat their chests, they exclaimed, “O Hari! O Lord Viśvambhara! You have left to take *sannyāsa* without telling us!” The devotees were covered with dust and they cried.

CB Madhya-khaṇḍa 28.085

TEXT 85

*prabhura aṅgane paḍi', kānde mukunda-murāri,
śrīdhara, gadādhara, gaṅgādāsa
śrīvāsera gaṇa yata, tārā kānde avirata,
śrī-ācārya kānde haridāsa*

As the devotees fell to the ground in the Lord's courtyard, Mukunda, Murāri, Śrīdhara, Gadādhara, Gaṅgādāsa, Śrīvāsa and his family, Candraśekhara, and Haridāsa all continuously cried.

CB Madhya-khaṇḍa 28.086

TEXT 86

śuniyā krandana-rava, nadīyāra loka-saba,

*dekhite āise saba dhāñānā dekhi' prabhura mukha,
sabe pāya mahā-śoka,
kānde sabe māthe hāta diyā*

Hearing the crying of the devotees, the people of Nadia rushed to see what had happened. When they did not see the Lord's face, they were also stricken with grief and began to cry while holding their heads.

CB Madhya-khaṇḍa 28.087

TEXT 87

*nāgariyā yata bhakta, tārā kānde avirata,
bāla-vṛddha nāhika vicāra
kānde saba strī-puruṣe, pāṣaṇḍī-gaṇa hāse,
'nimāire nā dekhimu āra'*

Both young and old, man and woman—all the devotees who came from the town cried incessantly. The atheists, however, laughed and said, “Now we'll not see Nimāi again.”

CB Madhya-khaṇḍa 28.088

TEXT 88

*kata-kṣaṇe bhakta-gaṇa hai' kichu śānta
śacī-devī veḍi saba vasilā mahānta*

After some time the devotees became somewhat pacified and sat around mother Śacī.

CB Madhya-khaṇḍa 28.089

TEXT 89

*kata-kṣaṇe sarva-navadvīpe haila dhvani
sannyāsa karite calilena dvija-maṇi*

Meanwhile, news that the crest jewel of the *brāhmaṇas* had left to

take *sannyāsa* soon spread throughout Navadvīpa.

CB Madhya-khaṇḍa 28.090

TEXT 90

*śuni' sarva-lokera lāgila camatkāra
dhāiyā āilā sarva-loka nadīyāra*

On hearing this news, people were struck with wonder and went to the Lord's house.

CB Madhya-khaṇḍa 28.091

TEXT 91

*āsi' sarva-loka dekhe prabhura bādīte
śūnya bādī sabe lāgiyāchena kāndite*

When they saw that the Lord's house was empty, they also began to cry.

CB Madhya-khaṇḍa 28.092

TEXT 92

*takhane se 'hāya hāya' kare sarva-loka
parama nindaka pāṣaṇḍī o pāya śoka*

Even the offenders and atheists became aggrieved while hearing the people lament.

CB Madhya-khaṇḍa 28.093

TEXT 93

*“pāpiṣṭha āmarā nā cinila hela jana”
anutāpa kari' sabe karena rodana*

“We are very sinful, therefore we could not recognize Him.” As they

repented in this way, they also began to cry.

CB Madhya-khaṇḍa 28.094

TEXT 94

bhūmite paḍiyā kānde nagariyā-gaṇa
“*āra nā dekhiba tānra se candra-vadana*”

**The people of the town cried and rolled on the ground, lamenting,
“We will not see His moonlike face again!”**

CB Madhya-khaṇḍa 28.095

TEXT 95

keha bale,—“cala ghare dvāre agni diyā
kāṇe pari’ kuṇḍala caliba yogī hañā

**Someone said, “Let us burn our homes and leave this place. We can
become mendicant yogis and accept the sign of a mendicant by
wearing an ivory earring.**

Realizing that Śrī Gaurasundara has taken *sannyāsa*, some people decided that they would set fire to their houses and leave that place to become *kāṇphāt-yogīs*. *Kāṇphāt-yogīs* prevent external sound vibrations from entering their ears by piercing their ears and putting pegs in those two holes to cover their eardrums.

CB Madhya-khaṇḍa 28.096

TEXT 96

hena prabhu navadvīpa chāḍila yakhana
āra kene āche āmā’-sabāra jīvana”

“When the Lord has left Navadvīpa, why should we continue living?”

CB Madhya-khaṇḍa 28.097

TEXT 97

*ki strī puruṣa ye śunila nadīyāra
sabei viṣāda bai nā bhāvaye āra*

In this way all the men and women of Nadia simply lamented. They could not think of anything else.

CB Madhya-khaṇḍa 28.098

TEXT 98

*prabhu se jānaye yāre tārība ye mate
sarva-jīva uddhāra karība hena mate*

The independent Lord, however, knew when and how to deliver the fallen living entities.

CB Madhya-khaṇḍa 28.099

TEXT 99

*nindā-dveṣa-ādi yāra manete āchīla
prabhura viraha-sarpa pāṣaṇḍe daṁśīla*

Those who were filled with offenses and envy were also bitten by the snake of the Lord's separation.

CB Madhya-khaṇḍa 28.100

TEXT 100

*sarva-jīva-nātha gauracandra jaya jaya
bhāla raṅge sabe uddhārīle dayā-maya*

All glories to the merciful Lord Gaurasundara, the Lord of all! He expertly delivered everyone.

CB Madhya-khaṇḍa 28.101

TEXT 101

*śuna śuna āre bhāi, prabhura sannyāsa
ye kathāśunile karma-bandha yāya nāśa*

Please listen to this description of the Lord's acceptance of *sannyāsa*. Hearing this narration will destroy one's bondage resulting from fruitive activities.

CB Madhya-khaṇḍa 28.102

TEXT 102

*gaṅgā pāra haiyāśrī-gaurāṅga-sundara
sei dine āilena kaṅṭaka-nagara*

After crossing the Ganges, Śrī Gaurāṅga arrived that day at Kaṅṭaka-nagara (Katwa).

CB Madhya-khaṇḍa 28.103-104

TEXT 103-104

*yāre yāre ājñā prabhu purve karichilā
tāhārā o alpe alpe āsiyā mililā*

*śrī-avadhūtacandra, gadādhara, mukunda
śrī-candraśekharaĀcārya, āra brahmānanda*

As instructed previously by the Lord, Nityānanda Prabhu, Gadādhara, Mukunda, Candraśekhara Ācārya, and Brahmānanda Bhāratī each gradually arrived there.

Śrī Gaurasundara planned His acceptance of *sannyāsa* at the house of Śrī Candraśekhara Ācārya. Śrī Nityānanda, Gadādhara, Mukunda, and Brahmānanda Bhāratī were present there at the time. We have now established Śrī Caitanya Maṭha there.

CB Madhya-khaṇḍa 28.105

TEXT 105

*āilena prabhu yathā keśava bhāratī
matta-simha-prāya priya-vargera saṁhati*

Along with His intimate associates, the Lord, like a maddened lion, arrived there to meet Keśava Bhāratī.

CB Madhya-khaṇḍa 28.106

TEXT 106

*adbhuta dehera jyotiḥ dekhiyā tāhāna
uṭhilena keśava-bhāratī puṇyavān*

Upon seeing the Lord’s wonderful bodily effulgence, the pious Keśava Bhāratī stood up.

CB Madhya-khaṇḍa 28.107

TEXT 107

*daṇḍavat-praṇāma kariyā prabhu tāne
kara-yoḍa kari’ stuti karena āpane*

The Lord fell flat offering obeisances. Then, with folded hands, He offered prayers.

CB Madhya-khaṇḍa 28.108

TEXT 108

*“anugraha tumi more kara mahāśaya!
patita-pāvana-tumi mahā-kṛpā-maya*

“O master, please be merciful to Me! You are the most compassionate deliverer of the fallen.

CB Madhya-khaṇḍa 28.109

TEXT 109

*tumi se dibāre pāra kṛṣṇa prāṇa-nātha
niravadhi kṛṣṇacandra vasaye tomā'ta*

“Lord Kṛṣṇa always sits in your heart, therefore you are qualified to give Me Kṛṣṇa, My life and soul.

CB Madhya-khaṇḍa 28.110

TEXT 110

*kṛṣṇa-dāsyā vinu mora nahe kichu āna
hena upadeśa tumi more deha' dāna”*

“I have no desire other than the service of Kṛṣṇa. Please instruct Me accordingly.”

Some people consider Śrī Keśava Bhāratī as a disciple of Śrīla Mādhavendra Purī. Śrī Gaurasundara said to Keśava Bhāratī, “You have accepted Kṛṣṇacandra as your beloved Lord within your heart. I do not want anything else. I desire only that Kṛṣṇa will accept My service. Please bestow such mercy on Me.”

CB Madhya-khaṇḍa 28.111

TEXT 111

*prema-jale aṅga bhāse prabhura kahite
huṅkāra kariyāśeṣe lāgilā nācite*

The Lord’s body seemed to float in waves of ecstatic love. The Lord then began to dance and cry out loudly.

CB Madhya-khaṇḍa 28.112

TEXT 112

*gāite lāgila mukundādi bhakta-gaṇa
nijāveṣe matta nāce śrī-śacīnandana*

Mukunda and the other devotees began to sing as the son of Śacī danced in His own ecstatic mood.

CB Madhya-khaṇḍa 28.113

TEXT 113

*arbuda arbuda loka śuni' sei-kṣaṇe
āsiyā mililā nāhi jāni kothā hane*

Millions and millions of people gathered there. No one knew where they came from.

CB Madhya-khaṇḍa 28.114

TEXT 114

*dekhiyā prabhura rūpa parama sundara
eka dr̥ṣṭe pāna sabe kare nirantara*

With unblinking eyes, they all continually drank the exquisite beauty of the Lord's form.

CB Madhya-khaṇḍa 28.115

TEXT 115

*akathya adbhuta dhārā prabhura nayane
tāhā nā kahite pāre `ananta' vadane*

The indescribable wonderful flow of tears from the Lord's eyes could not be described by even Lord Ananta.

CB Madhya-khaṇḍa 28.116

TEXT 116

*pāka diyā nr̥tya karite ye chuṭe jala
tāhātei loka snāna karila sakala*

As the Lord danced in a circle, His tears bathed everyone gathered around Him.

CB Madhya-khaṇḍa 28.117

TEXT 117

*sarva loka titila prabhura prema-jale
strī-puruṣe bāla-vṛddhe `hari hari` bale*

Thus soaked in the waters of love of God, everyone—man and woman, young and old—all chanted, “Hari! Hari!”

CB Madhya-khaṇḍa 28.118

TEXT 118

*kṣaṇe kampa, kṣaṇe sveda, kṣaṇe mūrccā yāya
āchāḍa dekhite sarva loke pāya bhaya*

One moment the Lord shivered, another moment He perspired, and the next moment He fell unconscious. All the people there became frightened on seeing the Lord fall to the ground.

CB Madhya-khaṇḍa 28.119

TEXT 119

*ananta-brahmāṇḍa-nātha nija-dāsya-bhāve
dante tṛṇa kari` sabā`-sthāne dāsya māge*

Then the Lord of unlimited universes, in the mood of His own servant, took a straw between His teeth and begged everyone for the service of Lord Kṛṣṇa.

Despite being nondifferent from Śrī Vrajendra-nandana, or *svayam-rūpa* Kṛṣṇa, the Lord of the fourteen worlds, the Lord most submissively and humbly prayed for the service of Kṛṣṇa and the devotees for the purpose of teaching people.

TEXT 120

*se kārūṇya dekhiyā kāṇḍaye sarva-loka
sannyāsa śuniyā sabe bhāve mahā-śoka*

On seeing the Lord’s humility and on hearing that He was about to take *sannyāsa*, everyone cried in grief.

CB Madhya-khaṇḍa 28.121

TEXT 121

*“kemanē dhariba prāṇa ihāra janānī
āji tāne pohāila ki kāla-rajānī*

“How will His mother survive? What a terrible night she must have passed!

CB Madhya-khaṇḍa 28.122

TEXT 122

*kon puṇyavatī hena pāileka nidhi
kon vā dāruṇa doṣe harileka vidhi*

“What pious activity has His wife performed to obtain Him as her husband, and by what misfortune has she lost Him?

Referring to Viṣṇupriyā, thoughtful people noted that she had achieved great fortune by attaining Śrī Gaurasundara as her husband. But when they came to know that Gaurasundara was about to take *sannyāsa*, they wondered what kind of offense Viṣṇupriyā-devī had committed so that providence was taking away her achieved treasure.

CB Madhya-khaṇḍa 28.123

TEXT 123

*āmā'-sabākāra prāṇa vidare śunite
bhāryā vā janananī prāṇa dhariba ke-mate''*

“How will His mother and wife survive when even our hearts are broken?”

CB Madhya-khaṇḍa 28.124

TEXT 124

*ei-mata nārī-gaṇa duḥkha bhāvi' kānde
paḍi' kānde sarva jīva caitanyera phānde*

In this way the ladies cried in distress. All the living entities fallen in the trap of Śrī Caitanya cried piteously.

CB Madhya-khaṇḍa 28.125

TEXT 125

*kṣaṇeka samvari' nṛtya vaise viśvambhara
vasilena catur-dike saba anucara*

After some time Śrī Viśvambhara controlled Himself and sat down surrounded by His associates.

CB Madhya-khaṇḍa 28.126

TEXT 126

*dekhiyā prabhura bhakti keśava bhāratī
ānanda sāgare magna hai' kare stuti*

Keśava Bhāratī was absorbed in an ocean of bliss on seeing the devotional sentiments displayed by the Lord. He therefore offered his prayers to the Lord.

CB Madhya-khaṇḍa 28.127

TEXT 127

*“ye bhakti tomāra āmi dekhila nayane
e śakti anyera nahe īśvarera vine*

“The devotion that I have seen today with my eyes is not found in anyone other than the Lord Himself.

CB Madhya-khaṇḍa 28.128

TEXT 128

*tumi se jagad-guru jānila niścaya
tomāra gurura yogya keha kabhu naya*

“I have clearly understood that You are the spiritual master of the entire world, therefore no one is qualified to become Your guru.

The spiritual master with a number of disciples and the spiritual master with one disciple both accept disciples after carefully testing their respective qualifications and completely rejecting fallen souls like us. But one who sees the Supreme Lord within all living entities and who therefore considers himself the disciple of everyone can become *jagad-guru*, the spiritual master of the entire world. Śrī Gaurasundara’s *bhajana-pranālī*, or method of worship, includes constantly worshiping Kṛṣṇa while becoming more humble than the straw in the street, more tolerant than a tree, devoid of all sense of false prestige, and ready to offer all respect to others. Since He taught such internally and externally nonduplicitous worship, He is certainly the all-worshipable Vrajendra-nandana and the actual *jagad-guru*. Those who are servants of Śrī Caitanya are also *jagad-gurus*, because one of them has even accepted a most fallen atheistic person like me as his servant and given me the opportunity to serve him, and I am not outside of this world. Unless one possesses actual humility befitting a Vaiṣṇava, one can never act as a guru. Keśava Bhāratī was decorated with qualities befitting a Vaiṣṇava.

CB Madhya-khaṇḍa 28.129

TEXT 129

*tabe tumi loka-śikṣā-nimitta-kāraṇe
karibā āmāre guru hena laya mane”*

“Yet I think that to teach people in general, You will accept me as Your guru.”

Keśava Bhāratī said to Mahāprabhu, “I can understand that You are honoring the process of accepting a guru to teach people.” In reply to this, Mahāprabhu said, “Please do not deceive Me by your illusory words. Take away the reactions of My pious and impious activities by awarding Me transcendental knowledge so that I may become a servant of Kṛṣṇa.”

CB Madhya-khaṇḍa 28.130

TEXT 130

*prabhu bale,—“māyā more nā kara prakāśa
hena dīkṣā deha’ yena haṇa kṛṣṇa-dāsa”*

The Lord said, “Please do not deceive Me. Give Me initiation so that I may become a servant of Lord Kṛṣṇa.”

CB Madhya-khaṇḍa 28.131

TEXT 131

*ei-mata kṛṣṇa-kathā-ānanda-prasaṅge
vañcilena se niśāṭhākura sabā’-saṅge*

Speaking in this way, the Lord passed that night with everyone engaged in the happiness of *kṛṣṇa-kathā*.

CB Madhya-khaṇḍa 28.132

TEXT 132

*prabhāte uṭhiyā sarva bhuvanera pati
ājñā karilena candraśekharaera prati*

Early the next morning, the Lord of all planets rose and instructed

TEXT 133

*“vidhi-yogyā yata karma saba kara’ tumi
tomārei pratinidhi karilāna āmi”*

“You are qualified in the performance of all Vedic rituals, therefore I appoint you as My representative.”

TEXT 134

*prabhura ājñāya candraśekhara-ācārya
karite lāgilā sarva-vidhi-yogyā kārya*

On the order of the Lord, Candraśekhara Ācārya began to perform the required Vedic rituals.

Śrī Gaurasundara appointed Candraśekhara Ācārya as His representative and ordered him to perform the formalities of the *sannyāsa* ceremony. Mahāprabhu did not personally perform any of the activities required to be performed by *sannyāsīs*.

TEXT 135

*nānā grāma haite se nānā upāyana
āsīte lāgila ati akathya-kathana*

The variety of ingredients that people from the surrounding villages brought cannot be described.

TEXT 136

*dadhi, dugdha, ghr̥ta, mudga, tāmbūla, candana
puṣpa, yajña-sūtra, vastra āne sarva-jana*

They brought milk, yogurt, butter, mung dhal, betel, sandalwood, flowers, sacred threads, and cloth.

CB Madhya-khaṇḍa 28.137

TEXT 137

*nānā-vidha bhakṣya dravya lāgila āsite
hena nāhi jāni ke ānaye kon bhite*

No one knew where the varieties of eatables that poured in came from or who brought them.

CB Madhya-khaṇḍa 28.138

TEXT 138

*parama ānande sabe kare hari-dhvani
'hari' vinā loka-mukhe āra nāhi śuni*

Everyone who came chanted the holy names in ecstasy. Indeed, the chanting of “Hari! Hari!” was the only sound that could be heard.

CB Madhya-khaṇḍa 28.139

TEXT 139

*tabe mahāprabhu sarva jagatera prāṇa
vasilā karite śrī-śikhāra antardhāna*

Then Caitanya Mahāprabhu, the life of all, sat down to have His head shaved, including the śikhā.

To gain knowledge, one requires to undergo the *caura-saṁskāra*, or the purificatory process of shaving the head, before a fire sacrifice. Unless one keeps the śikhā, one is not awarded the qualification to study *kalpa*, *vyākaraṇa*, *nirukta*, *chanda*, Vedic literatures like astrology, or literatures

in pursuance of the *Vedas*. When the desire to gain knowledge for the purpose of material enjoyment is destroyed, there is an arrangement for giving up the *śikhā*. According to worldly consideration, giving up the *śikhā* is the symptom of renouncing formal obligations. But for the service of the Supreme Lord, the *tridaṇḍi* devotees of the Lord do not give up the *śikhā* and *brāhmaṇa* thread under the influence of material conceptions. Rather, they can remain situated in the principles of *paramahāṁsas* in spite of keeping the *śikhā* and *brāhmaṇa* thread by considering them as related to Hari. Since the performance of fruitive activities was prominent in North India during the time of Śrī Gaurasundara, Śrī Gaurasundara gave up His *śikhā* and *brāhmaṇa* thread according to the prescriptions of *ekadaṇḍa-sannyāsa*. But His servants accepted the dress of *paramahāṁsas* and followed the principles of *tridaṇḍa-sannyāsa* by keeping the *śikhā* and *brāhmaṇa* thread.

CB Madhya-khaṇḍa 28.140

TEXT 140

*nāpita vasilā āsi sammukhe yakhane
krandanera kalarava uṭhila takhane*

When the barber came to shave the Lord, a tumultuous sound of weeping arose.

CB Madhya-khaṇḍa 28.141

TEXT 141

*kṣura dite nāpita se cāncara-cikure
māthe hāta nā deya, krandana-mātra kare*

The barber hesitated to shave the Lord's curly hair. Before he even touched the Lord's head, he began to cry.

CB Madhya-khaṇḍa 28.142

TEXT 142

*nityānanda-ādi kari' yata bhakta-gaṇa
bhūmite paḍiyā sabe karena krandana*

The devotees headed by Nityānanda all started weeping and rolling on the ground.

CB Madhya-khaṇḍa 28.143

TEXT 143

*bhaktera ki dāya, yata vyavahāri-loka
tāhārā o kāndite lāgilā kari' śoka*

What to speak of the devotees, even the people in general all began to cry in lamentation.

CB Madhya-khaṇḍa 28.144

TEXT 144

*keha bale,—“kon vidhi sṛjila sannyāsa?”
eta bali' nārī-gaṇa chāḍe mahā-śvāsa*

**One woman said, “Who has invented this system of *sannyāsa*?”
Speaking like this, the ladies all sighed deeply.**

CB Madhya-khaṇḍa 28.145

TEXT 145

*agocare thāki' saba kānde deva-gaṇa
ananta brahmāṇḍa-maya haila krandana*

Hidden from view, all the demigods also cried. In this way the entire universe was filled with the sound of crying.

CB Madhya-khaṇḍa 28.146

TEXT 146

*hena se kārūṇya-rasa gauracandra kare
śuṣka-kāṣṭha-pāṣāṇādi dravaye antare*

Such compassion was shown by Śrī Gauracandra that even dry wood and stone melted.

CB Madhya-khaṇḍa 28.147

TEXT 147

*e sakala līlā jīva-uddhāra-kāraṇa
ei tāra sākṣī dekha kānde sarva-jana*

This pastime of the Lord was displayed for the deliverance of the living entities, and everyone's weeping was evidence of this.

CB Madhya-khaṇḍa 28.148

TEXT 148

*prema-rase parama cañcala gauracandra
sthira nahe niravadhi bhāva aśru kampa*

Śrī Gauracandra was greatly agitated by the mellows of ecstatic love. He constantly shed tears and His body trembled.

CB Madhya-khaṇḍa 28.149

TEXT 149

*'bola' 'bola' kari' prabhu uṭhe viśvambhara
gāyena mukunda, prabhu nāce nirantara*

Viśvambhara got up and exclaimed, "Chant! Chant!" As Mukunda began to sing, the Lord continuously danced.

CB Madhya-khaṇḍa 28.150

TEXT 150

*vasile o prabhu sthira haite nā pāre
prema-rase mahā-kampa, vahe aśrudhāre*

Even when the Lord sat, He was unable to remain steady. He trembled and tears flowed from His eyes out of ecstatic love.

CB Madhya-khaṇḍa 28.151

TEXT 151

*'bola bola' kari' prabhu karaye huṅkāra
kṣaura-karma nāpita nā pāre karibāra*

In this way the Lord constantly roared, “Hari bol!” The barber was therefore unable to perform his task.

TEXT 152

*katham-katham api sarva-dina-avaśeṣe
kṣaura-karma nirbāha haila prema-rase*

Somehow or other, in the mellows of ecstatic love, the Lord's head was finally shaved by the end of the day.

The hands of the barber did not move as he prepared to shave the beautiful hair and *śikhā* of Śrī Gaurasundara. The entire day passed as various thoughts delayed the act of shaving. Eventually the act of shaving required for a *sannyāsī* was completed.

TEXT 153

*tabe sarva-loka-nātha kari' gaṅgā-snāna
āsiyā vasilā yathā sannyāsera sthāna*

Thereafter the Lord of all took His bath in the Ganges and sat for His *sannyāsa* ceremony.

TEXT 154

*`sarva-śikṣā-guru gauracandra' vede bale
keśava-bhāratī-sthāne tāhā kahe chale*

The *Vedas* declare that Śrī Gauracandra is the spiritual master of everyone. The Lord, on some pretext, then spoke something to Keśava Bhāratī.

TEXT 155

*prabhu kahe,—“svapne more kona-mahājana
karṇe sannyāsera mantra karila kathana*

The Lord said, “In a dream some *mahājana* appeared to Me and spoke some *sannyāsa* mantra in My ear.

TEXT 156

*bujha dekhi tāhā tumi kibā haya nahe”
eta bali' prabhu tān'ra karṇe mantra kahe*

“Please examine whether it is appropriate or not.” Speaking in this way, the Lord spoke the mantra into Keśava Bhāratī's ear.

CB Madhya-khaṇḍa 28.157

TEXT 157

*chale prabhu kṛpā kari' tānre śiṣya kaila
bhāratīra citte mahā-vismaya janmila*

Thus the Lord by trickery made Keśava Bhāratī His disciple, and Keśava Bhāratī was struck with great wonder.

Lord Śrī Gaurasundara is the covered fountainhead of all incarnations. He does not reveal Himself to ordinary people. He first initiated Keśava Bhāratī with the *sannyāsa* mantra, and then to teach people He accepted the same mantra from him as a disciple.

TEXT 158

*bhāratī balena,—“ei mahā-mantra-vara
kṛṣṇera prasāde ki tomāra agocara”*

Keśava Bhāratī said, “This is the best of all mantras. By the mercy of Lord Kṛṣṇa, what is unknown to You?”

CB Madhya-khaṇḍa 28.159

TEXT 159

*prabhura ājñāya tabe keśava bhāratī
sei mantra prabhure kahilā mahāmati*

According to the instructions of the Lord, the broad-minded Keśava Bhāratī then spoke that very mantra into the ear of the Lord.

CB Madhya-khaṇḍa 28.160

TEXT 160

*catur-dike hari-nāma sumāṅgala-dhvani
sannyāsa karilā vaikuṅṭhara cūḍāmaṇi*

The auspicious sound of the holy names was heard in the four directions as the jewel of Vaikuṅṭha accepted the order of *sannyāsa*.

CB Madhya-khaṇḍa 28.161

TEXT 161

*parilena aruṇa vasana manohara
tāhāte hailā koṭi-kandarpa-sundara*

When the Lord put on the enchanting saffron dress, He appeared as beautiful as millions of Cupids.

TEXT 162

*sarva aṅga śrī-mastaka candane lepita
mālāya pūrṇita śrī-vigraha suśobhita*

His beautiful body and head were decorated with sandalwood pulp and flower garlands.

CB Madhya-khaṇḍa 28.163

TEXT 163

*daṇḍa-kamaṇḍalu dui śrī-haste ujjvala
niravadhi nija-preme ānande vihvala*

Holding His *daṇḍa* and *kamaṇḍalu* in His hands, the Lord was overwhelmed in ecstatic love.

CB Madhya-khaṇḍa 28.164

TEXT 164

*koṭi koṭi candra jini' śobhe śrī-vadana
prema-dhāre pūrṇa dui kamala-nayana*

The beautiful face of the Lord was more attractive than millions of moons, and His two eyes were filled with tears of love.

CB Madhya-khaṇḍa 28.165

TEXT 165

*kibā se sannyāsi-rūpa haila prakāśa
pūrṇa kari' tāhā varṇibena vedavyāsa*

That wonderful *sannyāsī* form of the Lord will be elaborately described by Vedavyāsa.

TEXT 166

*`sahasra-nāme' te ye kahilā vedavyāsa
`kona avatāre prabhu karena sannyāsa'*

Śrī Vedavyāsa has described in his *Viṣṇu-sahasra-nāma* that the Lord appears in one of His incarnations as a *sannyāsī*.

CB Madhya-khaṇḍa 28.167

TEXT 167

*ei tāhā satya karilena dvijarāja
e marma jānaye saba-vaiṣṇava-samāja*

Now this statement has been fulfilled by the best of the *brāhmaṇas*. This secret is well-known to the society of Vaiṣṇavas.

CB Madhya-khaṇḍa 28.168

TEXT 168

In the *Mahābhārata*, *Dāna-dharma*, *Viṣṇu-sahasra-nāma-stotra*, it is stated:

sannyāsa-kṛc chamaḥśānto niṣṭhā-śānti-parāyaṇaḥ

“[That Lord Viṣṇu] accepts *sannyāsa*, is detached from sense gratification, is fully surrendered to Kṛṣṇa, is fully determined to engage in the sacrifice of chanting the holy name of Kṛṣṇa, and is fully absorbed in *mahābhāva*, which ridicules the peaceful state attained by the nondevotee impersonalists.

The names of the Lord mentioned in this regard in the *Viṣṇu-sahasra-nāma* are *Sannyāsa-kṛt* (He who takes *sannyāsa*), *Śama-śānta* (He who is detached from material enjoyment), and *Bhagavan-niṣṭha* (He who is attached to the Supreme Lord). Śrī Gaurasundara fulfilled the meaning of

these names.

CB Madhya-khaṇḍa 28.169

TEXT 169

*tabe nāma thuibāre keśava bhāratī
mane mane cintite lāgilā mahāmati*

The magnanimous Keśava Bhāratī then began to think of a name to give the Lord.

CB Madhya-khaṇḍa 28.170

TEXT 170

*“caturdaśa-bhuvanete e-mata vaiṣṇava
āmāra nayane nāhi haya anubhava*

“I cannot find such a Vaiṣṇava in the fourteen worlds. This is my conviction.

CB Madhya-khaṇḍa 28.171

TEXT 171

*ataeva kothāo nā thāke yei nāma
hena nāma thuile mora pūrṇa haya kāma*

“Therefore I will give a name that is not found anywhere, then my desire will be fulfilled.

CB Madhya-khaṇḍa 28.172

TEXT 172

*mūle bhāratīra śiṣya `bhāratī' se haye
ihāne ta' tāhā thuibāre yogya nahe”*

“Although the disciple of a Bhāratī should be named Bhāratī, that name is not appropriate for Him.”

TEXT 173

*bhāgyavān nyāsibara eteka cintite
śuddhā sarasvatī tāna āilā jihvāte*

As that fortunate, topmost *sannyāsī* was thinking like this, Śuddhā Sarasvatī, the transcendental goddess of learning, appeared on his tongue.

The titles used by each class of person within a *sampradāya* (community) are accepted along with the person’s name in that *sampradāya*, but in this case Śrī Gaurasundara did not accept the title of Bhāratī from Keśava Bhāratī. By the influence of pure devotional service, the goddess of transcendental knowledge appeared on the tongue of Bhāratī during Mahāprabhu’s name-giving ceremony.

CB Madhya-khaṇḍa 28.174

TEXT 174

*pāiyā ucita nāma keśava-bhāratī
prabhu-vakṣe hasta diyā bale śuddha-mati*

Selecting the suitable name, the pure-hearted Keśava Bhāratī placed his hand on the chest of the Lord and spoke.

The goddess of material knowledge is known as Duṣṭā Sarasvatī. When statements that inspire service to the Supreme Lord are spoken, the goddess of learning remains engaged in the service of the Lord.

CB Madhya-khaṇḍa 28.175

TEXT 175

*“yata jagatera tumi `krṣṇa’ bolāi
yākarāilā caitanya—kīrtana prakāśiyā*

“You have induced the people of the world to chant the name of Kṛṣṇa, and by inaugurating the movement of *saṅkīrtana*, You have awakened people’s consciousness.

Since the Lord made the arrangement for chanting the names of Kṛṣṇa while introducing the materially intoxicated people of the world to Kṛṣṇa, Keśava Bhāratī awarded Him the name “Śrī Kṛṣṇa Caitanya.” The consciousness of people throughout the entire world of sense gratification was awakened. Previously they had been indifferent to the Supreme Lord. Śrī Kṛṣṇa Caitanya personally awarded all living entities the qualification to hear the fact that Śrī Kṛṣṇa Himself is Śrī Caitanya.

CB Madhya-khaṇḍa 28.176

TEXT 176

*eteke tomāra nāma śrī-kṛṣṇa-caitanya
sarva-loka tomā’ haite yāte haila dhanya”*

“Therefore Your name will be Śrī Kṛṣṇa Caitanya. Because of You, everyone will become fortunate.”

CB Madhya-khaṇḍa 28.177

TEXT 177

*eta yadi nyāsibara balilā vacana
jaya-dhvani puṣpa-vṛṣṭi haila takhana*

When that best of the *sannyāsīs* spoke this, everyone chanted, “Jaya! Jaya!” and flowers were showered down on them.

CB Madhya-khaṇḍa 28.178

TEXT 178

*catur-dike mahā-hari-dhvani-kolāhala
kariyā ānande bhāse vaiṣṇava-sakala*

The Vaiṣṇavas floated in waves of transcendental happiness as the tumultuous vibration of “Hari! Hari!” filled the four directions.

CB Madhya-khaṇḍa 28.179

TEXT 179

*bhāratīre sarva bhakta karilā praṇāma
prabhu o hailā tuṣṭa labhi’ nija nāma*

The devotees then offered obeisances to Keśava Bhāratī, and even the Lord felt satisfaction on receiving His name.

CB Madhya-khaṇḍa 28.180

TEXT 180

*‘śrī-kṛṣṇa-caitanya’ nāma haila prakāśa
daṇḍavat haiyā paḍilā saba dāsa*

In this way, all the devotees fell flat offering obeisances as the holy name of Śrī Kṛṣṇa Caitanya manifest.

CB Madhya-khaṇḍa 28.181

TEXT 181

*hena mate sannyāsa kariyā prabhu dhanya
prakāśilā ātma-nāma ‘śrī-kṛṣṇa-caitanya’*

By accepting *sannyāsa*, the glorious Lord thus became famous as Śrī Kṛṣṇa Caitanya.

CB Madhya-khaṇḍa 28.182

TEXT 182

*sarva-kāla caitanya sakala līlā kare
yānhāre yakhana kṛpā, dekhāyena tānre*

Lord Śrī Caitanya eternally performs His pastimes, which are seen by those who have received His mercy.

CB Madhya-khaṇḍa 28.183

TEXT 183

*āra kata līlā-rasa haila sei sthāne
nityānanda-svarūpe se saba tattva jāne*

Only Nityānanda Svarūpa knows all the many other pastimes that took place there.

CB Madhya-khaṇḍa 28.184

TEXT 184

*tānhāra ājñāya āmi kṛpā-anurūpe
kichu-mātra sūtra āmi likhila pustake*

By His merciful instructions I have written just a brief description in this book.

CB Madhya-khaṇḍa 28.185

TEXT 185

*sarva-vaiṣṇavera pāye mora namaskāra
ithe aparādha kichu nā labe āmāra*

I offer my respectful obeisances unto all the Vaiṣṇavas so that they may disregard my offenses.

CB Madhya-khaṇḍa 28.186

TEXT 186

*vede ihā koṭi koṭi muni vedavyāse
varṇibena nānā mate aśeṣa-viśeṣe*

Millions of Vedavyāsas will elaborately describe these pastimes of the Lord in the Vedas.

CB Madhya-khaṇḍa 28.187

TEXT 187

*ei mate madhya-khaṇḍe prabhura sannyāsa
ye kathāśunile haya caitanyera dāsa*

Thus the Lord's acceptance of *sannyāsa* is described in this *Madhya-khaṇḍa*. Whoever hears this pastime will certainly become a servant of Śrī Caitanya.

CB Madhya-khaṇḍa 28.188

TEXT 188

*madhya-khaṇḍe īśvarera sannyāsa-grahaṇa
ihāra śravaṇe mile kṛṣṇa-prema-dhana*

By hearing this pastime of the Lord's acceptance of *sannyāsa* in this *Madhya-khaṇḍa*, one will achieve the wealth of *kṛṣṇa-prema*.

CB Madhya-khaṇḍa 28.189

TEXT 189

*śrī-kṛṣṇa-caitanya nityānanda dui prabhu
ei vāñchā ihā yena nā pāsari kabhu*

O Śrī Kṛṣṇa Caitanya and Nityānanda Prabhu, my only desire is that I should never forget You.

CB Madhya-khaṇḍa 28.190

TEXT 190

*hena dina haibe ki caitanya-nityānanda
dekhiba veṣṭita catur-dike bhakta-vṛnda*

Will that day ever come when I will see Lord Caitanya and Lord Nityānanda surrounded by Their devotees?

CB Madhya-khaṇḍa 28.191

TEXT 191

*āmāra prabhura prabhu śrī-gaurasundara
e baḍa bharasā citte dhari nirantara*

Śrī Gaurasundara is the Lord of my Lord, therefore this great hope is there in my heart.

CB Madhya-khaṇḍa 28.192

TEXT 192

*mukheha ye jana bale `nityānanda-dāsa`
se avaśya dekhibeka caitanya-prakāśa*

Whoever says, “I am the servant of Nityānanda,” will certainly attain Lord Caitanya’s *darśana*.

Even if one has not realized that he is a servant of Nityānanda, who is the original spiritual master, if one externally accepts himself as servant of the spiritual master, then he will certainly attain the *darśana* of Śrī Caitanya.

CB Madhya-khaṇḍa 28.193

TEXT 193

*caitanyera priyatama nityānanda-rāya
prabhu-bhṛtya-saṅga yena nā chāḍe āmāya*

Lord Nityānanda is most dear to Śrī Caitanya. May I never become bereft of association with the Lord’s servant.

May I never engage in any activity other than the service of my Gurudeva, Śrī Nityānanda Prabhu.

TEXT 194

*jagatera prema-dātā hena nityānanda
tāna hañā yena bhajoṅ prabhu-gauracandra*

Lord Nityānanda is the bestower of love to the entire universe, therefore let me worship Śrī Gauracandra through Him.

CB Madhya-khaṇḍa 28.195

TEXT 195

*saṁsārera pāra hai' bhaktira sāgare
ye ḍubibe se bhajuka nitāi-cāndere*

Anyone who wants to cross the ocean of birth and death and drown in the ocean of devotional service should worship Lord Nityānanda.

CB Madhya-khaṇḍa 28.196

TEXT 196

*kāṣṭhera putalī yena kuhake nācāya
ei-mata gauracandra more ye bolāya*

Lord Gauracandra is making me speak just as a puppet master makes his puppets dance.

CB Madhya-khaṇḍa 28.197

TEXT 197

*pakṣī yena ākāśera anta nāhi pāya
yata śakti thāke, tata dūra uḍi' yāya*

A bird cannot reach the end of the sky, but flies only as far as its strength allows.

TEXT 198

*ei-mata caitanya-kathāra anta nāi
yāra yata-dūra śakti sabe tata gāi*

In the same way there is no end to the topics of Lord Caitanya. One can narrate them only as far as his strength allows.

CB Madhya-khaṇḍa 28.199

TEXT 199

*śrī-kṛṣṇa-caitanya-nityānanda-cānda jāna
vṛndāvana-dāsa tachu pada-yuge gāna*

Accepting Śrī Kṛṣṇa Caitanya and Nityānanda Prabhu as my life and soul, I, Vṛndāvana dāsa, sing the glories of Their lotus feet.

CB Madhya-khaṇḍa 28.200

TEXT 200

*ānanda-līlā-maya-vigrahāya
hemābha-divyāc-chavi-sundarāya
tasmai mahā-prema-rasa-pradāya
caitanya-candrāya namo namas te*

O Śrī Caitanya-candra, I offer You my repeated obeisances. You are the personification of Kṛṣṇa's blissful pastimes, and You are extraordinarily beautiful, having a dazzling golden luster. You have awarded to the people of the world the topmost mellows of ecstatic love for Kṛṣṇa.

Thus ends the English translation of the Gauḍīya-bhāṣya commentary on Śrī Caitanya-bhāgavata, Madhya-khaṇḍa, Chapter Twenty-eight, entitled, "The Lord's Pastime of Accepting Sannyāsa."

End of Madhya-khaṇḍa
śrī-śrī-gauranityānandau jayataḥ
Śrī Caitanya-bhāgavata